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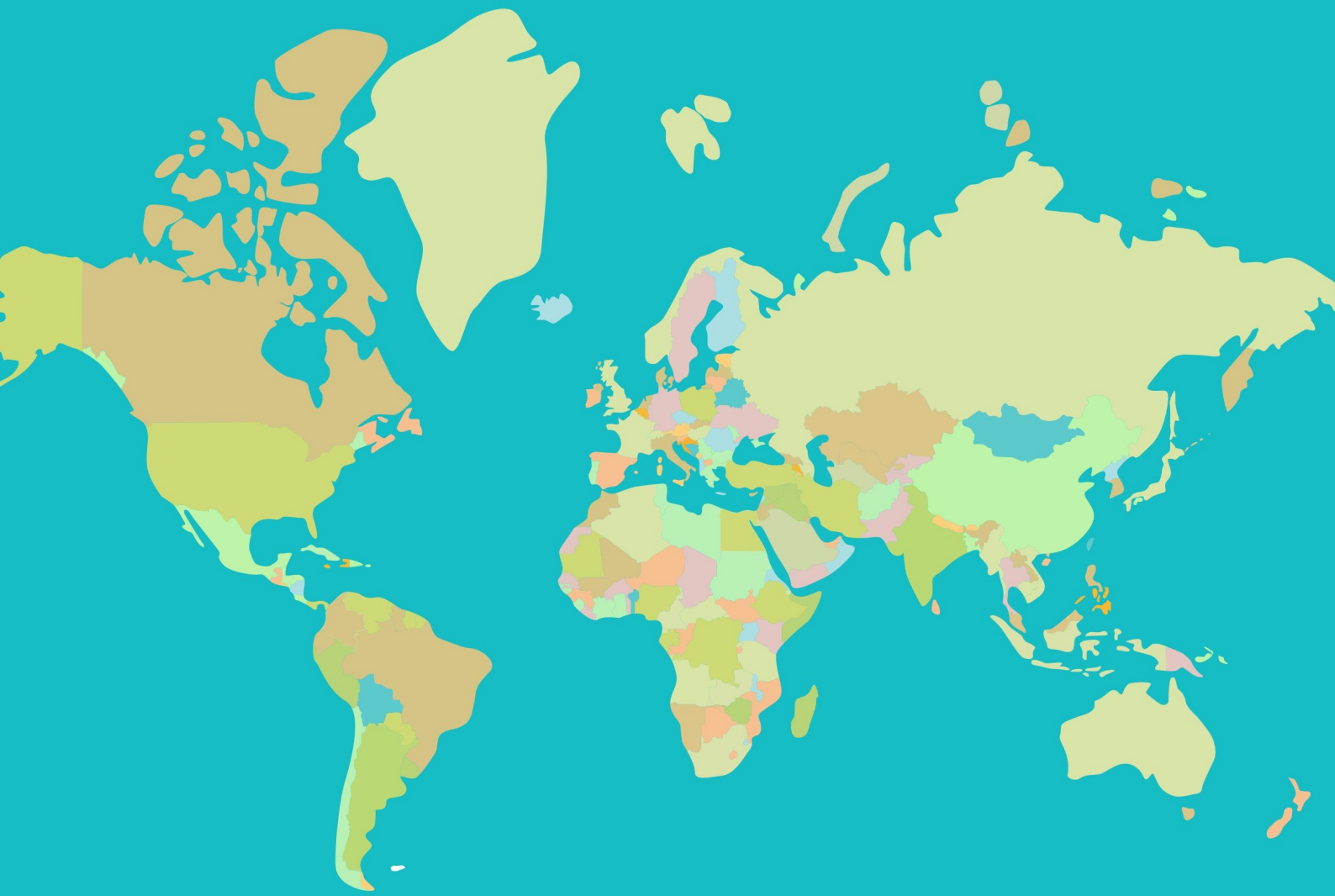

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STUDENTS' ANXIETY IN SPEAKING ENGLISH DURING DISTANCE LEARNING

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Abstract
The ability to speak a foreign language is prominently influenced by one of the obstacles, namely speaking anxiety. In fact, the researcher found that the students tended to be anxious in speaking English in class during their presentation even though it was conducted through distance learning because of the Covid-19 pandemic. Referring to this background, this study aimed to examine what the students' anxiety in speaking English is during the distance learning and how they cope with the anxiety during the distance learning. A case study was employed in this research as one of descriptive designs in qualitative research. Moreover, the data was collected through analysing students' self-reflection documents, a close-ended questionnaire, and an interview as the research instrument. Additionally, the participants of this study were 36 Science students at grade X of SMA Kristen Petra 1 Surabaya. After conducting the research, the researcher discovered that the distance learning during Covid-19 pandemic made the students anxious in speaking English. Hence, it is significant for teachers as the facilitator to be able to play their roles to reduce the students speaking anxiety in a foreign language classroom..

Keywords: distance learning, foreign language anxiety, speaking anxiety

Introduction
In the beginning of 2020, the world was shocked by a virus called COVID-19 which started on Wuhan, China. The virus turned the world into a pandemic which at least, lasted almost until the end of the year. This incident went widespread around the globe and as the consequence, many aspects of life were affected by this incident – especially in the education field.

In Indonesia, the government under the Ministry of Education and Culture conducted some adjustments to deal with this situation. That was why the government mentioned Surat Edaran nomor 3 Tahun 2020 about the Covid-19 Prevention in the Education Units. Also, to adapt to new school's situation, to implement the distance learning, and to carry on an online learning, the government mentioned the Surat Edaran nomor 4 Tahun 2020 about The Implementation of the Education Policy during the Emergency Period of the Spread of Corona Virus Disease (setkab.go.id, 2020). By referring to the adjustments and policies, educational institutions and schools apply Distance Learning as one of the solutions to prevent the virus transmission.

Distance learning is a kind of learning in which the learners might not always be physically present at school. Additionally, the definition means that the learners learn

and qualify in their chosen subjects online without having to attend a learning center, a university building, or schools (Sadeghi, 2019). Furthermore, there are many platforms where the students can have an access, as the examples are Google Classroom, Zoom, Schoology, and other Learning Management Systems (LMSs).

However, this type of learning also has many obstacles or weaknesses in its implementation during the Covid-19 pandemic. According to Fojtik (2018), there are some weaknesses regarding with the distance learning; Teachers and students have little experience with this form of teaching, and the need for thorough technical security. In addition, it also leads to students' anxiety of foreign language (Pichette, 2009) and one of the foreign language anxieties which the students encounter is the students' speaking skill.

A good speaker should strive communicate his/ her ideas clearly so that those ideas can be accepted well in accordance with what is wanted by the listeners (Heriansyah, 2012). Moreover, the most significant problem in foreign language classroom is that the English language learners often express the anxiety when speaking and communicating in the target language (Fitriah and Muna, 2019). As the consequence, foreign language anxiety can become an obstacle that influences one's acquisition in mastering a language (Dordinejad and Ahmadabad, 2014). Horwitz, Horwitz, and Cope (1086) also added that speaking in the target language seems to be the most threatening sector in foreign language learning.

In snowballing pandemic and the need for academic continuation, educational institutions have shifted to distance and online learning. E-learning tools play a significant role to assist students, teachers, and instructors to facilitate them having a connection to communicate (Subedi, et. al, 2020).

The learning process changes into online learning during pandemic. The pandemic effects globally across the world. It is including educational institutions to switch the way teachers, teaching professionals, and facilitators teach into more technology-used. Hence, it paves the teaching method into online learning or web-based learning (Radha, Mahalakshmi, Kumar, Saravanakumar, 2020).

In this study, the researcher conducted a case study to analyse the students' anxiety in speaking English during distance learning. Also in this study, two research questions were analysed which are (1) what is the anxiety faced by the students in speaking English during distance learning? and (2) how do the students cope with the anxiety in speaking English during distance learning?

There are several studies conducted by the experts which also discuss about the students' speaking anxiety in speaking English. At the same time, there are also some studies which was conducted in distance learning. the first study was done by Elaine K. Horwitz, Michael B. Horwitz, and Joann Cope in 1986 entitled "Foreign Language Classroom Anxiety." The next study was by Deyuan He in 2017 entitled "How to Cope with Foreign Language Speaking Anxiety Effectively? the Case of University Students in China." Another study about how the students cope with their anxiety was conducted by Ali Karakas in 2012 with the title "How to Cope with Speaking Anxiety in EFL Classrooms." Francois Pichette in 2009 revealed a study entitled "Second Language Anxiety and Distance Language Learning." Again, in 2014, a research was conducted by Emrah Ekmekci entitled "Distance-education in Foreign Language Teaching: Evaluations from the Perspectives of Freshman Students."

In this study, the researcher conducted a case study research about the students' anxiety in speaking English during distance learning. By conducting this study, the

researcher tried to discover what anxiety which the students encountered during distance learning and how they were able to cope with their own anxiety in English class. In its implementation, the researcher did a class observation of speaking class where the students performed their presentation to the whole class. Further, the students' self-reflection works were also analysed to look up further finding.

Students' Foreign Language Anxiety

Foreign language anxiety is defined as the feeling of tension and apprehension which are specifically associated with second language context, which is including speaking, listening, and learning (MacIntyre and Gardner, 1994) as cited in Harada, Eguchi, Moriya, Suzuki (2017). Horwitz. Horwitz, and Cope (1986) stated that anxiety is the major problem to be overcome in learning to speak another language. Tulgar (2018) mentioned the fear of being assessed orally, worries about the fluency, intonation, and pronunciation, the fear of implementing the target language with other people, discussing about unfamiliar topics and having time limitation in talking were the major factors which is causing anxiety when speaking. Other factors which affect the anxiety levels of learners are such as limited vocabulary knowledge, self-confidence, attitudes toward the target language and learners' background in the target language (Akkakoson, 2016) as cited in Tulgar (2018).

According to Horwitz, Horwitz, & Cope (1986), there are three related performance anxiety: 1) communication apprehension; 2) fear of negative evaluation; and 3) test anxiety.

Communication apprehension plays a significant role in foreign language anxiety. According to McCroskey (1984) as cited in Indrianty (2016), communication apprehension is a fear about actual or anticipated communication with the other individuals, and it is a behavioural trait related to the psychological constructs of shyness and reserve. Horwitz, Horwitz, and Cope (1986) mentions that communication apprehension is a kind of shyness that is characterized by anxiety in communicating with people. Furthermore, as cited in Tati & Golingi (2016), Tseng (2012) stated that speaking activity such as 'presentation' using the target language is a source of the students' anxiety.

Fear of negative evaluation is an extension of the second component which is considered as 'apprehension about others' evaluations, the act of avoiding the evaluative situations, and the expectation that others will evaluate oneself negatively (Horwitz, Horwitz, and Cope, 1986).

Test anxiety is defined as a type of performance anxiety which is stemming from a fear of failure (Horwitz, Horwitz, and Cope, 1986).

In reducing students' foreign language anxiety, Kondo and Yang (2004) as stated in He (2017) mention that there were five categories of tactics for coping with the language anxiety: preparation, relaxation, positive thinking, peer thinking, and resignation. Resignation in its definition is that the students seem to do nothing to reduce their anxiety. However, it is not an active coping strategy and does not have any pedagogic value.

Speaking Skill in English

Good English language skills open doors now wherever people are in the world. It is no wonder if English becomes a demanding skill for today's learning, especially for the 21st century learning. Furthermore, a survey held by Cambridgeenglish.org

(2020) which employed 5,300 employers in 38 countries mentioned that English plays significantly all over the world.

Speaking is one the productive skills that demands English language learners to have a huge courage and confidence in conveying message to the listener. It is crucial for everyone to build good communication among them (Fitriah and Muna, 2019). Additionally, of all the four macro English skills, speaking seems to be the most important skill required for communication (Zaremba, 2006) as stated in Al-Eiadeh et.al (2016).

Oradee (2012) mentions that English learning and teaching have an aim to focus the students to be able to use English for communication and as an equipment for advancing their studies. Speaking, as one of the English skills, is the most essential skill for it is the primary skill for communication (Aungwatanakun, 1994) as stated in Oradee (2012). On the other hand, students sometimes find difficulties in expressing their idea. Al-Hosni (2014) as stated in Gudu (2015) mentioned that unwillingness to learn and anxiety in speaking skill subject are the two major issues for learning English. Horwitz, Horwitz, and Cope (1986) added that the difficulty in speaking in a classroom might be the most frequently cited issue of the anxious students.

Distance Learning

UNESCO recommended the implementation of distance learning programs which schools and teachers can make use of it to reach learners remotely and reduce the disruption of education (Setiawan, n.d) as stated in Sadeghi (2019). Sadeghi (2019) stated that distance learning is the kind of learning which the students could not always be physically present at school. In other words, the learners study and qualify in the chosen subjects through online without having to attend the exam center, a college building, or educational institution. Mehrotra, Hollister, and McGahey (2001) also added that distance learning is a current reality which is creating opportunities and also challenges for the educational institutions. A reality which offers the students to expand their choices in when, where, how, and whom they learn; a reality which makes the education accessible to ever larger numbers of people.

By referring to the existence of distance learning, e-learning tools play a significant role in assisting people, especially during this pandemic. It aims to help the teachers, instructors, and the students to facilitate the learning and teaching process (Subedi, Nayaju, Subedi, Shah, Shah, 2020). Furthermore, most of them are free which can help assure the continuous learning during this COVID-19 pandemic (Almaiah, Al-Khasawneh, and Althunibat, 2020) as stated in Subedi, Nayaju, Subedi, Shah, Shah (2020).

Method

A case study, as one of descriptive design in qualitative research was employed in this study. The study took three routes: questionnaire, document analysis, and an interview. According to Ary, Jacobs, and Sorensen (2010), case study is a kind of ethnographic research study which is focusing on a single unit, for example an individual, a group, an organization, or a program. The goal of case study is to gain a detailed description and understanding of the entity or the "case". One of the advantages of this methodology is that there is a close collaboration between the participants and the researcher, while allowing the participants to tell their stories (Crabtree and Miller, 1999) as cited in Baxter and Jack (2010).

This research was undertaken at SMA Kristen Petra 1 Surabaya. The subjects of the research were the 36 Science students of the tenth grade who have dealt with the speaking activity, specifically group presentations on September 18th and then continued on September 21st – 25th 2020.

For the first part of the study, the researcher distributed a close-ended questionnaire to the students through Google Form. As the second part of the research, the researcher analysed the students' self-reflection which had been done as their reflection after doing the group presentations.

In analysing the data, the result of the questionnaire could be seen to find out students' anxiety in speaking English. Here, the researcher employed Likert Scale, as proposed by Nemoto and Beglar (2013), is a psychometric scale which has multiple categories in which the participants choose to represent their feelings, opinions, ideas, and attitudes about a particular issue. In analysing the data, the options for each question in the questionnaire were arranged from Strongly Agree, Agree, Neutral, Disagree, and Strongly Disagree. The researcher then also examined the Mean score (the average score) of each questionnaire item.

