

NEGOTIATING ENGLISH USE IN COASTAL TOURISM : DECOLONIZING ELT AND COMMUNICATIVE FUNCTIONALITY

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ABSTRACT

This study investigates the tension between institutional English norms and students' lived communicative practices in a coastal tourism context, addressing a gap in decolonizing ELT research that has largely focused on classroom-based discourse rather than real-life interaction. Using an exploratory qualitative design, the study involved one English teacher and nine senior high school students in Situbondo, East Java, Indonesia, who regularly interacted with international tourists in local tourism settings. Data were collected through semi-structured interviews, observations, and documentation, and analyzed thematically. The findings reveal a mismatch between classroom-oriented English instruction, which prioritizes grammatical correctness and native-speaker norms, and tourism-based communication, which relies on intelligibility, code-mixing, gestures, and adaptive meaning-negotiation strategies. The study offers originality by situating decolonizing ELT within everyday tourism interaction and by foregrounding local English practices as legitimate communicative resources in an Indonesian coastal context. These findings suggest the need for a more contextual, communicative, and experience-based ELT pedagogy that aligns classroom learning with learners' real-world social and economic language needs.

Keywords: Decolonizing ELT; English as a Lingua Franca; Coastal Tourism; Communicative Functionality; Native Speakerism

INTRODUCTION

English has become an important part of daily life for students living in coastal tourism areas, where it is used not

only in classrooms but also in direct interaction with international visitors in beaches, markets, food stalls, and other

informal service spaces. In these settings, communication is typically immediate and purpose-driven, with success measured less by grammatical accuracy than by whether meaning can be conveyed and understood. For students in such communities, English therefore functions as a practical social and economic resource rather than as a purely academic subject (Thongphut & Kaur, 2023a) Despite this reality, formal English Language Teaching (ELT) in schools often continues to define proficiency through standardized correctness and native-speaker-oriented norms.

Such orientations reflect a broader history of linguistic hegemony in ELT, in which particular forms of English are positioned as legitimate while other forms of use are treated as secondary, incomplete, or deficient (Nindya Kirana & Methitham, n.d) In Indonesia, this tendency is further reinforced by native speakerist assumptions in educational discourse and teaching materials, even though learners frequently use English in ways that do not align with those idealized standards.

This mismatch between institutional expectations and actual language use raises an important question for ELT. If students are already using English successfully in multilingual, tourism-based interactions, then proficiency cannot be understood

solely in terms of conformity to standardized linguistic forms. From a decolonial perspective, this issue is not only pedagogical but also epistemological, because it concerns whose English is legitimized, whose knowledge is recognized, and what kinds of communicative practice are accepted as evidence of competence. Recent work in decolonial ELT has emphasized the need to move beyond fixed and transferable norms toward more adaptive, relational, and context-sensitive understandings of pedagogy and language use (Quintero & Olarte Clavijo, 2023).

A similar shift can be seen in research on English as a Lingua Franca (ELF), which has challenged the assumption that successful English communication depends on native-speaker accuracy. Instead, ELF scholarship highlights intelligibility, flexibility, and meaning negotiation as central to interaction among speakers from diverse linguistic backgrounds.

In hospitality and tourism contexts, recent research has shown that communication often relies on explicitness strategies such as repetition, clarification, circumlocution, and self-repair to ensure mutual understanding (Thongphut & Kaur, 2023) These findings suggest that

everyday communicative effectiveness in multilingual settings may be better understood through adaptation and interactional work than through adherence to formal correctness alone (Thongphut & Kaur, 2023). However, the relationship between decolonizing ELT and ELF has not been sufficiently examined in localized tourism environments. Studies on decolonizing ELT have made important contributions by critiquing Eurocentric assumptions in curriculum, teacher education, and classroom practice, while ELF studies have expanded understanding of English use in multilingual communication (Thongphut & Kaur, 2023) Yet these bodies of work have more often developed separately, and both have given limited attention to small coastal communities where students use English in everyday tourism encounters shaped by local economic realities.

