

Conference Paper

Integrating Intralingual and Extralingual Cotext in Educational Pragmatic Learning

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Abstract

Humans do not learn from experience but rather from the reflection of experiences that have been felt. Therefore, educational pragmatic learning, which has not developed in Indonesian language learning, needs to be reflected in order to become a new experience that can benefit both oneself and others in the future. One of the important things with respect to one's experience is communicating by understanding the cotext. However, the cotext itself between one expert and another has a different understanding of several cotexts, such as (1) the linguistic cotext, (2) the social cotext, (3) the cotext of the situation, and (4) the cultural cotext. Language learning involving cotexts is categorized as educational pragmatic learning. It is designed by integrating both intralingual and extralingual cotexts so that language learning in addition to being linguistic can also be cotextual.

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1. Introduction

Before being able to find a definition of cotext comprehensively, we will first identify the various cotexts according to pragmatic experts. Searle [1], in his book titled *Speech Acts*, examines the language of aspects of speech acts. Searle said that every speech always contains three elements, namely (1) speech elements in the form of a series of sounds that form words, sentences, or discourse (locution), (2) elements of meaning or intent to be conveyed by speakers (illocution), and (3) effects or effects caused by speech (perlocution). From the language aspect, the constituent elements of the locution can be understood as well as the intralingual elements. However, the meaning contained in the locution is not always the same: for example *Jam 9 lho nak Dina!*

Brown and Yule [2] argued that in order for communication to run smoothly between speakers and interlocutors, they must have the same basic understanding (understand the background of each other's culture or cultural background); have prior knowledge;

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have the ability to interpret intents based on the nearest cotext (local interpretation) and analogy; and have old information and new information, metaphorical cotext (*Gunung Merapi batuk-batuk lagi* – the volcano is getting a cough) or cotext of acceptability, etc.). If we look carefully, all that is meant by Brown is the extralingual aspect of language. In other words, such an extralingual aspect can be called a cotext.

Levinson [3], in his book *Pragmatics*, states that the scope of pragmatic studies includes prejudice, speech acts, deixis, and implicature. All of these are means of interpreters of meaning intended by speakers outside the language. These elements are outside the language and can determine the certainty of purpose, which can also be referred to as a cotext.

Hymes [4] states that understanding the meaning of speakers when communicating requires a variety of tools as an interpreter, that is, (1) place and time, (2) language users, (3) topic of content, (4) purposes, (5) tone, (6) media or channel. These are all also cotexts.

Grice (1985), in his paper that discusses cooperative principles, explains that someone who is communicating must pay attention to the principles of cooperation so that communicants can understand each other's communicated intentions. The principle of cooperation is divided into four principles, namely: (1) the principle of quantity, (2) principle of quality, (3) principle of relevance, and (4) principle of manner. These four principles are explanatory meanings to be conveyed by the speaker. This is also called 'cotext'.

Leech [5] explains that when a person communicates not enough to only use the intralingual aspect but also must pay attention to aspects of politeness. Leech proposed seven principles that must be considered for communication in addition to clear intent and politeness to speakers and interlocutors; these are known as maxims, that is, (1) the maxim of wisdom, (2) the maxim of humility, (3) the maxim of generosity, (4) the maxim of conclusion, (5) the maxim of consent, (6) the maxim of praise, and 7) the maxim of consideration. The seven maxims are also cotext. Further, Pranowo (2015a) distinguishes the cotext into two, namely the intralingual cotext and the extralingual cotext. The intralingual cotext is the cotext associated with the linguistic element, while the extralingual cotext is the cotext associated with the nonlinguistic element.

Based on the previous identification before, it should be noted that the contents of the cotext are as follows: (1) the relationship between illocution and perlocution cannot be separated by cotext. Illocution expresses the intent of the speaker, while perlocution is related to the effects of the speech implication resulting from the illocution; (2) the cotext relating to the cultural background of each speaker and interlocutor, prior

knowledge, the speaker and interlocutor, the ability to interpret the intent based on the closed cotext (local interpretation), analogy, and the relevance of the new and old information; (3) cotext includes presupposition, speech acts, deixis, and implicature; (4) cotext related to SPEAKING (Situation, Participant, End, Acts, Address, Key, Instrument, Norm, and Genre); (5) cotext related to the cooperative principle; the maxim of quantity, the maxim of quality, the maxim of relevance, and the maxim of manner); (6) cotext related to the maxim of politeness; and (6) the maxim associated with the intralingual and extralingual elements [6].