The questionnaires were distributed to see students' responses. The questionnaires consisted of 21 questions which were divided into three parts. They are students' anxiety related questions, ways how students cope with the anxiety, and the role of teacher in minimizing the students' anxiety in speaking English in a classroom during distance learning. All questions given were written in English.

The researcher collected students' self-reflection as the inquiry for this study. There were three main questions related to the study. The first question is what is the anxiety that the students encounter during the English presentation? Then, the second one was how do the students cope with the anxiety? And the last one was how did the teacher play roles in English presentation?

Moreover, an interview was conducted as a supplement research instrument for data gathering. The researcher picked a student as the representative of the class. The researcher then confirmed each question distributed in self-reflection form previously.

Findings and Discussion

The findings' stage was started by distributing a close-ended questionnaire. In this study, the researcher used Likert Questionnaire, which consisted of five categories. They are Strongly Agree, Agree, Neutral, Disagree, and Strongly Disagree.

It was about students' anxiety in speaking English during the distance learning proposed by Horwitz, Horwitz, and Cope (1986) called FLCAS (Foreign Language Classroom Anxiety Scale). However, in its implementation, the researcher picked up some of the statements of FLCAS based on the students' situation when the data collecting was conducted in class. The following is the results of the questionnaire.

Table 1. Result of types on students' anxiety during distance learning

Types of anxiety in foreign language learning	Questionnaire Items	Mean
Communication apprehension	I am not sure with my speaking ability in my English class.	3.0

	I worry that the messages which I deliver will not be understood.	3.7
	I am anxious that I will not able to sufficiently express my thought and idea.	3.6
	Before doing the presentation, I feel sure and relaxed.	2.6
Fear of negative evaluation	I should have positive impression on others' eyes.	3.8
	I pay more attention to my mistakes rather than error correction which should be administered.	3.1
Test anxiety	I am nervous that I will fail my presentation.	3.7
	I am afraid of making mistakes during the presentation.	4.3

Based on Table 1, there were three major points which the researcher tried to discover the results regarding the types of foreign language anxiety in speaking English in a classroom. They were communication apprehension, fear of negative evaluation, and test anxiety. The researcher also examined which parts got the highest and the lowest mean scores in the questionnaire items.

Among the three, the highest mean score was at the questionnaire item on the *'test anxiety'* which the students were afraid to make mistakes during the online presentation. Its point was 4.3 which meant that the students agreed about the statement. Kralova and Soradova (2015) mentioned that in test anxiety, the students were making themselves put the high demands of a perfect performance or mastery of the foreign language. The result of the research was in line with the idea of the previous research that the students were anxious to fail in their performance.

The second aspect of students' anxiety in English speaking class was their fear of negative evaluation that they received from their peers. Carter, Sbrocco, Riley, and Mitchell (2012) said that an individual is socially anxious that they are going to be negatively evaluated due to their performance. The result was quite higher namely 3.5. The student supposed to search or to focus on the perceived imperfection during the activity was on.

However, there was a part in the second type of the *'communication apprehension'* anxiety which was the lowest score among all. It was 2.6 which depicted that the students felt sure and relaxed before doing the presentation. Kralova and Soradova (2015) also added that the communication apprehension caused fear among the students for not being able to understand someone's speech or talk. The finding mentioned that the students seemed to not pay much attention on their peers' responds.

To support the findings, analysing the students' self-reflections or it can be called as the document analysis. The results of the students' anxiety then be classified into what type the students' anxiety in speaking English during distance learning is.

It was in line with the student's statement as followed:

F5 mentioned,

> *"There were no difficulties during the presentation. Yet, I was a bit anxious and nervous with the audience, because it was the first time I got into this online presentation."*

Another interesting finding was that the students felt that they had to have a good impression to others' eyes. The point was the second highest namely 3.8.

F5 also added,

> *"My anxiety was about what if I was laughed by the whole class. It would be so embarrassing."*

M12 said,

> *"For minimizing the nervousness, I practiced speaking in front of my laptop camera a day before the presentation took place. Then, to overcome the grammatical errors, I made a simple note about where I felt using the wrong grammar during my presentation and repeated my presentation over and over again."*

By being interviewed, F5 confirmed that,

> *"Yes! It was important because it was a presentation assignment. I was aware that impression counted as part of the evaluation. Then, it was not for an assignment, it was important, too. I was afraid that I would leave bad impression especially to new friends."*

It was in line to what Horwitz, Horwitz, and Cope (1986) mentioned, fear of negative evaluation meant that the learners avoid the evaluation situations and the expectation which others would evaluate themselves negatively.

Table 2. Comparison of students speaking anxiety during distance learning and face-to-face meeting.

Students preference	Questionnaire Items	Mean
Distance learning	I feel anxious to do the presentation during the distance learning.	3.5
	Distance learning makes me enjoy in doing the presentation (speaking).	2.8
Face-to-face meeting	I feel confident when I do the presentation in front of the class (face-to-face meeting).	2.4

Looking at Table 2, the mean score pointed that, in this study, the highest mean score was 3.5 compared with the face-to-face meeting presentation which was only namely 2.4. The students seemed to be neutral for this point. However, the students' anxiety during distance learning to doing the presentation was bigger rather than the face-to-face one. It was in contrast with Pichette (2009) which stated that there was no any difference in students' anxiety profiles between distance learning and in the

classroom. The students were more anxious in having online presentation activity as stated in the following student's self-reflection:

F5 stated,

> *"That was my first time in presenting in high school. Let alone virtually. Besides my well-being, I was more concerned about any technical difficulties that might've happened."*

Another statement was explained by M8,

> *"If one of my group members had a problem, the presentation would not go well. That example was happening on Friday, one of our group members, me, had an internet connection problem."*

It is considered that presenting and integrating language skills in distance language learning courses are more challenging (Ekmekci, 2014). The researcher interpreted that the distance learning in this case study was challenging due to factors such as the internet connection and the e-learning tool used, Zoom.

F5 was again interviewed and stated,

> *"It was because I had to rehearse several times just to make sure that there weren't any technical difficulties. For the presentation about 'Countries and Cultures' I had to create a Zoom room and learnt to manoeuvre screen sharing every single day. Also, I got more nervous for the online one since I felt more confident if everyone was looking at me and being engaged at my presentation. That way, I felt like being the center of attention. In the online class, I didn't have real audiences that were willing to listen to me, so the atmosphere was different. And I was unable to concentrate whenever my family was around."*

Therefore, by looking at the data, there are some points which would be mentioned on how the students coped with their anxiety during the distance learning.

Table 3. Ways the students cope with the anxiety during distance learning.

Ways the students cope with the anxiety	**Questionnaire Items**	**Mean**
Preparation	I do some preparation for my online presentation.	4.1
Relaxation	I do some pleasant activity to make me calm and less worried.	3.5
Positive thinking	I set my mind to think positively.	3.8
Peer seeking	I look for a suitable learning partner to talk or to share.	3.4
Resignation	I do nothing to lessen my anxiety, i.e: giving up, stopping making any effort.	2.0

Table 3 depicted on ways how the students coped with their speaking English anxiety during the distance learning in classroom. The first questionnaire item which was about the preparation got the highest mean score of the total namely 4.1 in which the students agreed that they prepared the English presentation to reduce the anxiety. It was in contrast with the last point about 'resignation', that the students did nothing to minimize their anxiety. The lowest mean score was only 2.0 which shown that the students disagreed about this way of coping. Kondo and Yang (2004) as stated in He (2017) mentioned that there were five categories of tactics for coping with the language anxiety: preparation, relaxation, positive thinking, peer thinking, and resignation.

Examples below were the students who prepared for the presentation during the distance learning. Students opinion about their ways to cope with the anxiety coming up:

First point about 'preparation',
M12 stated,

> *"For minimizing the nervousness, I practiced speaking in front of my laptop camera a day before the presentation took place. Then, to overcome the grammatical errors, I made a simple note about where I felt using the wrong grammar during my presentation and repeated my presentation over and over again."*

F5 explained,

> *"I practiced screen sharing every single day way before presentation. I made a single zoom room to get the hang of it."*

Second and third points about 'relaxation' and 'think positively',
F7 mentioned,

> *"I would also try to calm myself down by having a thought that I would finish my slide only in few minutes. And read all the sentences carefully, so I would not misspell it."*

F17 stated,

> *"I always motivate myself, think positive things, try to relax, and be confident when presenting."*

Hence, by referring to students' anxiety found in class while they were presenting, the teacher as the facilitator in class should be able to take parts in bringing down the students' anxiety in foreign language class during the distance learning.

Table 4. Roles of teachers in reducing students' anxiety in an online English-speaking class

Roles of teacher	**Questionnaire Items**	**Mean**
Karakas (2012)	The teacher was the main cause of my speaking anxiety along with my friends.	2.6

	The teacher encouraged the students' attempt, praised the efforts.	3.9
	The teacher tolerated my mistakes in doing the presentation during distance learning.	4.0
	The teacher created a supportive and relaxed classroom environment when the presentation was conducted.	4.0
	The teacher provided feedback to the students.	4.0

As an additional finding, the researcher discovered the roles of teacher as a facilitator in bringing down the anxiety. The last table, Table 4, represented the teacher roles in lessening students' anxiety in speaking English. From the table, three out of five points gained the same mean score, 4.0, in which it was the highest point among all. The students seemed to agree that the teacher in class played a role in reducing their anxiety, such as encouraging students attempt and praising their efforts, tolerating their mistakes while doing the online presentation, creating a supportive and relaxed classroom environment when the presentation was conducted, and as the last point, providing feedback to the students.

It was in contrast with the first point. It was only 2.6 that the students seemed to disagree with the statement *'the teacher was the main cause of their speaking anxiety along with their peers.'*

There were some approaches in which the teacher could participate in students' anxiety-reduction. Karakas (2012) stated that therefore, the first step to minimize students' anxiety is to raise the teachers' awareness about their harmful attitudes towards the students. As the consequence, there were some ways to minimizing students' anxiety in foreign language class to be employed for teachers. Karakas (2012) added that teachers need to encourage and praise the efforts they made, tolerate their students' mistakes, create a supportive and relaxed classroom when the presentation was conducted, and provided feedback to them.

As student was asked for to write their self-reflection and interviewed, they expressed their opinions about the roles of teacher in classroom to reduce the anxiety arisen.

M3 mentioned,

> *"She listened well to my group presentation. During the presentation, the teacher and the students were muted. It made me less worried."*

M4 stated,

> *"She complimented our work, so that it helped me to suppress my anxiety."*

F6 also added,

> *"The teacher roles during the presentation and evaluation days were pretty good. She could give us some advice, so that we could do better for the next presentation. She also taught us about the pronunciation as well as the way she could be more interactive with us."*

It could be seen from the table as well that the teacher along with their peers were not the main cause of students speaking anxiety. Most of the cause of their anxiety were the mispronounce of particular words, the technical difficulties during the distance learning, such as internet connection and computer lagging.

M4 mentioned,

> *"My major causes of anxiety were nervousness, being unprepared, failure, melancholy, and shyness."*

M9 added,

> *"I was afraid that I might say something wrong during the presentation, and I was also afraid of the way I spoke that might confuse some people. I was scared if I failed at something during the presentation."*

Even though teachers were not the major reason of students being anxious, they needed to keep in mind that each learning situation, especially in English speaking class, was unique. And the problems might come up due to the students who were anxious in pointing out the idea through presenting or speaking.

Conclusion

This study has found that most of the students in the class are dealing with their anxiety in speaking English during the distance learning due to Covid-19 pandemic. The anxieties coming up are varied and they have their own ways on how the students cope with the anxiety during speaking English while presenting the work. Furthermore, it is essential for them also to cope with the anxiety so that it will not affect their learning and performance in class during the distance learning (Covid-19 pandemic). Hence, it is essential for the teacher as the facilitator in class to be able to minimize the anxiety of the students in speaking English by carrying out the preventive actions mentioned in the finding.

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THE USE OF CODE SWITCHING IN *SUNNYDAHYE*'S INSTAGRAM CAPTION

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Abstract
Instagram has become one of the most used social-networking websites. In the use of communication, Instagram also provides the user to communicate through picture and video with an addition of caption to explain the media in words. To express oneself on Instagram, some users might use the combination of their first language and English. Thus the phenomena of code-switching occurs. This paper aims to analyse the type and function of code-switching used in one Instagram account, sunnydahye. This paper uses a qualitative approach to provide insights to the problems. The data for this paper is selected by using a purposive sampling method by checking *sunnydahye*'s Instagram post one by one. From 6 instagram posts taken as the sample, there are 22 sentences identified with a phenomena of code switching. The result of the analysis shows that the type of code-switching which is used most in sunnydahye's Instagram caption is intra-sentential switching. Meanwhile the function of code-switching which is used most is code-switching as message qualification.

Keywords: code-switching, sociolinguistics, Instagram, *sunnydahye*

Introduction
English is a global language which is used by people around the world. Even though English might not be the first language to most people, there is undoubtedly a huge number of people who understand and use English to communicate with others. This is specifically true in the world of the internet. Based on Internet World Stats' data, English ranked first as the top language used for internet users followed closely by Chinese (Argaez, 2020).

The use of English on the internet (especially in social media) is very common even for people who do not speak English as their first language. Especially mentioned by Crystal (as cited in Halim, 2014) that many believe English is the language of the internet. Expressing oneself through other languages shows their competence in using the language as a multilingual person. However, in most cases, people do not write or update their social media in fully English. They might mix their first language and add bits of English in the post. The combination of more than one language used in the post is acknowledged in linguistics terms as code-switching. The use of code-switching shows the ability of the language user in choosing words according to the situational context, the topic of conversation, etc (Shay, 2015).

Code-switching can be seen in a lot of social media platforms. However, this research will focus on Instagram, a photo and video sharing social networking service. Instagram allows users to upload photos or short videos through their smartphone and add a caption to each of their posts. The focus of this paper is to analyse the code-switching which happens in Instagram captions. To limit the data, this paper will only focus on one Instagram account, *sunnydahye*. This Instagram account is owned by Sunny Dahye, a Korean vlogger who grew up in Indonesia. Due to her background, she often communicates with her fans through her Instagram by using a combination of different languages.

The reason why Sunnydahye Instagram account was chosen is because she is a bilingual who has lived in several places before. She used to live in Indonesia and America for a couple years before coming back to Korea. Her background makes her prone to many languages. She is widely known for her fluency in many languages. Her ability to switch between languages makes her accepted in the environment of the country despite the different culture because someone who is bilingual tends to understand the culture and manner of the country where the language is used (Song, 2016). She knows how to use and combine any languages that she mastered in the right place without creating any misunderstanding. As a bilingual, it is usual for her to switch between languages when talking to different people with different language mastery (Wang, 2017). This makes Sunnydahye a good example for applying code-switching in daily life.