As a result, there remains insufficient explanation of how learners negotiate the gap between school based expectations of correctness and the functional demands of real-life communication in local tourism settings. This gap matters because it exposes a limitation in dominant ELT paradigms. When competence is defined primarily through correctness, accent, and conformity to standardized forms, teaching

may fail to account for the multilingual, adaptive, and experience-based practices that actually enable communication in context. In this study, this limitation is approached through a framework that connects decolonizing ELT, ELF, and lived communicative practice. Decolonial pedagogy draws attention to the need to question dominant norms and to reposition language learning in relation to local realities and marginalized ways of knowing (Canagarajah, 2023).

At the same time, ELF provides a lens for understanding communication as negotiation, intelligibility, and functional adaptability rather than as conformity to idealized native speaker models (Thongphut & Kaur, 2023). Together, these perspectives offer a stronger basis for understanding English as it is practiced in coastal tourism environments. Against this background, the present study investigates how English competence is understood and practiced by teachers and students in a coastal tourism area of Situbondo, East Java. It examines the tension between institutional expectations rooted in standardized and native-speaker-oriented norms and the functional English practices students employ when interacting with foreign visitors. The contribution of this study lies in bringing decolonizing ELT,

native-speakerism, and ELF into a single localized frame, thereby extending current scholarship beyond classroom-centered decolonization and more general discussions of multilingual communication (Canagarajah, 2023; Thongphut & Kaur, 2023b) (Quintero & Olarte Clavijo,

2023)(Nindya Kirana & Methitham, n.d.)(Thongphut & Kaur, 2023). In doing so, the study offers a more context-sensitive account of language competence and highlights the need to rethink ELT in relation to the communicative realities of coastal tourism communities.

REVIEW OF RELATED LITERATURES

2.1 Decolonizing ELT and the critique of normative English

Debates on decolonizing English Language Teaching (ELT) have challenged the assumption that English is a neutral or universally transferable Medium. The discussion of decolonizing ELT in this study is grounded in Critical Pedagogy, which views education as a process through which learners critically examine dominant structures of knowledge and power. Rather than treating language as a neutral system, Critical Pedagogy emphasizes that linguistic norms are socially constructed and often reflect unequal relations between dominant and marginalized communities. This perspective provides the foundation for examining how English language teaching may privilege certain forms of English while marginalizing local communicative practices. Instead, English is understood as a historically and politically loaded

resource whose legitimacy is shaped by unequal relations of knowledge and power (Canagarajah, 2023) (Quintero & Olarte Clavijo, 2023). In this view, the problem is not simply that classroom materials are too Western, but that ELT often privileges standardized forms of English and center-based norms as if they were universally valid (Quintero & Olarte Clavijo, 2023). Decolonial scholarship therefore asks whose English is authorized, whose knowledge counts, and whose communicative practices are treated as deficient (Canagarajah, 2023) (Quintero & Olarte Clavijo, 2023) show that decolonial principles can be enacted when pre-service teachers incorporate local community knowledge into lesson planning and materials.

Their work is useful because it demonstrates how local knowledges, multimodal sources, and community experiences can reshape ELT from within.

At the same time, its teacher-education focus also reveals a limitation: the analysis remains largely tied to practicum design and classroom-oriented pedagogy, leaving open the question of how decolonial principles operate in everyday communicative encounters outside school (Quintero & Olarte Clavijo, 2023). This limitation is important for the present study because the issue in Banyuglugur is not only what teachers choose to teach, but how learners use English in tourism interaction where communication must happen in real time. This distinction matters theoretically. Much of the decolonizing ELT literature successfully criticizes Eurocentric content and normative pedagogy, but it still tends to treat the classroom as the primary site of intervention (Canagarajah, 2023); (Quintero & Olarte Clavijo, 2023).

As a result, the literature is less developed in explaining how learners negotiate English in socially meaningful settings where language use is tied to economic participation, local identity, and practical exchange. The present study extends this line of work by shifting attention from curricular inclusion to communicative legitimacy, asking whether local English practices in Banyuglugur

should be interpreted as deviations from standard norms or as legitimate forms of situated language use (Canagarajah, 2023).