From the various points of mind identified by these experts, it can be concluded that the cotext can be internal and external. The internal cotext (intralingual) is the cotext that still exists between the language structures. Brown and Yule [2] mention as the term cotext, while the extralingual cotext is all aspects that relate to elements outside the language. The elements outside the language include: (a) the cultural background of speakers and interlocutors; (b) the knowledge that speakers and interlocutors have; (c) local interpretations related to local knowledge; (d) presuppositions, speech acts, deixis, and implicature; (e) aspects of politeness; (f) principles of cooperation; (g) the acronym SPEAKING, etc.

Both intralingual and extralingual cotexts can be integrated into language learning. The integration of these two cotexts is called 'educational pragmatics'. It is a language learning that integrates the intralingual cotext with the extralingual cotext so that language learning can solve all the problems that often lead to ambiguity in language usage.

2. Theoretical and Discussion Studies

In the past, language learning has focused only on the linguistic aspect. Each language study includes only phonological, morphological, syntactic, and semantic aspects. Meanwhile, language skills include listening, speaking, reading, and writing skills. Approaches are based around an audiolingual or linguistic translation grammatical approach.

Halliday and Hasan [7] state that the cotext of discourse is a text that accompanies other texts. The notion of a text that accompanies other texts includes not only spoken and written but also nonverbal events, as well as the overall environment of the text. The meaning of the cotext that Halliday and Hasan refer to is a text that accompanies other texts actually including the intralingual cotext [8] or cotext [9]. Events outside the language (including nonverbal ones) and the entire text environment outside the

language are known as the extralingual extralingual cotext [8]. Thus, the notion of both cotexts can be called a pragmatic cotext.

The use of language by taking into account the cotext has an important role in communication. Among other things, it: (1) can obviate the blurring of meaning (lexically, such as fuzziness of meaning because of homonyms or ambiguous meaning because of polysemy) and fuzziness of meaning grammatically); (2) may be an indicator as to what certain words refer to, for example, the use of deixis of person, deixis of place, deixis of time); and (3) can detect conversational implicatures (whether the speaker's intent is the same as linguistic meaning). This is due to the use of various cotexts, such as (1) the linguistic cotext (2) the social cotext, (3) the cotext of the situation, and (4) the cultural cotext [10].

In addition to the cotext that can negate ambiguity, the structure of language cannot be separated from its cotext because the meaning of language structure may change if the cotext is different: for example, the utterance "*Wah rambutmu bagus, seperti penyanyi saja!*" – "Wow, your hairstyle is good, it's like a singer." If this is said by a teacher in class, of course it cannot be regarded as a compliment but should be understood as an allusion because at school there is no rule that students should not dye their hair. Conversely, if this is said by a fellow artist who is happy to look strange, it really can be seen as a compliment. In other words, the same words spoken in a different cotext will have different meanings. This is the cotext of the situation.

Another case is an example of a person who says: "*Udaranya dingin sekali!*" – "The air is very cold." This linguistically can be understood as meaning that the speaker is conveying information about the state of the air perceived. However, is the listener confident that the speaker wants to convey information about the state of the air? When the listener responds to the information, for example with "*saya juga merasakan demikian!*" – "I feel the same," the answer makes the speaker so upset that the speaker 'orders' the door to be closed so that it is not so cold. While those captured by the interlocutor are 'information'. Thus, we know that "what is said is not necessarily meant by speakers" [2]. In order to understand the speaker's intentions, the interlocutor needs to understand 'how speakers speak'. This is the so-called 'social cotext'.

Widdowson [11] states that "cotext is the aspect of the use of language that is relevant to its meaning." He further says that "cotext is the builder of a pragmatic meaning scheme with a linguistic code appropriate to its cotextual scheme." Meanwhile, Cook [9] states that the cotext can be used in a narrow sense and in a broad sense; in a narrow sense, the cotext refers to 'cotext' [9]. At the same time, Brown and Yule [2] state that cotext is the physical environment in which words are used. Although

Yule sees different perspectives for different purposes, this definition makes the same important point, namely that one major point of context is the environment (the state or factors) in which the discourse occurs. This is called the 'linguistic context'.