In response to the situation, the researchers set out to answer two questions throughout this research. One of which is to question the type of code switching used in sunnydahye's instagram account. The second is to question the function of code switching used in sunnydahye's instagram account. Prior to answering those questions, several theories and definitions related to the topic are discussed in this research.

Code Switching

There are three types of language speakers. A person who can only speak one language called monolingual. A person who can speak two languages called bilingual and for a person that can speak varieties of languages called multilingual. People need to be bilingual or multilingual to do the code-switching (Hudson, 1996).

Code-switching cannot be separated from multilingual. Bullock & Toribio (2009) said that code-switching is the way of multilingual to deed the skill to speak and switch from one language to another language in similar statements. Hymes (1974) also describes code-switching as "a common term for alternative use of two or more languages, varieties of a language or even speech styles".

Type of Code Switching

Code-switching has four types. There are inter-sentential switching, intra-sentential switching, tag switching, and intra-word switching. Before breaking down the captions from Sunny Dahye's Instagram, the understanding about the types of code switching is really important. Every type has its characteristics. All of them have similarities and carefulness is needed when deciding the types of the code-switching.

The first type is inter-sentential switching. Inter-sentential switching is a code-switching that occurs outside the clause or the sentence boundary as stated by Poplack (1980). Teachers usually use this type to teach the students. Inter-sentential switching is the most used code switching. Based on Rezvani and Razekh (2011) research, 61%

teachers classified in this type. They also found out that inter-sentential switching is usually used by teachers who teach EFL for EYL studies.

The second type is intra-sentential switching. Intra-sentential switching is a code-switching that occurs in a single sentence as stated by Rios (2013). It can be in a form of code changing, code mixing, insertion and congruent lexicalizations. In intra-sentential switching, the switch happens in the middle of the sentence without hesitating and pausing. Sometimes, the speaker doesn't realize that they do the switching. Poplack (1980) said this is because the speaker is fluent and understands both languages perfectly.

The next type is tag switching. Tag switching is a code-switching that occurs between one language to another language and it happens on the tag phrase or word, or both. In this type, the tag word and the main sentence are in different languages (Poplack, 1980). Treffers – Dallers (1998) also found out that this type switching is the combination of the two types switching before.

The last type is intra word switching. Intra word switching is a code-switching that occurs in a word. This code-switching usually happens in morpheme boundaries (Myers, 1989). In this code-switching, the switching happens in the suffix or prefix in the sentence. For example: "Traducierst du das mal bitte?". In this sentence, the Spanish verb (raducer) is used, but the sentence is conjugated to German rules. The main sentence and the suffix are in a different language.

Function of Code Switching

The use of code switching is becoming a natural activity which happens in bilingual or multilingual society. This is especially true for those who speak the same languages. In some cases, these people do not even realize they are using code switching in the conversation. However, there is always a trigger to why this phenomenon happens.

Based on Gumperz (1982), there are 6 major functions for code-switching used in communication, which are quotation, addressee specification, interjection, reiteration, message qualification, and personalization vs objectivization. Quotation refers to the use of code switching to indicate that the speaker is quoting another speaker. In addressee specification, code switching happens as the speakers specify their addressee. In a case where speakers use code switching because of emotional associations with different languages, or because specific expressions come to mind more readily in language than in another, it is called as interjection. On another hand, reiteration focuses on the repetition of the same content in each of the languages in order for the speaker to clarify or emphasize certain messages. In message qualification, code switching happens when the main content of the topic is expressed in a language while extra detail is rendered in another to provide emphasis through linguistic contrast. Lastly, personalization vs. objectivization refers to code switching which happens when certain languages in speakers' repertoire can be used to express objective facts, whereas others are associated with subjective opinion.

Method

This paper will analyse the English-Indonesian code switching which occurred in sunnydahye's Instagram caption. The source of data was taken from different posts as a sample. Each post tells a different story through the switch in language between English and Indonesian. The dominant language used in each post is English.

This paper uses a qualitative approach. As it is defined by Cropley (2019) qualitative approach is a non-experimental design in a real-life setting, involving collection of verbal reports describing respondents' construction of the situation in question. It is mainly an exploratory research which provides insights to the problems questioned.

The data for this paper were collected from an Instagram account of a quite famous person in Indonesia, SunnyDahye. The data was chosen by using a purposive sampling method. Purposive sampling method is a method in which the data is selected intentionally based on its ability to elucidate a specific theme, concept, or phenomenon (Robinson, 2014). This method is considered suitable for this paper because the researcher can choose the most appropriate data which will provide proper information for the research.

The data is then analyzed in order to see the type of code switching and the function of code switching used in sunnydahye's Instagram post. The analysis of data is done through the help of a table of categorization. This table is used to simplify the visual of the data. Afterwards, the data will also be classified for each category (for type of code switching and function of code switching). The total result of each category will later be summed and counted for its percentage. Thus will show which type and function of code-switching is used in Sunny Dahye's Instagram caption.

Findings and Discussion

In the following table, the captions from Sunnydahye Instagram will be identified and grouped based on the types and the functions. The captions chosen is the one with code-switching inside of it. These are the captions chosen from the posts of Sunnydahye Instagram account:

Table 1. Types of Code-Switching

No	Types of Code-Switching	Frequency	Percentage (%)
1	Inter-Sentential switching	5	19
2	Intra-Sentential switching	20	77
3	Tag switching	0	0
4	Intra word switching	1	4

Table 2. Functions of Code-Switching

No	Types of Code-Switching	Frequency	Percentage (%)
1	Quotation	0	0
2	Addressee specification	5	22
3	Interjection	6	26
4	Reiteration	1	9
5	Message Qualification	10	43

6	Personalization vs. Objectivization	0	0

Based on the table of analysis, the data shows information as follows:

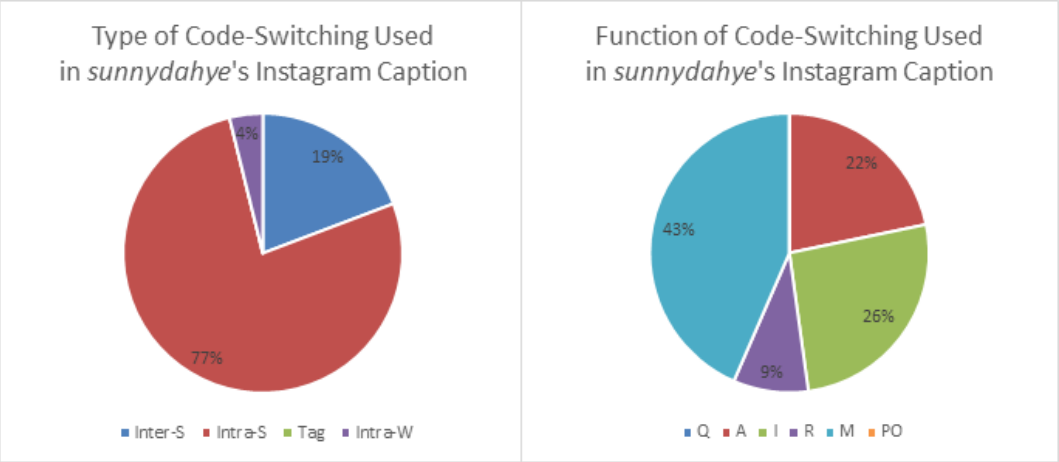

Figure 1. The percentage of the data from the table

Types of Code-switching

There are four types of code-switching that are usually used in speaking and written language. McArthur (1998) identified four major types of code-switching are intra-sentential switching, inter-sentential switching, tag switching, and intra-word switching. These types used to help the interlocutor about the meaning of the word or sentence that was influenced by code-switching.

In Sunnydahye's Instagram caption, three of the code-switching types are used. These three types are intra-sentential switching, inter-sentential switching, and intra-word switching. Based on the data gathered, there are 77% of intra-sentential code-switching, 19% of inter-sentential code-switching, and 4% of intra-word code-switching included in Sunnydahye's Instagram caption.

Intra-sentential switching is a code-switching that occurs in a single sentence as stated by Rios (2013). In Sunnydahye's Instagram caption, the most used type of code-switching is intra-sentential switching. Specifically, 77% of her Instagram captions are using intra-sentential switching. She tends to change the language in the middle of the sentence in her caption to describe something and make it more understandable. Even though she changed the language, the sentence in her caption still makes sense and the reader of her caption still understands the meaning of the sentence. It can be proved by looking at the comment section where everyone reacts positively towards the caption of the post. For example, in her post with the caption "*Temen2* please wish chris Happy Birthday *di akun dia yaaa*, this would mean the world to me", the comment section filled with people congratulating the person mentioned by Sunnydahye.

Inter-sentential switching is a code-switching that occurs outside the clause or the sentence boundary as stated by Poplack (1980). This is the most used type in the multilingual community (Kebeya, 2007). This type is the second most used type in Sunnydahye's Instagram caption. There are 19% of her Instagram captions that use

inter-sentential switching. Sunnydahye uses different language for different sentences as seen in her caption, "See you again soon!!! *Sehat selalu ya kaaak*". Although the language is different, the topic of these two sentences is the same. It is also not creating misunderstanding to the readers. This can be seen from the comment section where everyone responded positively and the person mentioned by Sunnydahye also responded in a good way.

Intra word switching is a code-switching that occurs in a word. This code-switching usually happens in morpheme boundaries (Myers, 1989). Oco and Roxas (2012) stated that intra-word code-switching is really hard to be made as a dictionary-based approach. There are 4% of Sunnydahye's Instagram captions using intra-word code-switching. To use this type, you need to understand the function of the language in morpheme boundaries and understand the grammar of the language. In this case, the caption, "*Makasih udah* say hi *di pesawat* @garuda.indonesia top notch *banget* service*nya, bakalan langganan naik Garuda*", the word servicenya uses intra-word code switching. The word "service" is in English but the suffix "*-nya*" is in Indonesia. Even though the main word and the prefix are in different languages, the word is still understandable. As long as the grammar and the function of the suffix is used in the right place, it won't cause any problem to the word and the reader of the sentence still understands perfectly the meaning of the word.

Function of Code-Switching

There are a number of different functions in which people use code-switching. Some of them are quotation, addressee specification, interjection, reiteration, message qualification, and personalization vs objectivization. These different functions explain the reason behind why a code-switching is used in communicating, be that in spoken or written communication.

For Sunny Dahye case, the code-switching function which are commonly used in her Instagram caption appear as addressee specification, interjection, reiteration, or message qualification. Based on the data and analysis, 43% of code-switching which happen on Sunny Dahye's Instagram caption are considered as the implementation of message qualification, 26% of them are interjection, 22% are addressee specification, and the rest 9% are reiteration.

Message qualification means that the main content of the sentence in communication is expressed in a language while extra detail is rendered in another to provide emphasis through linguistic contrast. This function is shown a lot in sunnydahye's Instagram caption. One example can be seen in the sentence "*Bagi temen-temen yang pengen kami* collab *lagi kasih ide di bawah yaaa enaknya* collab *apa*." The use of collaboration as a short of collaboration is the only English word used in the sentence. The sentence is expressed fully in Indonesian, but the speaker decided to use the word *collab* (English) instead of *kolaborasi* (Indonesian) to emphasize the message.

The next function used in the caption is interjection. Interjection is a code-switching function in which speakers may switch because of emotional associations with different languages, or because specific expressions come to mind more readily in one language than in another. For example in one sentence of the caption written "Last day in Jakarta well spent with *kak* @raffinagita1717". In this sentence *kak* is written in Indonesia to display a special expression on how one would call someone else who is older. This utterance which is commonly used in Indonesia can be

translated to English as *bro/sis.* However, the use will be uncommon because in English people normally address other people just by their name, regardless of their age.

The third function which is commonly used in sunnydahye's caption is addressee specification. This function shows that speakers may switch their language in order to specify their addressee, be that to include other people or to exclude someone from the communication. One example which can be seen is "*Temen*[2] please wish chris Happy Birthday *di akun dia yaaa*, this would mean the world to me". The speaker's first write in Indonesia to address her followers (*temen-temen)* and continue the sentence in English which later changed into Indonesian again when she said "*di akun dia yaaa*". The second Indonesian phrase written in the caption is as if addressed only to the followers (*temen-temen*) which she mentions in the beginning of the sentence.

The last function used in sunnydahye's caption is reiteration. Reiteration means that speakers may repeat the same content in each of their languages in order to clarify or emphasize certain messages. The example given in the data is the sentence "Wishing you nothing but the best *bebskiii, sukses selalu ya*". In this sentence, the speaker has given wishes to someone in English by saying "Wishing you nothing but the best", and afterwards it is continued with a similar vibe of wishes but written in Indonesian, "*sukses selalu ya*". This is used by the speaker to emphasize a certain message to the interlocutor.

Conclusion

Based on the results of the data, the most used code-switching type in Sunnydahye's Instagram caption is intra-sentential switching and the most used function in Sunnydahye's Instagram caption is message qualification. This shows that Sunnydahye tends to emphasize the word that shows her feelings through different languages using code-switching. She uses English language because her followers are mostly Indonesian people, so using English to emphasize the words will be more distinct. The least used type in code-switching is tag switching and the least function in code switching. Both are not used by Sunnydahye in her Instagram caption. This can happen because tag switching is usually used for spoken form. In personalization vs. objectivization usually used in academic terms.

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THE ADVANTEGEOUS VALUES OF CODE-SWITCHING IN INDONESIAN EFL TEACHING-LEARNING CONTEXTS

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Abstract
Code-switching had been one of the central discussed educational topics forming in both globalized and Indonesian EFL learning contexts. On the first supportive side, the further utilization of code-switching is cogently supported by Indonesian EFL teachers to better facilitate the whole second language learning dynamics. Taking a glance on another contradictory side, the use of code-switching is strongly discouraged to maximize learners' target language competencies in a meaningful manner. This qualitative study employed a document analysis approach to proffer the advantageous values potentially imparted by the incorporation of code-switching through Indonesian EFL learning settings. Thirty code-switching studies conducted in this archipelago were carefully selected to generate more robust research findings. Two major themes were unearthed in this study namely code-switching potentially promote more meaningful L2 learning encounters and lead Indonesian EFL learners to foster their target language competencies to the fullest potentials. Regarding the future advancement of code-switching studies in this nation, the researcher expectantly hoped future researchers will conduct more exhaustive library qualitative investigations focusing on the disadvantages of code-switching to provide richer perspectives toward this L2 communication strategy.