2.2 Native-speakerism and linguistic hegemony

Native-speakerism remains one of the most persistent manifestations of linguistic hegemony in ELT. It does not merely express a preference for native accents or idealized models; it also organizes how competence, authority, and legitimacy are defined in the field (Rudolph, 2019). Rudolph's critical review argues that recent scholarship has usefully complicated the native/non-native binary by showing that nativeness is not a neutral category but a sociohistorically negotiated construct linked to privilege and marginalization (Rudolph, 2019). This perspective is important because it prevents native-speakerism from being treated as a simple attitude problem and instead situates it within broader structures of inequality.

In the Indonesian context, (Nindya Kirana & Methitham, n.d.) demonstrate that native-speakerism can appear even in textbooks developed locally by Indonesian educators. Their findings matter because they show that ideological reproduction is

not limited to imported commercial materials; local institutions may also reproduce the same assumptions when English is equated with standardized correctness and center-country legitimacy. Yet the textbook focus of that study also leaves a crucial question unresolved: what happens when students encounter English in contexts where communication is practical, immediate, and relational rather than textbook-like? The present study addresses this gap by examining students who use English in coastal tourism settings, where success depends less on native-like performance than on whether meaning is achieved (Nindya Kirana & Methitham, n.d.) Taken together, the literature suggests that native-speakerism is sustained not only through materials but also through assessment, pedagogy, and beliefs about who is entitled to speak English well (Rudolph, 2019); (Nindya Kirana & Methitham, n.d.) However, critical scholarship has still given limited attention to how learners respond to these pressures in everyday local interaction. That gap is especially relevant in tourism-based communities, where students may internalize native-speakerist expectations in school while simultaneously relying on more flexible, hybrid practices outside

school. For this reason, linguistic hegemony in the present study is treated as a dynamic force that is continuously negotiated in practice rather than as a fixed condition (Rudolph, 2019).

2.3 ELF and communicative functionality in tourism

English as a Lingua Franca (ELF) offers a useful corrective to native-speaker-centered approaches because it shifts attention from conformity to intelligibility, negotiation, and successful meaning-making (Jenkins, 2000). In tourism and hospitality settings, communication is usually interactional and situational, requiring speakers to adapt quickly to local constraints and interlocutor needs. Research in this area shows that strategies such as clarification, repetition, gesture, code-mixing, and repair are common resources for maintaining understanding (Thongphut & Kaur, 2023a) These findings are significant because they show that communicative effectiveness often depends on adaptive resource use rather than on grammatical perfection (Thongphut & Kaur, 2023).

At the same time, ELF should not be reduced to a simple description of multilingual communication. Some studies

use ELF to document how English circulates across contexts, while others treat it more critically as a challenge to native-speaker norms and the ideology of standard English. The tension between these approaches matters because merely observing ELF-like practices does not automatically explain the power relations that make some forms of English visible and others marginal. Thongphut and Kaur's work on hospitality and tourism is useful here because it highlights explicitness and meaning negotiation as central to communication, but it still leaves open the question of how such practices are valued within formal schooling (Thongphut & Kaur, 2023).

This is where the present study makes a contribution. In Banyuglugur, learners do not use English as an abstract system detached from daily life; they use it in immediate social encounters shaped by tourism, economic exchange, and mutual intelligibility. ELF is therefore highly relevant, but it is not sufficient on its own. The present study uses ELF to show how local English functions in practice, while also linking it to decolonial critique and pragmatic usefulness so that communication is read not only as

interaction, but also as a site of legitimacy and power (Jenkins, 2000).

