How can humans develop language as their means of communication?

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ABSTRACT

In term of language development, humans are indeed the most capable and the most amazing creatures. They are not only able to develop their own language, their vernacular as the first language (L1), but also are able to develop other languages either as the second language (L2) or as the foreign language (FL). Many of them are not only able to communicate in one language but also in various languages. They are also able to communicate with other creatures of non-human. Even, some "selected and distinguished" humans like *the prophets,* for instance, are able to communicate with the Creator of all creatures, God the Almighty. The main question that needs to be answered in this study was: "*How can humans develop language as their means of communication?"* This question was then elaborated into: *(1) How do humans develop their L1?, (2) How do humans develop their L2,* and (3) *How do humans develop their FL?* This study employed library research method. The data were not obtained from the direct observation of primary source. Instead, they were collected from the secondary sources, such as, documents, textbooks, research reports, and other relevant documented materials as the sources of data. The data collected were then analyzed and described qualitatively. The findings of the study showed that (1) humans in general are able to develop their language as the means of communication is because of the activation of the Language Acquisition Device (LAD), (2) humans develop their L1 through the process of acquisition, and (3) humans develop their L2 and FL through the process of learning, and (4) the intensity of interaction between and among language communicators contribute to the development of one's language.

KEYWORDS: communication, first language, foreign language, language development, second language

INTRODUCTION

The general idea which claims that as far as one is not deaf and dump will certainly be able to develop certain language as the means of communication may be accepted as the truth. The facts that there is no people communicating without using language may confirm this claim. Amazingly, human race is not only able to develop their vernacular language for the purpose of communication between and among the same member of community but are also able to develop other languages for the larger purpose of communication, such as communication with other people of different language background in the level of nation-wide, and communication with other people coming from different parts of the world.

In this paper, the authors deliberately use the term language development rather than language acquisition and/or language learning. Basically, what we mean by language development here also covers both concepts: language acquisition and language learning. Language acquisition, in one hand, is meant as the process of language development through natural setting and unconscious process. Whereas language learning is meant as the process of language development through formal learning consciously.

In general, most linguists classify the language into two categories: the first language (L1) and the second language (L2). However, some other linguists divide the language into three classifications, namely: the first Language (L1), the second language (L2), and the foreign language (FL). For North American linguists, the terms L2 and FL refer to the same thing, that is, the language developed after one's native language (L1). However, for British linguists, the two terms have different meaning. For them, L2 is defined as the language which is not native in a community but which is widely used as a medium of communication (e.g. in education and in government) and which is usually used alongside another language or languages. Whereas FL is a language which is developed as a subject matter similar to other subject matters (e.g. mathematics, social sciences, natural sciences) in schools but it is not used as a medium of instruction in schools nor as a language of communication in a country (Richards, et al., 1987).

The authors of this article are in the same opinion with the British linguists. For us, in Indonesian context, most Indonesian people develop three kinds of languages: vernacular languages as L1, Indonesian language as L2 and English and/or other foreign languages such as Arabic, Chinese, French, etc. as FL. L1 is intensively used within the same members of the family at home and used intensively by the same members of an ethnic group in daily interaction. Indonesian language as L2 is the language which is commonly understood and used by different people of Indonesian people coming from different vernacular language background in daily communication. It is developed through formal education and is used as a medium of instruction and as a means of interaction in formal context within the larger community. As the members of global community, Indonesian people also need to develop at least one FL. FL is the language which is used as the means of communication among people of different countries in an international setting.

Up till now, the most widely used FL over the world is English. Kachru and Smith (2008) claim that English is popularly used not only in the English speaking countries such as the United States, Great Britain, Canada, and Australia (usually called as *the inner circle* countries), but it is also used in the countries once were under the colonialization of the English speaking countries such as Nigeria, India, Malaysia, and Singapore (usually referred to *the outer-cycles* countries).