Educational pragmatics is an instruction for language used to communicate in real situations by taking into account the linguistic and nonlinguistic aspects that are integrated into language activities. The linguistic aspect to be considered in language learning encompasses all elements of language, that is, phonology, morphology, syntax, and semantics, while nonlinguistic aspects of the context (extralingual context) can be integrated into all aspects of language activities.

As Widdowson [11] described, the context is the builder of a pragmatic meaning scheme in accordance with the linguistic code it uses, or, in a narrow sense, the context refers to a factor outside the text called 'context', and in a broad sense the context refers to nonlinguistic factors [9] and the physical environment in which a word is used [2]. In certain situations, the context as a means of interpretation of intent is related to a set of knowledge that is believed to be true by the local people (local interpretation) or a tool for drawing conclusions from an inference.

Therefore, educational pragmatics is a language learning that integrates linguistic elements and pragmatic elements in learning. The pragmatic element in question is a form that is outside the linguistic.

As an illustration, the phonological aspect that arises is the pronunciation of a particular phoneme: for example, the Javanese community when pronouncing the sound /t/ pronounced as the sound /t/, as in the word '*batuk*' - 'cough' (the temple). Meanwhile, the Balinese pronounce it with the sound /the/ as in '*bathuk*' with the same meaning. For people outside Indonesia, they would think that the two different pronunciations are thought to be two different phonemes, whereas the two pronunciations are only geographical variants. The same is true with the Batak community, where the sound /e/ pronounced /é/ as in the word '*teman*' - 'friend' is pronounced /téman/. Listeners who do not understand the geographical context of the speaker's origin will think that the words '*teman*' and '*téman*' are two different words. The same thing also happens in other language elements. For example, the people of eastern Indonesia (in the southeast of Sulawesi) often say "*Sapi main bola, Mama*" - "Cow playing ball, Mama." The word '*Sapi*' is short for 'I go', so the point is "*Saya pigi main bola, Mama!*" - "I go to play ball, Mama!" Things like that, if the listener does not understand the cultural context, can lead to misinterpretation. This is the cultural context.

Pragmatic competence refers to the ability to understand, construct, and convey meaning accurately and appropriately in the social and cultural situations in which

communication occurs. Barwise and Perry [12] identify pragmatic competence as an element of communicative competence that places pragmatic competence as a part of competence illocution, which is a combination of speech acts and speech functions along with the proper use of language in the right cotext.

Cotext has an important role in the use of language. Among other things: (1) it can negate blurred meaning (meaningless because of a homonym or meaningless because of polysemy) and grammatical meaningfulness; (2) it can be an indicator of what a particular word is referring to (for example, the use of deixis of person, deixis of place, deixis of time); and (3) it can detect conversational implicatures (whether the speaker's intentions are the same as the linguistic meaning [9]). Therefore, the cotext can be identified in various ways, such as by (a) establishing a common ground of understanding, (b) recognizing the cultural background, (c) capturing the speaker's assumption of the interlocutor, (c) recognizing the knowledge of the speaker's world, (d) recognizing the courtesy of speakers, and (e) recognizing the speaker's nonverbal language [13].

Thus, educational pragmatic learning, in addition to being understood linguistically on the basis of linguistic structure, can also be understood as what the speaker means based on his/her pragmatic cotext. On the basis of this principle, regional dialectic problems (requiring local interpretation), presuppositions, participant roles, speech situations, etc., can be called a 'pragmatic cotext'.

3. Conclusion

Based on the aforementioned description it can be concluded that: (1) language learning that is limited to the intralingual cotext cannot solve any problems that arise in the use of language because there are other cotexts that are not referred to in the intralingual cotext; (2) educational pragmatic learning is language learning that integrates the intralingual cotext and the extralingual cotext in order to solve any problems arising in language usage. The extralingual cotext is the builder of the pragmatic meaning scheme according to the linguistic code it uses, whereas events outside the language (including nonverbal ones) as well as the entire text environment that lies outside are called the 'extralingual cotext'; and (3) the pragmatic cotext is the whole cotext, including the linguistic cotext, the social cotext, the cotext of the situation, and the cultural cotext.

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