Keywords: Code-switching, Indonesian EFL learners, Indonesian EFL teaching-learning contexts, document analysis

Introduction
Indonesia is one of the major centers where all international languages are attempted to be mastered by the communicators to transform into more competent and knowledgeable figures. This fact is in concord with the prevalence of international languages, particularly English in this archipelago propounded by Fareed, Humayun, and Akhtar (2016) and Siddiq, Kustati, and Yustina (2020) avowing that the majority of Indonesian people are commissioned to master some pivotal foreign languages, specifically English to be eligible to be admitted in various qualified educational institutions and it had also been immersed in a formal as well as informal school commencing from the primary until the higher school levels. Due to this pervasive nature of English language resided in our nation, language teachers bear a gigantic responsibility to prompt all diverse learners to rehearse their both spoken and written target language competencies constantly to enable all of them to obtain the target language competencies fully. To serve this major second language

acquisition objectivity, language teachers are striving progressively to enact a more supportive, enjoyable, and relaxing second language classroom atmosphere wherein all learners are capable of expressing their thoughts with other learning companions by proactively utilizing the target language. In keeping with what has already been alluded before, Gill (2019) avers that both language teachers and learners have to be able to establish more intensive cooperation in promoting more communicative second language learning vicinities where proactive learning engagement should take a predominant function in cultivating the ongoing EFL learners' target language proficiency.

This inescapable fact should be preserved into Indonesian EFL teachers' disposals by casting a higher degree of reverence for all learners ingraining distinctive socio-cultural values to raise their profound self-awareness, activeness, and learning maturity in the process of attaining the holistic second language learning outcomes. This view is intricately linked with the theory of socio-cultural values infused in multiverse second language classroom contexts as adduced by Gabillon (2012) accentuating that it is crucially important for EFL teachers to activate their learners' socio-cultural awareness amid a multitude of life backgrounds possessed by other learning community members to lead them closer to the striking improvements of the target language proficiency. As the resurgence of communicative language teaching is in harmony with the 21st-century teaching-learning requirements, the ineluctability of code-switching has become apparent, specifically in Indonesian EFL teaching-learning contexts. Code-switching denotes the speakers' abilities to make a well-planed or abrupt communication shift while conversing with other interlocutors to ascertain that the intended messages had been informed more overtly. This definition is inextricably associated with the theory of code-switching putting forward by Wardhaugh and Fuller (2021) emphasizing that the major aim of code-switching is to enable the communicators to divert from one language into another shared language amid the ongoing conversational events to bring about more meaningful communication events.

Anchored from this dynamics nature of code-switching, the appropriate utilization of this second language communication strategies should be conscientiously planned, monitored, and reflected exhaustively by Indonesian EFL teachers to elude learners from experiencing frustrating, energy-draining, and meaningless second language teaching-learning enterprises. This advice is congruent with the major finding of prior code-switching study unfolded by Hanafiah, Mono, and Yusuf (2021) advocating Indonesian EFL teachers to maximizing the utilization of the English language instead of relying too rigorously on the Indonesian language to bring about significant betterment for their learners' continual second language learning competencies development. In an identical study, Septiyani (2016) also unfolded that the majority of Indonesian EFL lecturers working in Duta Wacana Christian University also eroded the excessive usage of the first language with an exception expounding laborious learning conceptions along with imparting clearer second language teaching-learning instructions for multiverse learners to improve their targeted second language levels into the utmost levels. Further, it is worth noting that code-switching also promotes influential positive impacts for both non-native EFL teachers and learners engaging in a wide range of unique second language learning circumstances. The first and foremost reason is the appropriate usage of code-switching will enable indigenous EFL teachers to explicate the

transferred learning materials clearly for learners. This first advantage is hinged upon the second language classroom theory in accord with code-switching utilization as propounded by Yataganbaba and Yildrim (2015) arguing that the use of code-switching is rewarding to bridge the huge communication gap between non-native EFL teachers and learners, particularly while delineating some exacting learning materials and instructions for learners. The second major advantageous value of code-switching is to promote a more holistic, pleasurable, and relaxing second language learning atmosphere wherein EFL learners continually exhibit proactive learning engagement as well as laudable learning attitudes. This second notion is in agreements with the theory of classroom code-switching raised by Ellis (2018) confessing that non-native EFL teachers are more liable to harness their learners' mother tongue in an attempt to promote more transformative second language learning circumstances in which all learners can potentially strive and thrive to achieve more fruitful learning outcomes. The ultimate major utility of code-switching also deals intimately with the affective second language classroom spheres since code-switching had been proved to allow EFL teachers to establish more positive and intimate rapports with learners, which in turn, will elevate their learning motivation into the highest levels. This argument is strengthened by the theory of classroom code-switching devised by Moghadam, Samad, and Shahraki (2012) stating that non-native EFL teachers constantly make a proactive attempt to internalize the use of code-switching along with the target language in a balanced manner to amplify their learners' affective and motivational states more cogently, which reciprocally enable them to erect more positive relationships with teachers.

Reversely, the further utilization of code-switching in Indonesian EFL teaching-learning contexts is still debatable since some existing worldwide sociolinguistics researchers strongly dissuade the incorporation of this first language into the second language learning contexts due to the devastating effects generated by it potentially hindering learners from developing their target language competencies in a greater depth. Brown and Warschauer (2006) believe that the use of the first language potently indicated EFL learners' lack of target language competencies, demotivating learning desire to expand their second language proficiency through proactive communication occurrences, and feeble language learning objectives stipulated by teachers along with learners at the commencement of teaching-learning activities. In the same vein, Jingxia (2010) also argues that the continuous usage of the first language will perhaps distract the overarching EFL learners' learning attention to develop their target language levels due to the distinctive grammatical features internalized in their communication events with their classmates concurrently influencing their communicative competencies in the long-term trajectories. Despite the incessant controversies generated by the use of code-switching in worldwide as well as Indonesian EFL teaching-learning contexts, second language experts, practitioners, and educators are advocated to treat the further utilization of this efficient communicative strategy more judiciously to bring about significant leverages for the future advancement of second language teaching-learning enterprises such as inducing more meaningful classroom learning atmosphere, assisting learners to acquire a vast range of new terms, words, and expressions in acquiring the target language, and monitoring learners' current understanding of the addressed learning materials. Uys and Van Dulm (2011) theorize that the suitable implementations of code-switching will enable teachers to promote more exhilarating

classroom learning circumstances, lead learners to get closer to the successful attainment of the target language, and checking learners' ongoing comprehension toward the explicated subject-specific matters. In a similar trajectory, the accurate internalization of code-switching also functions as effective classroom management intended for all EFL learners to exhibit laudable learning behavior in various classroom learning vicinities. On a particular teaching-learning occasion, it is easy to unveil that a considerable number of EFL learners showcase some noncompliant learning behavior such as making some unintended noise, seeking attention, and distracting other classmates. In this way, it has been high time for EFL teachers to convey their admonition more obviously by using the first rather than second language to rejuvenate the conduciveness of the ongoing target language teaching-learning dynamics. This beneficial value is closely associated with the theory of learners' behavior classroom management proposed by Grant and Nguyen (2017) asserting that it is indispensably crucial for EFL teachers to conduct more efficient, time-saving, and conducive second language teaching-learning enterprises with the appropriate support of code-switching.

Appoint to the above-explained notions, this present qualitative study made a further attempt to provide more in-depth portrayals regarding the advantageous values of code-switching internalized in Indonesian EFL teaching-learning contexts. To fully comply with this research objectivity, prior 30 code-switching studies plied by Indonesian EFL experts, practitioners, and educators were critically selected by the researcher. Furthermore, it is also worth underscoring that by running this present qualitative library study, the researcher would shed more enlightenment on the supportive and contradictory perspectives underlying the tangible practices of code-switching in Indonesian EFL teaching-learning enterprises. As expounded before, it needs to be acclaimed that the utilization of code-switching is attributable to the paramount needs to inculcate more holistic, pleasurable, understandable, relaxing, and interactive second language teaching-learning enterprises wherein all learning community members feel embraced despite the distinctive learning levels, preferences, and interests they entrenched. In line with this baseline of this theoretical assumption, one specific research problem was formulated as follows: What are the advantageous values promoted by the utilization of code-switching in Indonesian EFL teaching-learning contexts?

The Major Aims for EFL Teachers to Harness Code-Switching in a Vast Array of Second Language Classroom Contexts

It is deemed as an essential matter for EFL teachers to incorporate the use of code-switching in a multitude of second language classroom contexts to facilitate the overarching teaching-learning enterprises, ease learners to fully understand the addressed learning materials, manage the classrooms in such a better purpose, and establish more intimate relationships with learners (see Jingxia, 2010; Azlan & Narasuman, 2013; Shay, 2015, and Sakaria & Priyana, 2018). To a lesser extent, EFL teachers also disseminate the utilization of code-switching to explicate some arduous grammatical formulas, unfamiliar words, and challenging L2 texts for learners. These specific purposes are tightly interwoven with the theory of classroom code-switching postulated by Puspawati (2018) acclaiming that to better promulgate more understandable second language teaching-learning instructions for heterogeneous EFL learners, language teachers determine to insert the further usage of the first

language to allow learners to obtain their targeted learning objectives successfully. It is also conceivable that the extensive use of code-switching is owing to the emergence of disruptive L2 classroom events potentially devastating the whole ongoing teaching-learning dynamics. On closer inspection, through the activation of the first language, EFL teachers will be more capable of elevating their authority over their learners to cooperate well with them in inducing more conducive teaching-learning environments, specifically when learners exhibit non-compliant learning behavior amid teaching-learning enterprises. This notion is potently endorsed by the prior findings of a code-switching study unearthed by Fhitri (2017) exclaiming that EFL teachers aim to corroborate circumvent a vast range of unruly classroom learning behavior showcased by their learners through the internalization of the first language. In the same vein, the appropriate usage of code-switching is also functioned to maintain the smoothness and meaningfulness of classroom conversational occurrences taking place between language teachers and learners. In another identical code-switching study, Sakaria and Priyana (2018) report that the majority of non-native EFL teachers generally make use of their first language to preserve the meaningful continuity of discourse encounters with learners.

The ultimate rewarding value imparted by code-switching is also influential for establishing, substantiating, and elevating the intimate rapports between teachers and learners. This positive teaching-learning occurrence entrenched strongly since all learners will potentially undergo more positive and supportive L2 learning dynamics in which robust solidarity among them naturally taken place. This positive second language learning value seems to concur with the theory of affective classroom code-switching adduced by Widia and Putri (2016) asserting that the accurate usage of code-switching will bring about gigantic impacts on the strong inducement of supportive L2 teaching-learning circumstances wherein all unique learners' diversity is thoroughly embosomed. Similarly, the successful inducement of code-switching will also proliferate more proactive second language learning engagement in harmony with the embodiment of a relaxing teaching-learning atmosphere. This may be due to the reason that comfortable and less-threatening learning vicinities encourage all learners to transfigure into more proactive learning participants willing to communicate more proactively with their teachers as well as with other learning companions. This another pivotal second language learning value is harmonious with the previous main finding of code-switching study plied by Sakaria and Priyana (2018) uncovering that the use of the first language had created a more striking second language learning springboards for both EFL teachers and learners since they have instilled more cogent personal willingness to construct more intimate rapport with others reciprocally, which likewise boost learners' learning motivation to persistently engage in pain-staking second language acquisition venture.

EFL Teachers' General Perspectives on the Further Utilization of Code-Switching in EFL Classroom Settings.

As noted in the previous subsection, non-native EFL teachers have inculcated such a positive perspective toward the utilization of code-switching in varied EFL classroom learning settings. This positive view is bred due to the manifestation of comfortable, meaningful, and supportive second language teaching-learning enterprises prompting all teachers along with learners to sustainably construct and preserve their intimate positive rapports with each other. This robust positive

relationship, of course, works as a propelling force for all learning communities to exhibit their gratifying learning performances continuously without being oppressed too intensively by the upcoming learning teaching-learning obstructions may perhaps hamper their consecutive enjoyable learning vibes growth. All of these elucidated conceptions are in concord with the major findings yielded by previous code-switching studies conducted worldwide. The first study was run by Jingxia (2010). He found out that nearly all of the Chinese EFL teachers harnessed their first language while communicating with learners to promote more efficient, meaning-making, and smooth L2 teaching-learning dynamics for all learners, particularly while elucidating some laborious or brand-new learning terms. Similarly, Mukti and Ena (2018) also suggest Indonesian EFL teachers precisely utilizing their mother tongue amid multiverse second language learning environments to bring about more holistic learning activities where learners' unique life diversity is jointly reverenced, eventually lead them to significantly foster their target language competencies. Wijaya, Mety, and Bram (2020) prompt Indonesian EFL teachers to incorporate their first language more sensibly to lead learners closer to the successful attainment of second language learning outcomes. In another conformable study, Songxaba, Coetzer, and Molepo (2017) unfold that African EFL teachers are motivated to make use of their first and second languages equitably in their classes to allow learners to elevate their communicative language competencies more efficiently. Regardless of all of the utilities yielded by the appropriate utilization of code-switching, non-native EFL teachers are advocated to conduct more critical classroom analysis before incorporating the use of this communication strategy in a wide array of second language classroom contexts to provide significant betterment for the future teaching-learning enterprises propelling all learners to harmoniously, meaningfully, and equally integrate the activation of L1 and L2 in a proactive attempt to maximize their fullest target language learning attainment.

Method

The researcher conducted this present qualitative study in the guidance of document analysis to reveal some rewarding theoretical constructs, practices, and values relevant to the current teaching-learning practices. As mentioned before, 30 prior studies of code-switching studies in Indonesian EFL teaching-learning contexts had been the major focus of this study to generate more durable and robust research findings contributable to the continual code-switching implementations in our second language teaching-learning areas. In a similar tone, all of the 30 selected prior code-switching studies are keeping abreast with the major theme proposed in this study to propel Indonesian EFL experts, practitioners, and educators to conscientiously, appropriately, and critically harness the further use of code-switching in their target language learning vicinities. In the data analysis processes, the researcher subsumed those 30 chosen code-switching studies into some specific tables and delineated all of those tables argumentatively to address the specific beneficial advantages of code-switching successfully promoted in a vast array of Indonesian EFL teaching-learning environments. All of those depictions can be discovered in 3 proffered research themes namely: (1), (2), and (3).

Findings and Discussion

In this subsection, the research attempted to specifically portray two advantageous benefits of harnessing the use of code-switching in Indonesian EFL learning contexts to inform the theoretical groundworks entrenched potently in this L2 communication strategy, prompt ELT experts, practitioners, and educators to value the further usage of this ubiquitous sociolinguistics phenomenon, and better advocate appropriate L2 classroom learning strategies accommodating the balanced usage between the first and second languages. Specifically, there were two major themes unearthed in the data analysis namely code-switching assisted both Indonesian EFL teachers and learners to undergo more meaningful teaching-learning encounters, as well as the judicious utilization of code-switching, which is an indispensable action to be embodied in second language learning circumstances to improve Indonesian EFL learners' target language proficiency into the utmost levels.