Even, English is also used in the countries outside those two circles (usually names as *the expanding circles* countries) such as Japan, Korea, China, Indonesia and other countries. Other foreign languages, beside English, which are also recommended to develop by Indonesian people are the ones used in the United Nations Organization. They are: Arabic, French, Russian, Spanish, and Chinese (Ditjen Sumber Daya Iptek dan Dikti Kemenristek dan Dikti, 2020).

The main question raised in this study is "How do humans develop language as their means of communication?". This question was then elaborated into three sub-questions: (a) "How do Indonesian people develop their L1?", (b) "How do Indonesian people develop their L2?", and (c) "How do Indonesian people develop their FL?"

LITERATURE REVIEW
LANGUAGE DEVELOPMENT

Krashen and Terrel (1984) state that there are two processes of language development. The first is through the process of language acquisition. The second way of development is through the process of language learning. In the language acquisition process, a child subconsciously develops his/her language by picking up the language similar to the process of developing his/her native language so that he/she will have knowledge of the language implicitly. Formal teaching is believed not to help the child much. In language learning process, a child develops his/her language by having formal knowledge of the language consciously. As the result, he/she knows the language explicitly. In this process, formal teaching in the development of language is believed to be helpful.

The process of L1 development

The process of L1 development is not the same as the process of the L2 nor the process of the FL. Most L1 is developed through the process of acquisition. It means that L1 is developed through interaction and exposures to the language between the new baby born and the people around him/her: mother and father, brother and sister, aunt and uncle, etc. The process of language development of a child as described by Lenneberg (1981) begins at the age of twelve weeks (3 months) and ends at the age of four years. Completely, Lenneberg describes the process through the following stages.

At the completion of 12 weeks, a baby smiles at the adults when they talked and nodded to him. This smile is followed by squealing-gurgling sounds usually called *cooing.*

At the completion of 16 weeks the baby responds to human sounds more definitely. He turns his head and his eyes seem to search for speaker. Occasionally, he produces some chuckling sounds.

At the completion of 20 weeks, he begins the vowel-like cooing sounds to be interspersed with more consonantal sounds; to be common with labial fricatives; spirants and nasals; though all vocalizations he produced are very different from the sounds of the mature language of the environment acoustically.

At the completion of 6 months, the production of cooing changes into babbling resembling one-syllable utterances. Neither vowels nor consonants he produces have very fixed recurrences. Most common utterance sound he produces is somewhat like ma, mu, da, or di.

At the completion of 8 months, he reduplicates (or more continuous repetitions) frequently; the intonation patterns he applies become distinct and the utterances can signal emphasis and emotions.

At the completion of 10 moths, vocalizations he produces are mixed with sound-play such as gurgling or bubble-blowing. It appears that he wishes to imitate sounds, but the imitations are never quite successful. He begins to differentiate between words heard by making differential adjustment.

At the completion of 12 months, he replicates identical sound sequences with higher relative frequency of occurrence and words (*mamma* or *dada*). Signs of understanding some words and simple commands emerge (show me your eyes).

At the completion of 18 months, he has definite repertoire of words-more than three, but less than fifty. He is still much babbling, but several syllables intricate with intonation pattern. There is no attempt to communicate information and no frustration for not being understood. He can produce words that may include items such as thank you or come here, but there is little ability to join any of the lexical items into spontaneous two-item phrases. His understanding is progressing rapidly.

At the completion of 24 months, he has vocabulary of more than 50 items (some children seem to be able to name everything in environment). He begins spontaneously to join vocabulary items into two-word phrases and all phrases appear to be his own creations. His communicative behavior and interest in language definitely increase.

At the completion of 30 months, his new vocabulary adds with every day words very fast. There is no babbling at all, and his utterances have communicative intent. He will be frustrated if he is not understood by adults. His utterances consist of at least two words many of which have three or even five words. His sentences and phrases have characteristic child grammar, that is, they are rarely verbatim repetitions of an adult utterance. The intelligibility is not very good yet, though there is great variation among children. He seems to understand everything that is said to him.