2.4 Pragmatism, lived experience, and local legitimacy

A pragmatist perspective strengthens this study by linking language learning to lived experience and practical consequence. Dewey's educational philosophy suggests that learning becomes meaningful when it is connected to the situations learners actually inhabit, rather than to abstract norms detached from use (John Dewey, 1916). In language education, this means that communicative value should be assessed in relation to relevance, problem-solving, and social action. From this angle, students' English use in tourism settings is not peripheral to learning; it is one of the clearest forms of language-in-use that can inform pedagogy. Recent work in critical applied pragmatics reinforces this position by arguing that pragmatics must engage more directly with inequality, imperialism, and decolonial critique (Tajeddin, 2021). This is important because pragmatics is sometimes treated as a purely descriptive study of meaning in use, whereas in fact it also concerns what counts as appropriate, successful, and legitimate communication. Tajeddin's

work shows that critical pragmatics can move beyond norm-based explanation and instead ask how power shapes interactional expectations (Tajeddin, 2021). That lens is especially useful in the present study, where students' communication is evaluated differently in classroom and tourism contexts.

Within this framework, the local tourism environment in Banyuglugur becomes more than a setting; it becomes an epistemic site where communicative value is produced through interaction, adaptation, and social usefulness. This matters because it shows that language competence cannot be measured only by classroom correctness. It also needs to be understood as situated effectiveness, where English is valuable because it helps learners accomplish real tasks, negotiate meaning, and participate in local social life. Pragmatism therefore helps bridge ELF and decolonial critique by explaining why practical communication matters and why its legitimacy should be recognized in ELT (John Dewey, 1916) (Tajeddin, 2021)

2.5 Conceptual positioning of the study

Taken together, the literature suggests that the field still lacks a framework capable of explaining how

decolonial critique, linguistic power, ELF practice, and pragmatic usefulness intersect in everyday English use. Critical Pedagogy provides the normative critique of oppressive educational structures; Linguistic Hegemony explains how those structures are maintained; Native Speakerism names one of their most visible manifestations; ELF shows how English is actually used in multilingual tourism encounters; and Pragmatism clarifies why communicative effectiveness matters in practice (Rudolph, 2019), (Jenkins, 2000) (Tajeddin, 2021) The value of bringing these perspectives together is that none of them alone fully explains the tension between classroom norms and lived interaction.

This integrated lens also clarifies the research gap. Existing studies often examine decolonial ELT in classrooms, native-speakerism in textbooks, or ELF in tourism communication, but rarely connect these domains in a single local setting where school instruction and tourism interaction coexist (Quintero & Olarte Clavijo, 2023); (Nindya Kirana & Methitham, n.d.); (Thongphut & Kaur, 2023) .

That separation leaves unanswered questions about how learners interpret competing expectations of English competence in real life. By focusing on Banyuglugur, Situbondo, the present study positions local English use as a meaningful site of analysis and argues that communicative functionality deserves

scholarly recognition alongside formal correctness.

Figure 1. Conceptual Framework of the Study



Figure 1 illustrates the theoretical integration underpinning this study. Critical Pedagogy provides the normative foundation for questioning dominant language ideologies and supporting decolonizing approaches to ELT. This critique challenges native-speakerism and

linguistic hegemony, which often define legitimate English according to standardized norms. English as a Lingua Franca (ELF) offers an alternative perspective by emphasizing intelligibility and communicative success in multilingual settings.

Tourism interaction in Banyuglugur serves as the empirical context where these theoretical tensions become visible. Through a pragmatist lens, communicative effectiveness is understood

METHODS

This study employed an exploratory qualitative design to examine how English is understood and practiced in a coastal tourism context in Banyuglugur, Situbondo, East Java, Indonesia. A qualitative approach was chosen because the study sought to explore participants' lived experiences, perceptions, and communicative practices in natural settings rather than measure variables numerically. This design is suitable for investigating how English functions in everyday interaction between students and tourists, where meaning is shaped by context, relationship, and immediate practical needs.

The participants consisted of one English teacher and nine senior high school students selected through purposive sampling. The participants were chosen because they had direct experience using English in tourism-related interactions with international visitors in local settings such as beaches, food stalls, and roadside

as the ability to accomplish meaningful social action. Together, these perspectives support the study's argument that local English practices can be viewed as legitimate forms of situated language use.

service areas. Purposive sampling was used to recruit information-rich participants who could speak directly to the research problem. Sample adequacy was judged by the relevance of the participants' experiences and the recurrence of similar patterns across interviews and observations rather than by statistical representativeness. Sample adequacy.