Table 1: Code-Switching Assisted Both Indonesian EFL Teachers and Learners to Undergo More Meaningful Teaching-Learning Encounters

Theme 1	Authors
Code-Switching Assisted Both Indonesian EFL Teachers and Learners to Undergo More Meaningful Teaching-Learning Encounters	Suganda, Leoneto, and Zuraida (2018); Sidiq, Kustati, and Yustina (2020); Wijaya, Muljani, and Bram (2020); Mauliddiyah, Munir, and Mustofa (2020); Puspawati (2018); Yulyana (2015); Imelwaty (2017); Afriani (2020); Sari and Sari (2019)

It is worthy of attention to be underscored here that both Indonesian EFL teachers and learners put a higher degree of reverence toward the further incorporation of code-switching to promote more meaning-making second language teaching-learning encounters. Relying on this first major theme, it can be postulated that the appropriate utilization of the first language in the target language classroom contexts will potentially create a more holistic teaching-learning atmosphere in which the robust, positive, and intimate solidarity were strongly entrenched among learning community members. This line of argument is inextricably interrelated with the major findings generated by previous code-switching studies. In the first study, Suganda, Loeneto, and Zuraida (2018) encourage Indonesian EFL teachers to implement their first language in line with the ongoing second language classroom contexts they are currently facing to infuse more meaningful teaching-learning dynamics and induce more positive interactions between teachers and learners. In another relevant study, Siddiq, Kustati, and Yustina (2020) prompt Indonesian EFL teachers to apply an adequate amount of the first language used to provide more supportive second language learning assistances and explicate particular difficult learning conceptions clearly for learners. In an identical stream, Wijaya, Muljani, and Bram (2020) also uncover that Elementary EFL teachers are more liable to make use of their first language while teaching young learners to fully embody more transformative teaching-learning enterprises where all learners experience more exhilarating second language acquisition dynamics.

In consonance with the above-explained influential positive impacts potentially promoted by the appropriate use of code-switching, it is also worth noting in this section that the influx of the first language can also transform Indonesian EFL

learners into more proactive learning participants, critical thinkers, and outgoing academic figures due to the enjoyable second language learning dynamics commission learners to accomplish the targeted language learning tasks through the inducement of meaningful interactions established with their learning companions. This line of perspective is in harmony with the major findings of prior code-switching study plied by Mauliddiyah, Munir, and Mustofa (2020) unveiling that Indonesian EFL learners are capable of raising varied critical inquiries bravely to both teachers and other learning counterparts as well as developing their social competencies through the proactive engagement of open-ended group discussions in the light of code-switching strategy. In a similar trajectory, it can also be parsed that the use of the first language also allows Indonesian EFL teachers to cogently ingrain such an insistent second language learning scaffolding for all learners who are still inhabiting in developing levels by ascertaining that there should be a mutually intelligible classroom communication taking place between teachers and learners, which in turn, affect the overarching language learning engagement. Puspawati (2018) advocated Indonesian EFL teachers constantly nurture the second language learning justice between proficient and developing language learners by adequately scaffold them with a fair amount of their first language into the targeted classroom learning enterprises. In the same way, Afriani (2020) also suggested Indonesian EFL teachers utilizing their first language functioned to buttress both pedagogical and affective states forming in their second language classroom vicinities such as activating learners' active learning participation, expounding elusive addressed learning materials, and strongly supporting low-proficient learners to make a striking second language learning competencies advancement as those who are proficient.

Table 2: The Judicious Utilization of Code-Switching is an Indispensable Action to be Embodied in Second Language Learning Circumstances in order to Improve Indonesian EFL Learners' Target Language Proficiency into The Utmost Levels

Theme 2	Authors
The Judicious Utilization of Code-Switching is an Indispensable Action to be Embodied in Second Language Learning Circumstances in order to Improve Indonesian EFL Learners' Target Language Proficiency into The Utmost Levels	Kustati (2014); Fathimah (2016); Masna (2020); Zainil (2019); Cahyani, Courcy, and Barnett (2018); Nurhamidah, Fauziati, and Supriyadi (2018); Muslim, Sukiyah, and Rahman (2018); Khaerunnisa (2016); Zainil (2017); Rasman (2018); Hanafiah, Mono, Yusuf (2021); Mukti and Ena (2018); Septiyani (2016); Wijaya, Mety, and Bram (2020); Syafrizal, Gailea, and Pratiwi (2019); Yolanda (2020); Annisa, Wahyudin, and Anita (2021); Siregar (2015); Marsakawati (2017); Suteja and Purwanti (2017); Dipta (2020)

It can be observed in greater depth, this second major theme intended to exclaim that the judicious usage of code-switching is an indispensable action to be released in second language learning environments to foster Indonesian EFL learners' target language learning proficiency into the fullest potentials. This exhaustive statement aimed to avow that the suitable and contextual utilization of EFL learners' mother tongue will bring them closer to more fruitful second language learning outcomes attainment since they are capable of understanding the main ideas of imparted learning materials clearly, cultivating their learning endeavor into the highest levels,

and exhibiting their gratifying second language learning performances consistently. All of these beneficial impacts are intimately correlated with the main code-switching research findings revealed by Kustati (2014) discovering that the moderate usage of code-switching will potentially enable learners to gain more profound language learning comprehension, maintaining their second language learning motivation in a long-term trajectory, and performing their best language learning performances continuously. Zainil (2019) also unfold that the precise activation of code-switching will transmit a considerable array of second language learning benefits for EFL learners both pedagogically and affectively like elevating second language learning intentions into the highest interest, fostering more autonomous learning behavior, and forging the target language competencies through some meaningful intensive second language classroom activities.

Interestingly though, the internal utilization incorporated in second language classroom contexts will also bring about a vast array of significant influences for both pedagogical and affective second language learning major objectivities. In the pedagogical stream, the accurate internalization of code-switching will enable EFL teachers to repeat some vague specific learning materials for learners, lead learners to obtain some new words along with expressions discovered in their target language learning dynamics, translate some unfamiliar sentences for learners, elucidate some prior learning misconceptions, and avoid any kinds of miscommunication events. While in an affective area, the activation of code-switching will also allow EFL teachers to manage their classrooms in such a better purpose, ask for learners' assistance, provide more supportive second language learning assistances for learners, address clearer constructive feedback, and uphold more positive rapport with learners. All of these rewarding second language learning merits are in concord with the prior code-switching research findings yielded by Muslim, Sukiyah, and Rahman (2018) revealing that Indonesian EFL teachers having been succeeded in balancing the utilization of the first and second languages promoted greater second language learning assistances for learners both pedagogically and affectively reciprocally enabling them to hone their communicative language competencies confidently and cooperatively work hand-in-hand with their teachers to instill more conducive classroom contexts where all of them strive as well as thrive altogether to achieve satisfying target language learning progression.

Despite the aforementioned advantageous values potentially transferred by the incorporation of code-switching in a wider range of second language learning environments, it is worthwhile for Indonesian EFL teachers to keep at their disposals that the excessive utilization of their first language should continually be reduced whenever they embark on particular second language teaching-learning enterprises to efficiently maximize learners' utmost potentials in harnessing the target language, infuse regular classroom learning behavior to naturally make use of the second language while communicating with other learning community members, and compose more potent learners' second language learning volitions to capitalize on the second language in corresponding classroom regulations. In light of all of these offering neutral solutions, Rasman (2018) figures out that the balanced usage between the first and second languages should be persistently actualized by Indonesian EFL teachers to maximize the targeted second language learning outcomes that should be achieved by all learners through the successful inducement of supportive classroom learning atmosphere. This conception seems to substantiate

the major result of prior code-switching study plied by Hanafiah, Mono, and Yusuf (2021) urging Indonesian EFL teachers to prudently degrade the incorporation of the first language and magnify the implementations of the target language in their multiverse second language learning surroundings to efficiently direct learners to experience more significant language learning betterment. Similarly, Septiyani (2016) also discourages Indonesian EFL teachers to heavily rely on the use of the first language in the target language learning circumstances except for explicating the laborious learning materials or addressing specific classroom learning instructions for learners to transfigure them into more competent second language academicians. The focal point of mitigating the further implementations of the first language in the light of second language learning settings is also endorsed strongly by Wijaya, Mety, and Bram (2020) averring that the equitable internalization of the first and second languages should be the crux of the serious matter Indonesian EFL teachers ponder more conscientiously before implementing the use of code-switching to elude learners from confronting a considerable amount of second language learning obstructions.

Conclusion

In summary, it had been scientifically attested by the prior code-switching studies that the further utilization of the first language should be fully approved by Indonesian EFL experts, practitioners, and educators to supportively facilitate learners' overarching second language learning enterprises, create less-threatening learning circumstances, successfully promote more enjoyable learning environments wherein all learners can foster their target language competencies into the fullest potentials, establish more positive relationships among learning community members, elucidate some specific arduous specific-subject matters for learners, and create more conducive classroom learning atmosphere. In reverse, the judicious usage of both the first and second languages should be ruminated more exhaustively, critically, and prudently before commencing particular second language learning venture to strongly entrench more robust self-confidence, self-belief, and self-management characteristics within Indonesian EFL learners while harnessing the second language through the actual classroom interactions with their learning peers. Put it another way, Indonesian EFL teachers can deliberately select one of these proposed two optional teaching-learning methods in the light of code-switching strategy namely eroding the use of the first language to bring learners to get closer to the full attainment of second language learning outcomes or enact the balanced usage between the mother tongue and the foreign language to give apparent comfort for learners in the pursuance of elevating their target language competencies. Since the results of this current library study cannot be generalized in a wide array of globalized EFL contexts in concord with the presented distinctive socio-cultural, life, and strong-inherent code-switching practices, there is a further call for the future investigation on the issue about the disadvantages of code-switching internalization through other EFL teaching-learning enterprises practiced by other countries' second language experts, practitioners, and educators to address more generalizable, robust, and durable research findings.

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THE INVOLVEMENT OF TECHNOLOGY IN ONLINE GRAMMAR LEARNING DURING COVID-19 PANDEMIC

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Abstract
Covid-19 pandemic has caused a lot of changes in the field of English learning. In addition, this situation has led to a new method towards learning English specifically on grammar skills. The shift from face to face to online learning method brings about major involvements of technology in the learning process. This paper gives overviews on some technology-based tools used in learning English grammar skills specifically. The purpose of this paper is to elaborate the complicity of technology in learning English grammar. Furthermore, the effects of the new method towards the grammar learning mechanisms are also studied. Literature reviews are used as a method to explain the involvement of technology-based tools in the learning. This paper also includes several suggestions on the effective uses of technology in learning English grammar.

Keywords: grammar learning, online learning method, technology-based tools

Introduction
Language grammar learning especially English has undergone a lot of developments from the starting era of Grammar Translation Method in 1840s-1940s up to present situation where Post-Methods era becomes a trend in teaching language (Kumaravadivelu, 2005). In post-methods era, teachers have the right to develop their own teaching and learning methods. As a result, the old methods are put in pigeonholes (Kumaravadivelu, 2005). Not only has this change of perspectives towards the early methods caused the emergence of new methods specifically in English language teaching field, but it also affects the development of grammar teaching.

Normally, grammar teaching is conducted in face to face class sessions between teachers and students. This type of condition is commonly applied in any learning process. However, such a state currently cannot be experienced by both teachers and students because of the spread of Covid-19. In Indonesia, the government has officially and nationally prohibited the face to face learning method (Regulation of Ministry of Education and Culture, 2020). Since the face to face method of learning has been rescinded in Indonesia, distance-learning (PJJ) is implemented by using some online platforms such as zoom, whatsapp, google classroom, and so on. This drastic transformation towards learning engenders the emergence of new learning method which is online learning method.

Online learning system is highly dependable on the accessibility of internet network. Both teachers and students must ensure that they have good internet

connection in order that the learning process can be conducted smoothly. Nevertheless, through out the implementation of this newly established method in Indonesia, most of the teachers and students still encounter a lot of obstacles regarding the access of internet. In addition, this connection problem is caused by limited internet packages that they have on their phone. This happens because mostly, they use internet packages on their phone. They don't use a wireless fidelity (WIFI) which provides a better internet connection experience due to high monthly payment applied to the service. As a consequence, this method is still far from successful.

Online Learning

Online learning is a learning system which makes a use of some technologies via internet access during its learning process (Moore et al., 2011). In the pandemic crisis such this, online learning is the main option in order to maintain education. All learning activities are conducted online including language learning especially English. Moreover, online learning is also mentioned as a tool which can initiate a more student-centred learning method, in addition to a more innovative and flexible learning environment (Dhawan, 2020). Beside a tool of learning, online learning can provide new experiences using both asyncronus or syncronus methods to teachers and students as well as be more familiar with the advanced use of technology to support the learning process such as handphone, computer, laptop, and other technological devices connected to the internet network (Dhawan, 2020).

Even though the learning processes are conducted online, all the activities, they usually do in classroom, stay the same. The only difference in this part of the process is the execution of the learning which is transformed from face to face into distanced situation (Belawati, 2020). Nevertheless, online learning is not the same as face to face learning because online learning has its own challenges. Russel (1999) in Nguyen (2015) claimed that from 350 research he conducted himself, he found out that there was no significancy between face to face learning and online learning. This means that the effectivity of each method has not yet reached any empirical conclusion.

From the above elaboration, the implementation of online learning has been applied for nationally in any educational levels in Indonesia including language learning. In this case, grammar learning also feels the wind of change from the significant effects of online learning mentioned. There are a lot of developments and changes in grammar learning system during the Covid-19 pandemic. The choice of learning materials, the dependency of technology mastery, and the way of teaching delivery are even adjusted.

Method

This paper uses a semi-systematic review method which aims to find out common concepts around the chosen research topic. The main purpose of this paper also is to overview a certain field of topic which is the technology in English grammar learning. In general, the review tries to identify and comprehend some relevant research that have implications on the chosen topic. In this paper, content analysis is used to identify, analyze, and synthetize the findings on each research related to the topic reviewed. The data in this literature review are mostly common technology-based in grammar learning that are very recent and still widely used by English learners. However, in this paper, only some of the technologies are analyzed and synthesized in order to find the common issues circled around the topic discussed in this paper.

The review go through 4 phases of conduct which are designing the review (phase 1), conduct (phase 2), analysis (phase 3), and structuring and writing the review (phase 4) based on Snyder (2019). These four phases are applied in order to exactly concentrate on the maaim aim of the review. The data of the review are selected regarding the most recent trends in technology-based grammar learning that are developed during Covid-19 pandemic crisis. Moreover, from the review conducted, some suggestions appear to be beneficial for the further enhancement of the topic discussed in this paper. Also, from this review, the common issues found will open up some gaps towards the future research on the same field in order to advance the knowledge

Findings and Discussion

Online Grammar Learning

As elaborated clearly above, there are many adjustments towards the foreign language grammar learning especially English. This adaptability to the new online system has several impacts on learning materials, methods, effectivities, and specifically the uses of technology. A research studied the effectivities of online learning and explained several suggestions in order to efficiently learn grammar as stated below (Payne, 2020, pp. 246-247):

1. Sequence Activities
   Learning is conducted by applying syncronous and asyncronous learning system interchangeably. This is done in order to reduce the tendency of the learning loads felt by students.
2. Understand the Limitation of Video Conferencing Tools Like Zoom
   VCT is a definitely useful technology support in online learning. However, there are also many limitations towards the use of VCT such as learning interaction between both teachers and students especially for big classes which consist of more than 30 students and time as well as internet connection which complicates the interaction during class sessions.
3. Create Mini-Lecturers
   Making mini-lecturers can be an alternative choice to deliver learning materials. Thus not only do teachers deliver the learning materials spokenly through VCT, but they can also record the delivery during class sessions which can be sent later on to students. In this way, students who are absent can also get the benefit from the recorded sessions. This method of delivery is called Microlearning Approach.
4. Grammar Instruction
   This method of grammar learning depends of types of instruction given to students in relation to certain grammar lessons. For example, teachers give presentation assignments to explain one of tenses in English. Then in VCT, teachers only have a representative of the class to present the material and listened by other students until all of them are able to grasp the presentation together.
5. Avoid Explicit Error Correction During Text Chat Sessions
   This is done in order to prevent students's reluctancy to communicate via text. Hence from that, teachers are adviced to avoid correction feedback directly to them via text as much as possible.
6. Teacher Participation in Asyncronus Discussion Forums
   In asyncronous sessions, discussion forums are one of the most effective learning methods. Teachers give a certain topic, and then students discuss it. However, it

will be much better that the roles of teachers are only a facilitator during the discussion sessions, and a clarifier when the discussions go too far from the focus of the lesson.

7. Acknowledge Student Discussion Forum Contribution in Live Class Sessions. This is done in order to know that teachers pay attentions to the flow of discussion. Provided information during asyncronous sessions can be a reference for syncronous discussions. From this reference, the involvements of silent students can be increased in online communication.

Some of the suggestions for learning grammar online explained can be a reference for teachers in order that the implementation of online learning can run efficiently. Besides that, by noticing several aspects mentioned above, the purpose of online learning can be achieved. In addition, the learning materials are accessible for students. The efficiency of online learning can also be seen from online learning facilities and flexibilities of the usage. A study found out that supporting facilities and usage flexibilities could influence the success of online learning (Sadikin & Hamidah, 2020). Furthermore, the enhancement of internet connection infrastructures and learning instruction also become crucial factors in succeeding the online learning (Giatman et al., 2020). This shows that the success of online grammar learning still faces many challenges which need to be considered carefully. Moreover, this can also affect the escalation of learning qualities during Covid-19 pandemic.

Technological Involvements

The online grammar learning method has run into some changes. One of them is the use of web-based learning. Web-based learning is full of learning materials provided in the internet and, it can be accessed freely by people (Yusof & Saadon, 2012). However, this grammar learning method has significant differences if compared to the traditional ones (Yusof & Saadon, 2012). In spite of this, teachers have to control the choice of learning materials obtained from the internet and observe the learnability and accuracy of the materials. In relation to the online grammar learning materials, some of them sourced in the internet are classified traditional and structural which are not based on communicative grammar learning approaches. Both teachers and students have to be well aware of this issue and consider carefully the use of the materials and technologies based on the aim of learning (Arikan, 2014).

Although the understanding of learning materials and technologies should be considered, those obtained from the internet can develop an autonomous learning because students are able to access varieties of grammar resources and practice their grammar ability by using all the provided exercises in the internet (Pinto-Llorente et al., 2017). Furthermore, as the advancement of web-based learning continues to grow, some studies have tried to examine several types of this method. For example, the transformation into this web-based learning does not only involve computer users, but the development of its learning method needs to be considered also (Margaryan & Kalugina, 2020). Based on this view, several modified versions of this method raise the head. Some of them are personalized online learning lab (Sizemore, 2017) and English in the Digital Age (Margaryan & Kalugina, 2020).

The personalization towards the online grammar learning is conducted in order to see its effectivities. This is also one of the learning innovations made to limit the use of online materials too freely from the internet. The emergence of personalization in

learning makes possible for teachers and students to implement better learning outcome and reach achievable learning aims.

Benefitted from the free access online learning materials, teachers and students are faced with the impacts of other sources of learning. One of them is online website link which has influenced the comprehension of students's grammar outcome (Ekaningsih, 2017). Besides that, one of the research mentioned those online learning materials as concordancers which can be integrated into online grammar learning (Türkmen, 2016). These concordancers can be in the form of readings and videos. One of the studies on the use of online video learning materials is called SITCOM learning videos from youtube platform. This study shows that by watching such videos, students are able to improve their grammar ability (Saeedi & Biri, 2016). Moreover, video-based learning uploaded in youtube can have positive impacts towards online learning even though basically the methods used in the video are very traditional (Fay & Matias, 2019). This method indicates that video-based online grammar materials have beneficial effects to students, and it can give purposeful contributions in the improvement of their grammar knowledge.

Beside video-based materials, reading resources can also be a reference in learning grammar online. There are many types of readings that students can read online such as newspaper, articles, journals, news, magazines, and many more. Newspapers, for example, are very resourceful information about a lot of reading topics. Teachers can look for one of the texts in the newspaper and bring it into the class. However, this way of learning using newspaper has not given any proves regarding its effectiveness. One of the evidences of a study comparing two different groups of students with newspapers and without them shows that the newspapers group has lower scores in learning than the other one (Novita et al., 2016).

From the explanation related to some considerations towards online grammar materials, there is another big challenge which is the use of technology as a supporting tool in learning process. The use of technology is a major factor in online grammar learning. Technologies play a crucial role as means of communication between teachers and students. They also have a role as learning supports because they are used to replace the normal teaching activities during Covid-19 pandemic.

There are many technological supports used and studied regarding their efficiency in online grammar learning. One of them is concept-based instruction (CBI) or Glow@CBI. This technology can be an alternative learning application especially for students on beginner level to focus more on their target language learning (Harun et al., 2018). Although it is not fully explained how to use the application on the article, this still shows that technology can help improve their grammar knowledge. Apart from Glow@CBI, one of video conference tools, released long time ago, is skype. This VCT is also used in online grammar learning. Skype offers various learning facilities which can fulfill the purpose of online learning (Szedmina & Pinter, 2010). Some of them are listed below:

1. Simple and easy communication system.
2. Easy conference settings.
3. Interaction between users can happen with or without headset or headphone.
4. Chat features are provided in order to write comments writtenly.
5. Easy learning materials transfer between users.

However, these easy and simple features provided by technology are not separable from the limitation of internet connection owned by each user. Hence from that, online grammar learning is in need of other applications to evaluate grammar accuracy learned syncronously. One of the programs emerged in recent years is grammar checker. It is a program which is able to assess the grammar accuracy used in it. The utilization of the program has proven positive impacts in the improvement of its user grammar ability especially in the accuracy and writing evaluation. From this, it becomes one of the solutions in upgrading writing qualities because writing qualities are rated based on accurate grammar and language systems (Perdana & Farida, 2019). This indicates that the program become an important innovation in online grammar learning if it is seen in terms of evaluative aspect of learning.

Furthermore, grammar checking softwares (GCS) also help their users in understanding correction written when they do checkings. This proves positive impacts especially to the development of grammar learning and grammar updating learned by students (Kokkinos et al., 2020). Grammar learning always go through shiftings as the language itself. GCS assist their users to adjust with the updates. One of the most popular GCS studied in the research is grammarly. A research studies on the use and efficiency of grammarly in scoring grammars and punctuations which found out that grammarly is able to ameliorate its users's writing, give feedback on grammars and punctuations, and connect to Ms. Offic in for the data transfer, as well as show definitions and synonyms of words with only two clicks (Gain et al., 2019).

With the emergence of grammarly application which has been proven for its efficiency based on research mentioned, online grammar learning becomes more innovative and modern. Teachers are given easiness in checking grammar mistakes in their students' writings, and students even can access the application easily to see the accuracy of their grammars. With this simplicities provided, online grammar learning can be conducted more efficiently. Some of these GCS can be accesed freely. However, some are also limited to premium uses that require monthly payments by giving different privileges to its users.

Other than grammarly, during the Covid-19 pandemic, some online learning technologies are released. One of them is called EdTech start-ups. These learning technologies consist of some online learning applications which can be accesed freely or paid by its users. In Indonesia, some of the applications are cakap, ruangguru, zenius, quipper, and many more. Some of these applications as well offer a lot of learning services other than language. This becomes a unique characteristic of learning in pandemic era because face to face learning is not yet allowed. In Addition, those applications are not only for learning, but they also become media of interaction between teachers and students. This interaction is needed especially in grammar learning, so that their language knowledge remains maintained because they have practice partners and times.

Besides the use of applications, collaborative learning can also be another alternative for online learning. Collaborative grammar learning can also promote cultural knowledge, so students is able to know both the language and the culture of that language (Angelova & Zhao, 2016). Learning collaboratively also influence students's general knowledge, so they become more closed to the language they learn. This familiarity towards the target language can be achieved in some ways. One of them is through gamification which is an approach in learning using games. One of the applications in gamifications is called wordbricks. Wordbricks is a cellular

technology which is intended to introduce various types of games in a form of jigsaw blocks to learn foreign language grammars (Purgina et al., 2020).

Conclusion

From detailed elaboration above, it can be observed that the impacts of limitations caused by Covid-19 pandemic are the emergence of new learning method which is online learning. This learning method uses technologies as means of learning. Furthermore, the emersion of online-based learning applications helps interaction proceses between teachers and students. However, online grammar learning is still faced by many big challenges in terms of technical and implementation issues. For these reasons, a lot of future research on the field of online grammar learning are crucial for accomplishing full success and efficiency in grammar learning.

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THE EPIPHANY OF FACES OF COVID-19 PANDEMIC AS REFLECTED IN EDGAR ALLAN POE'S *THE MASQUE OF THE RED DEATH*

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Abstract
Edgar Allan Poe's The Masque of The Red Death is a famous story of a plague in which the infected ones died with blood coming out from pores. Prince Prospero as ruler of that area ignores it but then was killed by a figure with a face full of blood covered in a mask. In the COVID-19 pandemic, the infected ones are quite seen as terror and disgust. People stay away from them as if they are dirty and sinful. It is similar to how Red Masque and Red Death are indicated in Poe's story. However, Emmanuel Levinas argues that the epiphany of the face invites people to be ethical to others. Then, how is the epiphany of the face reflected in Edgar Allan Poe's The Masque of The Red Death? By using the qualitative method, written data, concepts, and theories are asserted to answer that question. Comparing Levinas' explanation, Poe's story, and today's pandemic situation could bring in better insight into how the infected ones should be treated better. They must not be excluded, but they need our ethical compassion in answering their presence to us.

Keywords: COVID-19, Edgar Allan Poe, Emmanuel Levinas, epiphany of face, The Masque of The Red Death

Introduction

The Masque of The Red Death is a famous story written by Edgar Allan Poe. This short writing reflects how a country is depopulated by a plague. It is told that The Red Death is such pestilence in which the infected ones are suffered from horrible pain as blood is coming all way out from the pores. It could be seen that the red color is derived from the color of blood itself (Zhang, Pei, & Sun, 2017). Meanwhile, Prince Prospero as the ruler in that country ignores the plague. Instead of helping people, he locks himself and his friends altogether with many performers to entertain them in a castellated abbey with a magnificent cellar. The cellar is divided into an enormous hall and several rooms with different colors (Cheishvili, 2015, p. 712). After enjoying the party for months, at a midnight, a mysterious shadow comes and kills all people including Prince Prospero. The shadow is spoken as The Red Masque.

The existence of plague in Poe's story could be reflected in today's COVID-19 pandemic situation. Those who are infected by this virus seem to be excluded from society. The increasing COVID-19 cases make them be treated specially and isolated in a certain place. Moreover, the infected ones are differentiated from normal people. They are labelled as suspects which need specific treatments and observations

(Agustang, Mutiara, & Asrifan, 2020). They are indicated as special among society but then result in the action of total exclusion. Other persons then think that these people should be excluded from society so that it does not worsen the outbreak.

It seems quite normal for people to exclude those who are sick from society. History also speaks how those who bear diseases are marginalized (Sianturi, 2020, p. 130). It has a purpose of justification to both limit the virus and restrict the movement of people. However, it is not ethical at all. Emmanuel Levinas thinks otherwise. He shows how the epiphany of the face invites people to be ethical to others. When someone sees others, he or she is invited to be responsible to others (Doren, 2020, pp. 244-245). It is like asymmetrical ethical relations. Others are such opportunities for self to accentuate good deeds. By doing good deeds, responsibility is reflected well too. It is totally different from the exclusion zone to the infected of COVID-19 cases. So, the question is how is the epiphany of the face reflected in Edgar Allan Poe's The Masque of The Red Death? Comparing Levinas' explanation, Poe's story, and today's pandemic situation could bring in better insight into how the infected ones should be treated better. They must not be totally excluded, but they need our ethical compassions in answering their presence to us.

Method

By using the qualitative method, certain concepts and written data are analyzed to answer the question in this paper. Both online and offline scripts are used to explain the connection between Levinas' explanation, Poe's story, and today's pandemic situation. Online writings and offline scripts are derived from books and journals as keys to understanding the shown matters. The steps of data analysis include attaining sources, reading the sources carefully, comparing them with other related issues, quoting them into this paper, and writing them down in the references lists.

Findings and Discussion

Ignorance of Death and Plague in The Masque of The Red Death

The story by Poe indeed reflects such mystery and horror to the readers. It is such Poe's specific theme that he builds up upon his writings (Ramadhanti, Muhaimi, & Ahmadi, 2019). The story may somehow relate to Poe's own experience of losing families especially because of tuberculosis disease and his reflection on the massive Black Death plague in years of the 1300s in Europe. Originally written and published as The Masque of The Red Death: A Fantasy in 1842, this story takes place only in a castellated abbey (Almahameed, et. al., 2018). The conditions, the actors, and the backgrounds mostly color the story furthermore. In a general, this short story offers a fantastic vision of a human's failed attempt to escape death. The main focus is Prince Prospero who wants to step away from the dangerous plague but then the Red Death in the shape of Red Masque eventually comes to him. No madness could escape the passage time of death despite how ignorant people of the plague (Sova, 2007, pp. 110-111).

The plot in this story consists of several big parts; center, past, and future ones. With the theme of ignorance of death, Poe includes how death is always approaching no matter how rich people are (Almahameed, et. al., 2018). The center plot of this macabre story is the happiness, dauntless, and sagacious atmosphere in the castellated abbey. Prospero invites his closest friends, especially the rich ones, along with many performers to bring joy to the below ground. Masquerades are well performed within

the glorious party. This place is locked from the inside which indicates its difference from external conditions (Sianturi, 2020, pp. 130-131). No time for grieving or thinking of the outside world. Enjoying the current time is the main idea in that place. Magnificence is provided by Prospero from time to time to bring joy to himself and all of his acquaintances. Poe states that this condition goes on for about six months.