In qualitative research, such adequacy is determined by the extent to which participants can illuminate the phenomenon under study and contribute meaningful data for interpretation. Therefore, the selected participants were considered appropriate because they were able to describe both classroom experiences and real-life communication practices in a tourism-based environment. All participants were informed about the purpose of the study, and their identities were kept confidential to protect privacy and maintain ethical research standards.

Data were collected through semi-structured interviews, observations, and documentation to obtain a comprehensive understanding of how English was used and understood in the coastal tourism context. Semi-structured interviews were conducted with one English teacher and nine senior high school students to explore their experiences, perceptions, and communicative practices in both classroom and tourism-related settings. The interviews followed an interview guide but also allowed flexibility for participants to elaborate on experiences that they considered important. Each interview lasted approximately 20-35 minutes and was conducted in a comfortable and familiar setting to encourage open and detailed responses. The interviews focused on classroom English learning, real-life communication with tourists, linguistic challenges, and the strategies participants used to maintain interaction. All interviews were audio-recorded with participants' consent and later transcribed for analysis.

Observations were carried out in several tourism-related locations in Banyuglugur, including beaches, local food stalls, and roadside service areas where students were known to interact with international visitors. The observations

were non-participant and focused on naturally occurring communication rather than researcher-directed interaction. An observation guide was used to note the setting, the nature of the interaction, the language resources used, and the communicative strategies employed by the students. Observation sessions were conducted on multiple occasions to capture recurring patterns of interaction and to avoid relying on a single isolated event. Field notes were written immediately after each observation to preserve contextual detail, including the use of gestures, code-mixing, simplified English expressions, and translation tools.

Documentation was used to complement the interview and observation data. The documents collected included relevant classroom materials, teaching references, students' written tasks, and any available records that could help explain how English was framed in formal instruction. These documents were selected because they were directly related to the participants' English learning experiences and could provide additional context for interpreting the observational and interview data. Using documentation alongside interviews and observations helped the researcher compare what

participants said, what they did, and how English was represented in classroom-related materials. The combination of these three sources strengthened the depth and credibility of the data.

The data were analyzed using thematic analysis. The analysis began with repeated reading of the interview transcripts, field notes, and documents to become familiar with the data. Relevant excerpts were then coded manually and grouped into preliminary categories based on recurring ideas, patterns, and communicative practices. These categories were then compared and refined into broader themes related to linguistic hegemony, communicative functionality, and the differences between classroom-based and real-life language use. The emerging themes were reviewed across all data sources to ensure that they accurately represented the participants' experiences and the research focus. Finally, the themes were named and interpreted in relation to the theoretical framework of decolonizing ELT, native-speakerism, ELF, and pragmatism.

To strengthen trustworthiness, the study applied triangulation, member checking, and thick description.

Triangulation was conducted by comparing information from interviews, observations, and documentation in order to identify converging patterns and reduce the risk of relying on a single source of evidence. Member checking was carried out by sharing key interpretations with participants to confirm whether the findings reflected their intended meanings and experiences. Thick description was used to provide detailed accounts of the research setting, the participants' communicative practices, and the local tourism environment so that readers could better understand the context of the study and judge the transferability of the findings.

Ethical considerations were also taken into account throughout the research process. Participation was voluntary, and all participants were informed about the purpose of the study before data collection began. Their identities were anonymized in all transcripts and reports to protect confidentiality. Observations in tourism settings were conducted carefully so as not to disrupt natural interactions between students and tourists, and the researcher maintained a respectful and unobtrusive presence during fieldwork.