That center plot is not the only one but provided with both past and future ones. The past plot speaks about the Red Death. It is the plague that brings death to people; the ultimate truth of the inevitability of death (Kao, 2016, pp. 34-35 & Debnath, 2020, p. 731). Half of the area is depopulated. No one knows what or who may cause such horror. People just know that the victim suffers severe dizziness and pains before the reaper comes. Blood coming out from pores, not naturally, but mysteriously pushed out from the inside, leaving the infected ones with the scarlet of their own blood (Zhang, Pei, & Sun, 2017). It can be imagined how painful the death is seen from this plague situation. That circumstance is totally ignored by Prospero. By locking his abbey, he leaves the death of the people behind and comes to the magnificent joy forward. He does not only want to be safe, but also he wants to enjoy his life by stepping out from others' problems of death and plague. He consciously is ignorant and neglects the illness by pretending that he could easily control the uncontrollable nature (Sianturi, 2020, p. 137).

The future plot is about midnight in the abbey. A specter is seen among the guests; the Red Masque as the personification of death is present (Debnath, 2020, p. 732-733). The apparition is wearing masks which is different from those who perform joy inside. It is standing still and tall as brings in disgust and then horror. Arising murmurs among those people speak that it is the face of the Red Death that exists among the joy of masquerades. It is like a shadow that haunts the whole room. It comes to Prospero himself and leaves him in his death before he could attack the shadow with his dagger. The figure with a corpse-like mask then brings death to all of the people in the castellated abbey. The flame is gone as the black of death disseminates darkness and decay alongside (Manikandan, 2017, p. 447). No one could escape this Red Death even though the door is locked and Prospero ignores it. Death from the sin of pride is inevitable (Popescu, 2012, p. 4).

The past, center, and future plots above indicate that ignorance of death and plague will never solve the problems by themselves. It may bring joy temporarily but still time always moves forward. The ignorance is such denial of responsibility seen from Prospero and his acquaintances' deeds (Almahameed, et. al., 2018). Instead of doing something to the victims of the plague, he and all of those people neglect such reality that they are parts of society. Prospero chooses his own likings and leaves out all the rest. He thinks that his power and wealth could save him from death and responsibility to others (Manikandan, 2017, pp. 447-448). Actually, individuals are never subjective at all but related to inter-subjective sides too. At this point, selfish ego accompanied with hedonism is the face of ignorance of death and the plague. More than just leaving out others, these people would attain more joy by avoiding such willingness to sacrifice themselves for the sake of others.

The ignorance is also portrayed by how Prospero and his friends see the victims, the infected ones, and the Red Masque as the ultimate. Acquiring masquerades and musicians to the hall has a purpose to contradict themselves from the victims outside. Colorful costumes, joyful music, and magnificent entertainments are contrary to infections in the city which are fulfilled with the scarlet color of blood (Zhang, Pei, &

Sun, 2017 & Kao, 2016, pp. 34-35). Joyful colors are total opposition of scarlet of blood and black of death. The madness of joy is the opposite of the madness of sorrow.

The infected ones are left alone in the city while its ruler enjoys himself in an abbey. No aid is given but the only struggle of people may help them from suffering death. Painful dizziness is coming to the infected ones yet no sympathy is given from above. People inside the locked place enjoying parties by being insensitive about current situations (Kao, 2016, p. 35). They think that death is not familiar to them or maybe unknown in their everyday life. Life must be glorified full of amusement to satisfy needs and wants. That ignorant life denies how death that is always being so close to human creatures (Phillips in Hayes, 2013, p. 124). No one will live forever since death is unescapable. Prospero and his friends wall themselves from death but still, their bodies are eventually the prey for the death. Instead of fulfilling life with grateful deeds, their goals are reaching the apex of happiness only at the current time. Ignoring the past and future time will merely aim for themselves that are limited and restricted naturally and socially.

The existence of Red Masque is the ultimate ignorance of people in the castellated abbey. The presence of it is the paradox of leisure. It is the paranoia of representation of the ability to evade time (Fisher, 2008, p. 85). Prospero thinks that he successfully escapes the plague and death too, but the Red Death comes in front of him in the face of Red Masque. The shadow with the mask arises buzz and murmur among people. They talked to each other about how come such a figure could come to the party. The masque is corpse-like that is out of current joy (Phillips in Hayes, 2013, p. 124 & Popescu, 2012, pp. 3-4). The scarlet color of blood could not be borne by the attitude of those people. They are confused about what they have seen since they are separated from death as part of their everyday life. Instead of asking the figure to reveal itself, they instantly judge the figure by accentuating such horror and disgust to the party (Sova, 2007, p. 111). Even Prospero himself asks guardians to capture him and taking out his dagger to the shadow despite the Red Masque has not done anything before. By arresting it, he thinks he could get rid of the sighting. It seems that he does not want anything that disturbs the joy. He does want to compromise with anything that interferes with glorious masquerades (Fisher, 2008, p. 27). The choice is only between joy and death.

The figure is so indefinite that no definition of joy may capture such existence. Those people are dead soon before they could understand the meanings behind the face of the Red Masque. As they neglect the responsibility to aid others' condition, they could not perceive the ultimate of otherness portrayed by Red Masque. They only focus to avoid and ignore the real situation and condition (Fisher, 2008, p. 50). Actually, they are afraid to respond to otherness reflected in the suffering of the victims of the plague. They fail to respond to the death of the others that results to they could not figure out their own deaths too. They try to escape but the way is never possible at all. They think that joy and happiness in the abbey are forever, but they forget that death may come to stop the party and even end their soul existences (Cheishvili, 2015, pp. 712-713).

Existence of Stigma in Today's COVID-19 Pandemic Conditions

COVID-19 virus has resulted in such a pandemic today. Started from the beginning of 2020, this virus has spread and infected millions of people. Some of them face light symptoms while others must bear severe conditions. Some people also have

died because of this serious virus. At the beginning of the outbreak, the virus was undermined and stated only as common flu which will be recovered easily by taking good rest. Then, the virus is the key factor of the whole change in the world. The condition has become extremely dissimilar only in about a year (Agustang, Mutiara, & Asrifan, 2020).

It is pandemic that many limitations and restrictions are urgent to be realized until now. Limitation means prohibition from the inside; people should keep distance from another, stay away from the crowd, and/or wear a face mask any time. Everyone needs to limit himself and herself not to be much involved in society to keep good health conditions intact among people (Agustang, Mutiara, & Asrifan, 2020). Being aware of surrounding and paying attention to own self actions are the main keys in this limitation. Reminding others of the danger of this pandemic is another issue to be included too. On the other hand, restrictions are constrained from the outside; official governments tell people to do many things only from home; studying, working, and praying. Those indeed touch both private and public spheres of individuals and societies (Choirunnisa, 2020). Studying at schools and colleges is not allowed to prevent the wider spread of the virus. Working from home has become the ultimate solution to contain the virus isolated. Praying then has to be done online and inside the home to stop the incoming infections. Individuals and societies have to move from offline to online realms as well as to transform from direct into non-face-to-face encounters.

Moreover, the limitations and restrictions are prolonged until now. From macro (lockdowns and provincial restrictions) to micro (district and residential restrictions) ones, people are told to be always aware of the pandemic situation every time. More people could not go to work or even get better opportunities to fulfill everyday needs. Existing at home condition is always accompanied by fear of being infected by others (Choirunnisa, 2020). Staying alert must be enclosed from time to time while the news always informs about the increasing cases of infections and deaths every day. From how the virus outbreak started until its widespread to now, it seems that the virus has been such furthermost anxiety for individuals and societies (WHO, 2020:9-10).

The above condition of COVID-19 indicates that the pandemic is real. The reality also must be borne by those who suffer an infection of this virus (Choirunnisa, 2020). The existence of stigma is accompanied by stereotypes among people. The infected ones are more than just different from common people, they are told to be isolated from society (Gultom, 2020). People stay away from them as if they are dirty and sinful. In much online and television news, campaigns and promotions have been done to normalize and eliminate stigma among people in society (Agustang, Mutiara, & Asrifan, 2020). However, the reality in the grassroots, as reflected in everyday life, could be totally different. Abundant limitations and restrictions for both individuals and society also portray the worsened images of the stigma of exclusion in this pandemic era.

The stigma of the excluded really happens today. There are some aspects which could indicate why the stigma of COVID-19 sufferers exists. First, those who get infected bear more than just common diseases. They are said to be sick from the extraordinary virus (WHO, 2020 & Dai, 2020). No one really knows the main cause of the virus, but for sure it results in such discrimination (Gultom, 2020). Preventive actions in social distancing, washing hands, and wearing face masks are done. More than those, preemptive action by locking out the infected ones is realized too. Some

infected people sense severe respiratory symptoms while many others do not have symptoms at all (Anindya & Tomhisa in Santoso & Santosa, 2020, p. 306). They only know that they get infected from medical swab tests. It seems that the disease is so hidden that once it is known, then the infected must stay away from others. Even those who have survived the virus could be infected again. It could be a never-ending story of infection that could worsen anytime (Agustang, Mutiara, & Asrifan, 2020). Exclusion is the result of today's uncommon condition.

Second, the infected must be excluded because they are prone to infect others too. More than just the existence of the virus in their bodies, the stigma applies to a strong indication that it may spread to their surroundings. The infected ones could be the center of the wider outbreak if they do not be kept out in certain places (Anindya dan Tomhisa in Santoso & Santosa, 2020, p. 306). It is the fear of being infected that reflects this stigma. This fear could be exaggerated furthermore if those who are infected never got medically tested. People could blame them for being the main determinant in spreading out the virus, even though the infected ones may do it accidentally (Dai, 2020). This fear is planted unconsciously that exclusion could become such best defense mechanism for this angst. Rather than facing the virus bravely, people use exclusion as a tool of denial to deal with the anxiety of being infected.

Third, it has become common for people who have been infected to be quarantined for a certain time in a certain place. They have to stay about two weeks at home or other medical facilities (Chandrawati in Santoso & Santosa, 2020, p. 360). Quarantine as the symbol of stigma is preferred to be normalized today. The infected ones have to be quarantined as the symbol of prohibition from entering society (WHO, 2020 & Dai, 2020). If someone is not sure about being infected or not, he or she has to be quarantined. The quarantine has to be hygienic and regularly disinfected to prevent a wider outbreak. Those who are quarantined even must use specific eating utensils to specify their own everyday needs. Those quarantine concepts shape people's minds about the infected ones. The condition of quarantine has become such an ordinary concept now (Chandrawati in Santoso and Santosa, 2020, pp. 359-360). It has become such ultimate solution for every question today. Then, the stigma is considered normal today in this pandemic situation. It is the monolithic perspective of the infected ones; they are equal to the quarantine itself.

Fourth, people are pushed to be healthy and free from the virus. Rapid test, Antigen test, PCR test, Genose test, are such tools for people to prove themselves in being free from the virus. These abundant amounts of tests are necessary from the medical side, but they may evoke normalization of stigma in cultural aspects (PH, Setiawati, & Sariti, 2020). The pursuit of being healthy has shifted into the pursuit of being fit. Being healthy is not a natural condition but results from being tested. Society is dictated to be healthy anywhere and anytime. Those who are medically proven as positive must be quarantined which will automatically become objects of the stigma (Anindya & Tomhisa in Santoso & Santosa, 2020, pp. 306-307). At this point, being healthy is sharply differentiated from being infected with the virus. The difference is not about 'the sick' and 'the healthy' which will only come to the usual duality of two contradictory things. It is actually about 'the healthy ones' and 'the unhealthy ones' which favors a side and undermines another side (PH, Setiawati, & Sariti, 2020). The other side as the unhealthy is a reflection of otherness. It is not seen as it is, but its existence is considered only from self as the healthy.

From those four aspects above, the stigma moves within the concept of dualism between the healthy ones and the unhealthy ones (the infected ones). The infected ones are not only different from the healthy ones as stated in duality, but the former also has to nod to the strict powerful decree of the latter. The stigma is an exaggeration of differentiation between self and others. Stigma is the representation of others who get infected (WHO, 2020). This is so negative that sharpens the difference between 'us' and 'them'. It is similar to stereotypes in cultural studies where some people are excluded from the 'normal' order of things. Representation of the infected has been such a monolithic perspective for people to see them. People are only seen from either have negative or positive proof of being infected with the virus (WHO, 2020). A condition that is partial in reality then has become such a universal idea to be labelled to sufferers of this existing virus.

The stigma reflects how the infected ones are seen not as 'what they really are' but as 'the sick'. Other identities of them are neglected and being measured with the ultimate healthy condition today. Problems of representations of human beings should also be mentioned here (Wolff, 2011, p. 268). Representation could always worsen conditions rather than clarify the situation. People are only represented by such fixed symbols, that is being infected or not. The 'positive' has brought in negative impact, as well as in reverse. Today's meanings in pandemic situations endow medical conditions to be ultimate perspectives. The condition has become black and white today. It has been politics of representation that identity of being sick from the virus does not reflect the essential state of beings but results of cultural binary oppositions (Wolff, 2011, pp. 268-269). It eventually argues power-related situation in this stigma. The infected ones must bow to the rules of quarantine since they are not healthy or normal at all. They have to follow the condition of being subordinates from the dominant ones. They have to live under the prominent abnormal label of being excluded from society.

Levinas' Ethical Perspectives on Otherness

Emmanuel Levinas is a philosopher who speaks about how human is actually in close ethical relations with others. Someone could not stand alone but his or her existence depends on the existence of others (Soebagia, 2020, pp. 141-142). Levinas states an ethical standpoint beyond inter-subjectivity. He opposes general objectification and relative subjectification, which will undermine otherness as a mere tool to fulfill the needs of self. By rejecting the issues of self, he tells us about how the first philosophy is not ontology or metaphysics, but ethics (Jauhari, 2016, pp. 20-21). Ethics in this case means knowing and even taking care of others. Every single kind of deed should be based on ethical values first before finding its essence in meanings. Ethics must be stated in concrete actions, not just merely concepts or even tensions among abundant poles of paradigms. At this point, ethics is the existence of human creatures; the essence of being is empty without the existence of becoming. The ethic of human deeds is such a continuous process anytime someone meets others.

Another interesting Levinas' point of view is that relations among human beings are not symmetric but asymmetric ones (Elfi, 2018, pp. 29-30). Someone responds to another not because he or she is equal to him or her. Otherness is far situated above self. Otherness invites self to be responsible to them. It is not symmetric that requires such reciprocal deeds which will result in such mutual inter-subjectivity (Sobo, 2018, p. 69). It is a one-way deed beyond any human freedom of choice. The presence of

others is such an obligation for self to be responsible to them. In other words, we are not ethically pushed to help others, but others invite us to help them. It is 'others' and not 'self' who is greatly emphasized by Levinas' thought of ethics. This great shift has changed the whole perspective of ethics. Imperative categories of self-centered ethics by Kant have been widened by Levinas into others-centered ones.