RESULTS

Finding 1. Classroom English Is Still Assessed Through Grammar

The interview data indicate that English learning in the classroom is still strongly associated with grammar accuracy and sentence construction. The teacher viewed grammar as important for helping students produce correct and understandable sentences, while students described classroom English as harder because it requires formal sentence arrangement. This shows that classroom English is still positioned mainly as a school-

based object of assessment rather than as a tool for everyday communication (Holliday, 2006) (Rudolph, 2019)

Finding 2. English Functions as a Practical Tool in Tourism Interaction

Observation data show that students used English in tourism settings such as beaches, food stalls, and roadside areas for greetings, questions, directions, and casual conversation. This table keeps the real observation pattern visible and reflects the actual communicative ecology of the site.

Table 1. Observation Checklist of Students' English Interaction in Coastal Tourism Areas

No	Observed aspects	Observation results
1	Interactions occur in tourism areas	Observed in beaches, local food stalls, and roadside tourism areas
2	Communication has practical purposes	Students interacted with tourists for greeting, asking and giving information, and casual conversation
3	Students use full English during interaction	Not fully observed because students had limited vocabulary mastery

No	Observed aspects	Observation results
4	Students use mixed languages	Frequently observed, particularly Indonesian and local language Madurese
5	Students use gestures and body language	Frequently observed to support communication and clarify meaning
6	Students use mobile phones or translation tools	Observed during communication difficulties
7	Students use simple English expressions	Frequently observed during interaction
8	Students actively participate in communication	Observed, although gestures were often used to support verbal communication
9	Tourists understand students' messages	Generally observed during interactions
10	Tourists respond positively to students' communication	Observed through continued interaction and positive responses

The table shows that communication was mostly supported by simple English, multilingual resources, gestures, and digital mediation, not by fully standardized English. This means the interaction is better understood as collaborative meaning-making than as evidence of deficient language use. At the same time, the limited use of full English suggests that the classroom still does not

fully prepare students for spontaneous tourism encounters, which strengthens the argument for tourism-oriented English learning.

Finding 3. Multilingual Strategies Help Students Negotiate Meaning

The interview data show that students frequently used code-mixing, gestures, body language, and translation tools to

maintain communication. The second table keeps the actual frequency pattern from the

data and makes the dominant themes easier to see.

Table 2. Recurring Themes Identified from Student Interviews

No	Themes	Frequency
1	Lack of confidence	8 students
2	Use of gestures and body language	9 students
3	Code-mixing practices	8 students
4	Vocabulary limitations	7 students
5	Fear of making grammatical mistakes	7 students
6	Pronunciation difficulties	6 students
7	Focus on understanding rather than grammar	7 students

These frequencies show that gestures and body language were the most dominant strategies, followed closely by code-mixing and confidence problems. This suggests that students already possess communicative resources, but they use them under conditions of limitation and

pressure. In this sense, multilingual strategies are not simply a sign of creativity; they are also a response to restricted vocabulary and the continuing pressure of correctness-oriented learning (Jenkins, 2000) (Harding & McNamara, 2018)

DISCUSSION

The findings reveal a strong tension between grammar-centered classroom English and tourism-oriented communication. In the classroom, correctness is treated as the main sign of competence, but in tourism interaction,

intelligibility and meaning negotiation matter more. This pattern is consistent with ELF perspectives, which argue that English in multilingual settings should be understood through communicative

effectiveness rather than native-speaker norms (Jenkins, 2000); (Seidlhofer, 2011).

However, the data do not simply confirm ELF in a straightforward way. Students were able to communicate successfully, but many still felt anxious about grammar and pronunciation, which shows that communicative success and linguistic insecurity can exist at the same time. This contradiction is important because it demonstrates that native-speakerist beliefs remain powerful even when students function effectively in real interaction (Holliday, 2017); (Rudolph, 2019); (Tupas, 2022).

From a decolonizing ELT perspective, the findings suggest that multilingual communication should be seen as legitimate practice rather than as linguistic deficiency. Code-mixing, translation, gestures, and simple expressions help students maintain interaction, but school norms may still treat these practices as signs of incomplete English. This reflects the persistence of linguistic hierarchy, where standard English is privileged over locally meaningful communication. Therefore, decolonization in ELT should not only encourage local language use, but also challenge how competence is defined and whose language practices are considered valid (Tupas, 2022); (Canagarajah, 2023)

The frequency table also needs to be read critically. The high frequency of gestures and body language does not only show adaptability; it also indicates a need for stronger speaking support, vocabulary development, and interactional practice. Similarly, the number of students reporting grammar fear and lack of confidence suggests that classroom instruction may still be producing anxiety instead of communicative readiness. This is why the results should not be interpreted as proof that multilingual communication automatically empowers learners; rather, they show that students are negotiating communication despite pedagogical limitations (Dewaele, 2016) (Harding & Mcnamara, 2018) (Sifakis (2019)

The implications for curriculum and assessment are clear. If students need English for tourism interaction, then instruction should include role plays, service encounters, asking/giving directions, and repair strategies that reflect real communication in coastal tourism areas. Assessment should also move beyond grammar-only tests and begin to value intelligibility, interaction, self-repair, paraphrasing, and the ability to keep communication going when gaps appear. Without this shift, students will continue to face a gap between classroom expectations

and the communicative realities of their environment.

Teacher practice also needs to change. Students should be allowed to use multimodal communication and local resources without being seen as poor English users. Teachers can support confidence by modeling repair strategies, encouraging short exchanges, and using local tourism scenarios that feel meaningful to students. In this way, grammar remains useful, but it no longer becomes the only standard of success. This approach is closer to ELF-aware and decolonizing pedagogy because it recognizes learners' lived realities as part of language

CONCLUSIONS

In conclusion, this study shows that English communication in Banyuglugur's coastal tourism context is shaped by a persistent tension between classroom-based grammatical expectations and the functional demands of real-life interaction. The findings demonstrate that communicative success in tourism is not determined by accuracy alone, but also by intelligibility, multilingual resources, repair strategies, and learners' confidence in authentic exchange. In dialogue with ELF and decolonizing ELT scholarship, the study contributes a context-

learning(Jenkins, 2000) (Tupas, 2022) (Sifakis (2019)

Overall, the study shows that English use in Banyuglugur tourism is a negotiated practice shaped by local communicative needs, school norms, and learner insecurity. The findings contribute to ELF and decolonizing ELT by showing that multilingual communication is both functional and constrained. More importantly, the study shows that communicative success does not automatically remove native-speakerist pressure, which is why curriculum, assessment, and teacher beliefs all need to be addressed together (Rudolph, 2019) (Jenkins, 2000)(Holliday, 2006)

specific perspective by showing that native-speakerist beliefs remain influential even when students communicate effectively, suggesting that language competence in tourism settings should be understood more broadly than standard classroom norms allow (Holliday, 2006; Jenkins, 2000; Tupas, 2022).

The study is important for educators and institutions because it highlights the need for English teaching that is more responsive to local communicative realities,

more supportive of multilingual practices, and more aligned with tourism-oriented learner needs. In practical terms, curriculum design, classroom tasks, and assessment practices should give greater space to interactional competence, intelligibility, and strategic communication rather than focusing exclusively on grammatical accuracy. English instruction in coastal tourism contexts should also recognize that students' multilingual practices, including code-mixing, gestures, and translation tools, are not signs of deficiency but meaningful resources for communication and participation in social life.

This study also has theoretical significance because it extends discussions of ELF and decolonizing ELT into a local tourism setting where communicative functionality is directly connected to everyday economic and social participation. By doing so, the research shows that language competence in such contexts

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cannot be reduced to standardized forms alone, but must be understood as situated, relational, and functional. This perspective supports a broader reconceptualization of English teaching in which local English practices are treated as legitimate rather than merely non-standard.

A limitation of this study is that it focuses on one coastal tourism setting with a relatively small number of participants, so the findings cannot be generalized statistically to other contexts. However, the study offers valuable insight into how English is negotiated in a specific local environment and how learners respond to the demands of real-life interaction. Future research may examine similar coastal or tourism-based communities in other regions, compare different instructional approaches, or investigate how teachers can more intentionally integrate local communicative practices into classroom learning.

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