For Levinas, the history of Western philosophy put too much focus on ego. The ego is the reflection of self which has to be fulfilled so that human beings could find their wholeness of determinations. The ego which is usually stated to be the center of both essence and existence then tends to reach totality; putting self in the majestic throne of the world (Susanta, Yordaniputra, & Christian, 2020, p. 171). The total condition always reduces otherness to be included in the sameness of self. This kind of generalization then never captures others as their own matters, but their existence always depends on the whole of the self. This egologic understanding tends to omit crucial characteristics of otherness by reducing them into total sameness in the being of self (Jauhari, 2016, pp. 19-20). Egocentric perspective has reduced the condition of others into such homogeneity of the wholeness of the self.

That egologic perspective is actually rejected by Levinas (Sobo, 2018, p. 56). For him, reciprocal ethics never really happens. Equal understanding shall never come to the surface. Ultimate good deeds will always be only dreams. All of those are because of an egocentric idea which focuses on self rather than on others. Self must not be the main center since ego will come to power and control others. The real main center is not self or *cogito* or ego, but others with their own character of otherness. Self could never capture the wholeness of otherness. While the self is pushed to fulfill itself into oneness, others then are a spectrum of diversities. The totality of self is out of sense since otherness is infinite (Susanta, Yordaniputra, & Christian, 2020, pp. 169-170). Too many names are eventually too few to define each aspect of otherness. Thousands of hands and heads of ego will always be countable and predictable, but otherness remains intangible and unlimited as its condition belongs to anything beyond anything else.

Infinity is such an utmost contradiction of totality. Levinas states that it is the face of the others that break down the totality of ego (Fawaid, 2013, pp. 133-134). No matter how ego could fulfill itself, he or she has to be responsible to others. That means the ego has to answer the invitation of being responsible to others. The name of ego is the only issue of a kind of otherness. That compulsion lies in the presence of otherness or epiphany of the face or *l' epiphanie du visage* in Levinas' statement (Sobo, 2018, p. 56). The face is beyond any rational or empirical ideas. It is another and other people as the others which remain meaningful in their own otherness. The face is bare as its own understandings. It does not matter whether the face is familiarly known or not since its presence is beyond our knowledge. We could only recognize otherness because of such invitation to be responded to thereafter. The face is the epiphany of unconditional relationship that invites self as being-in in the asymmetric level of being-for others (Wolff, 2011, pp. 268-269 & Elfi, 2018, pp. 29-30). The relationship is a connection of process from a condition of being the same towards the situation of becoming-the-heterogeneity.

Levinas' ethic is about responsibility through and for others (Doren, 2020, pp. 244-245). The epiphany of the face is absolute and we could do nothing besides respond to it. Therefore, any response from the self is beyond its own initiative, it is merely an intention to otherness (Susanta, Yordaniputra, & Christian, 2020, pp. 171-

172). The presence of face comes before the self's freedom of choice. The choices of not responding are impossible. It is not such command to do, so that self could not evade that responsibility. It does not ask what may come in return. It is compulsion and obligation as an ethical impulse that is infinite once the face is present. Responsibility to others is the main attribute of any choice taken (Fawaid, 2013, p. 133). Since that responsibility is beyond knowledge, the self is never sufficient to fulfill itself. It will only relate to otherness, or in other words, self only exists for the sake of others. Existentially, the subject is not for him or herself or *en-soi*, but the subject is for the other or *l' un pour-l' autre. Cogito Ergo Sum* must be replaced with *Respondeo Ergo Sum* (Sobo, 2018, p. 66 & Elfi, 2018, pp. 26-27). Denying self means denying own existence. Then denying others means denying self as well.

Epiphany of The Face of COVID-19 in The Masque of The Red Death

The resemblance between The Masque of The Red Death and COVID-19 relates to how the infected ones as a reflection of otherness are depicted. The pandemic followed by sorrow and death is the other. It remains uncommon for self since it involves life, not pain and death. Those who suffer Red Death and COVID-19 are differentiated from the common people. They are labelled as clinical different things (Vora & Ramanan, 2002, p. 1521). Moreover, these people live under the dualism of being subordinate to the dominant ones.

In Poe's story, Prince Prospero and his friends leave alone other people who suffer the plague. Those rich people think that they are different from others. They could choose their life by enjoying amusements in the inside hall for months. On the other side, the others must suffer the painful sorrow of death (Sova, 2007, pp. 112-113). The others must bear ideas of being different or even stated in disgust and terror. Those sick people are horror whom people should avoid. No one helps sick people. Those who could help yet neglect and leave them alone. The rich never cares about the pain and sorrow that others feel.

COVID-19 pandemic finds both similarities and differences from Poe's writing. The main similarity is the plague which has depopulated the countries, and even the world. Just like the Red Death has an unknown case (Vora & Ramanan, 2002, pp. 1521-1522), so does COVID-19. Prevention and preemptive actions are done to stop the wider outbreak. Prince Prospero prevents the victims to invade the locked hall while the infected ones of COVID-19 are being preemptively quarantined. The crucial difference is that countries and many people do not neglect the patients. They are helped in quarantined conditions with proper medical facilities (WHO, 2020). Some emergency hospitals are built to contain the infected ones in a certain place so that they are safe as well as the others too. It is true that the infected ones are excluded, but not neglected. Official governments take care of the people as well as common people too. The Red Death is simply ended by death while vaccines are widely experimented with to heal COVID-19 sufferers.

Hence, at some points, the stigma of the infected ones still exists. The main reason behind that stigma is cultural perspectives of the virus and pandemic situations. Those who have been infected must stay away and even be quarantined (WHO, 2020). No one could do anything since this virus is harmful that may be spread without any certain symptom. The infected ones are otherness who must stay under the view of the healthy ones or the self. Their everyday lives are maintained by the healthy ones in order to heal the patients, contain the virus, and restrict the wider spread of the plague

(WHO, 2020). There is no other way besides accepting this stigma since the condition is still blurred that no one really knows the panacea for the virus. This unclear condition becomes such a source for power-related actions. Dualism then becomes a temporary solution that excludes the infected ones in certain places out of society. The sick people must obey this decree to ensure the safety of their surroundings (WHO, 2020).

The remaining stigma consists of several aspects that should be explored furthermore. As the remaining stigma is related to the reduced condition of otherness by the main power of self, the others only exist by the dictation of the self. In the case of Poe's story, Prince Prospero and his acquaintances enjoy the party so much because they have succeeded in building such a border between them and the sick ones. The border is the stigma between the rich and the sick ones. The rich have more rights of being prerogatives to do anything (Phillips in Hayes, 2013, p. 124). They even think that they can escape and cheat death. They state themselves differently as well as higher than common people, especially the victims. They think that they have reached such totality as self; they could define themselves by their own meanings (Sianturi, 2020, p. 135). But they never reach that point since it is the only illusion of dualism.

At this issue, the self is the healthy ones and the others are the infected ones. The self is crucially differentiated from the others. Stigma is such result of binary opposition. It does not bring in such a neutral condition, but it is always power-related. There must be a side in a higher state and the other is a lower one. Both in Poe's story and COVID-19 condition, binary opposition plays a big role in determining which one is suitable for society (Sianturi, 2020, pp. 135-136). It is such a stigma too since society must be filled with healthy people; perfect ones who together embrace the state of healthy beings. The unhealthy ones then are considered to be necessary taken out from society afterwards (Agustang, Mutiara, & Asrifan, 2020).

Moreover, another problem of stigma arises as otherness is not kind of mutuality in reciprocal levels. Implicitly stated in The Masque of The Red Death, saying that others are in lower levels is in line with how they could not return the goodness that someone gives (Sova, 2007, pp. 110-111). Therefore, it might be useless to take care of them, so neglecting and ignoring them become such common senses. Why someone helps others from the self's point of view is because it is such a realization of the totality of the self. Self is sitting on the throne in the state of own total determinations and dominations as well. In this stigma, people think that they have reached such totality while others are useless as parts to realize their selves (Elfi, 2018, pp. 29-30). Others remain meaningless so that they should be left alone. Others will never be mutual of self as they stay in lower level.

Besides term of mutuality, stigma also involves how the self reduces the others into the perspective of sameness. Since the others are not the same as the self, they remain out of the common circle (Elfi, 2018, pp. 29-30). Otherness is completely other from self; the differences are inevitable as seen in stigma. At this point, otherness is only considered to exist as its existence stays under the dictation of self. How self sees others are undermining. Otherness does not remain in its own form but any idea is never the same with the totality of the self. In Poe's writing, those who are not close to Prince Prospero are left alone suffering from death (Popescu, 2012, pp. 3-4). Self is seen having party inside while the others outside must face the horrifying blood coming out of pores. In today's COVID-19 condition, the infected ones are objects of the healthy ones' eyes. The sick are measured from the values of the healthy (Abudi,

Mokodompis, & Magulili, 2020). Being total is being healthy in this aspect while being others is being unwell because of the virus.

However, the epiphany of the face opposes all those propositions of self. Self is not stated in totality yet it could not determine all of his or her surroundings (Fawaid, 2013, pp. 134-135). If self is totality then it needs an infinite place to contain all of the things, but it does not have that enormous capacity. Self is limited yet becomes so arrogant that it must be able to understand all things. In reverse, it is an otherness that is stated in infinity who stays in the spectrum of differences. Otherness's diversities are unlimited, it could never be captured by the mere totality of self (Soebagia, 2020, pp. 150-151). Self is actually part of otherness in which someone must live with others to fulfill the determination of self. Self could only move because of terms and conditions of otherness. Self could never fulfill itself by acquiring otherness, in fact, otherness is how self may accentuate itself. The main center is no more totality of self as one. It has been plural in the sense that otherness remains in differences of many (Eeden, 2019, pp. 2-3).

The stigma of others could be eradicated by shifting the main focus from self into others. The source of action is not the goodwill of own self but abundant opportunities for the goodness of others (Fangidae, 2020, pp. 162-163). By seeing other's faces, the self could have a better chance to do the best for other people. The idea shifts from how self indicates "it is my freedom of will to do good deeds to others" into "others are to whom I have to give myself in". Self is still important but only seen from opportunities given by otherness (Fawaid, 2013, pp. 136-137). Yet self could not claim that his or her ethical deeds come from the source of nice willingness. Self does good deeds but its possessions are impossible. All good deeds are sourced and given to the others which will fulfill goodness for self too.

Changing focal points from self to others brings consequences in undermining self and praising otherness more. This is what Levinas truly emphasizes on ethics. Otherness invites self to be responsible to them. It is never self's fulfillment ego that works, but infinite spectrums of otherness that give chances. Otherness is not a tool for self, yet the self is not either in reverse (Simon, 2018, pp. 143-144). Objectification will only eradicate and never appreciate both of them. Subjectification will only acquire self in totality by stating otherness at a lower level. Both aspects are important but Levinas himself says that otherness remains at a higher level far beyond self (Eeden, 2019, pp. 5-6). Self could do abundant great deeds to others because the others invite him or her. This invitation always exists once the self sees others' faces instantly. Epiphany of the face is not limited to only in specific time like in plague or pandemic, but also anytime other's face shows up to self. Self must respond to otherness in good as well as concrete actions as it is such responsibility towards the otherness (Simon, 2018, pp. 143-144).

Comparing Levinas' explanation, Poe's story, and today's pandemic situation could bring in better insight into how the infected ones should be treated better. They must not be excluded, but they need our ethical compassion in answering their presence to us (Susanta, Yordaniputra, & Christian, 2020, pp. 172-173). That reflection indicates that any help should always be given to the victims and the infected ones. The virus has unable them to do many things so that it is always our responsibility to do what we could for them (Abudi, Mokodompis, & Magulili, 2020). Otherness's inability is such invitation from the others to be responded by self. No matter how foreign or strange the virus is, taking care of others is a must as the actualization of

self-being an infinite spectrum of otherness. At this certain issue, 'being in self' has been shifted to 'being otherwise'; from limited self to infinite otherness (Eeden, 2019, p. 4).

Instead of having such mutuality in reciprocal action, being responsible to the others is about understanding other's condition as if we feel it (Simon, 2018, pp. 146-147). It is like putting ourselves in others' shoes. It does not mean that we become others as it is impossible to happen. It means trying to understand things from others' perspectives (Abudi, Mokodompis, & Magulili, 2020). If they feel pain, we know how to help them. If they lost a member of their family because of the pandemic situation, we may feel sorry for them too. If they lost their jobs, we may support them with daily goods. More than just words, helping others in many things could help them to survive (Soebagia, 2020, pp. 152-153). Quarantine conditions must never restrict our help to them. For instance, giving nutritious foods could be given by paying attention to health protocols. Donating blood to those who need it could help others to live. Religious support and sharing could still be embraced by having online meetings.

In simple words, the infected ones are not different from the healthy ones. They are just in unwell condition and it must not omit our humanity and theirs too. So, stigma could be eradicated time by time by minimizing distrust and maximizing assistance. We could not just stay inside and waiting while other people suffer like what Prince Prospero and his acquaintances do. It is our responsibility to help others who need helps. The help reflects more than mutuality, but an indication of togetherness as part of society. It does not pain that matters, but the response to the other's pain that should be paid for attention (Fangidae, 2020, pp. 162-163). Disease, virus, and ultimately today's pandemic situations must not stop flowing of good ethical deeds to others. Any disease must be responded with more various help so that invitation from others really well answered. Neglect and ignorance are part of self that believes him or herself as a totality. That action is just the selfishness of the ego and not the reflection of the real self. The real reflection of self is that it is part of an infinite spectrum of otherness (Doren, 2020, pp. 244-245). Response and total participation are how the self nicely responds to the condition of otherness shown in the epiphany of the face of the others. By doing that, the humanity of humans is fulfilled and the humane condition of otherness is preserved better (Soebagia, 2020, pp. 152-153).

Conclusion

Poe's story shows how the victims of the plague are left alone by its ruler. COVID-19 pandemic situation indicates how such stigma of the infected ones is still prolonged until now. Those two conditions are a reflection of how self neglects and ignore the presence of otherness. Otherness is only seen as a tool for self that could be abandoned anytime. In reverse, Levinas thinks that the presence of otherness is actually such an invitation for self to be responsible to others. Self is not the main center in the totality of its determination. Self is only part of an infinite spectrum of otherness. Self will never fulfill itself if it never responds to the invitation of otherness. This Levinas' perspective may bring better understanding in treating the victims and the infected ones better. Self must never ignore and neglect the presence of otherness as seen in The Masque of The Red Death and today's pandemic situation. The higher the problems are, the invitations to be responsible to the others are wide open. Therefore, opportunities to actualize self in the presence of otherness is getting vaster. Epiphany of the face of the others will eliminate the totality of self and will embrace the infinite

spectrum of otherness. The epiphany would also increase the humanity of both self and others.

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