At the completion 3 years, he has vocabulary of some 1000 words of which about 80% of utterances are intelligible even to strangers. Grammatical complexity of utterances he produces is roughly that of colloquial adult language, although mistakes still occur.

At the completion of 4 years, the language he produces is well-established, and if deviations from adult norm occur, these tend to be more in style than in grammar.

From the above description, Cohen and Ravindranath (2014) concluded that it needs around four years to complete the process of L1 development to take place (Cohen & Ravindranath, 2014).

The process of L2 development

As described in the other part of this article, in addition to communicate in their L1, Indonesian people also communicate in Indonesian language. Indonesian language is developed as L2 through the process of learning. The place for Indonesian language in the constitution the Republic of Indonesia is found in chapter XV verse 36 in 1945 Constitution and chapter IV section 5 in 1950's Provisional Constitution. In the 1945 Constitution, Indonesian language is established as national language. The chapter formulates the status of Bahasa Indonesia, as *national* and *state language*. Furthermore, in 1950's Constitution, it is stated as the *"official language"* (Simanjuntak, 2009).

Since Indonesian language is determined as the national and official language, its development is supported and facilitated by the state. Indonesian language is developed through the formal teaching and learning Indonesian language course. Indonesian language course is mandatory for all Indonesian learners in all levels of education: Elementary School, Junior High School, Senior High School, and even colleges and universities. The students are obliged to learn

Indonesian language as a subject-matter. For this purpose, the government of Indonesia facilitate it with the curriculum, syllabus, and the textbooks for Indonesian language course. Indonesian language teachers are massively educated and trained, and other things needed for the development of Indonesian language as L2 are provided.

Besides, Indonesian language is also developed through and across all other school subject matters such as mathematics, social sciences, natural sciences, etc. In those subject matters Indonesian language is used as the medium of instruction in the process of teaching and learning. This is valid for all levels of educations: kindergarten, junior high school, senior high school up to college and university. The teachers and the lecturers are obliged to use Indonesian language as the medium of instruction.

Moreover, in formal context, such as in public service offices, the officers in charge also use Indonesian language as the means of communication. Radios and television are broadcast using Indonesian language. Newspapers and magazines are also published and printed in Indonesian language. So, once again, though Indonesian language is not used by most Indonesian community at home the exposure to Indonesian language is widely open for the learners. In a family in which the father and the mother come from different vernacular language background, Indonesian language is also used as the medium of communication.

The process of English development as an FL in Indonesia

Since English in Indonesia is not an L1 nor an L2, but an FL, the process of English development is different from the process of the development of L1 and L2 as described above. This is especially true when it is related to the quantity and the quality of exposures the learners have to English. Yet, the exposure to language is believed to have crucial factors in language development, no matter whether it is the L1, the L2, or the FL.

In Indonesian context, the learners are not exposed to English at home because it is not the language which is used within and among the family members. The learners are not exposed to English when they are having other school subject matters such as mathematics, physics, chemistry, etc. at schools either as the medium of instruction. In addition, since the status of English is an FL in this country, English is not used as a means of communication among the community at large either. As a result, the exposure to English becomes limited. Yet, by having enough exposure to English the conditions that make an opportunity to learn or experience new things, in this case English language are available (Cambridge Academic Content Dictionary, 2008)." The only context that enables the learners to be exposed to English is when they are having English class.

That is why the exposures to English for the learners should be created and maximized. The purpose of teaching and learning foreign languages, including English, in Indonesian education, is to equip the learners with two language aspects, namely: (1) receptive aspects and (2) productive aspects. What is meant by receptive skills, in accordance with Harmer, are the ways in which people extract meaning from the discourse they see or hear (Harmer, 2003). Productive skills - also called active skills - mean the transmission of information that a language user produces in either spoken or written form (Golvoka & Hubackova, 2014). However, they add, productive skills would not exist without the support of receptive ones.

The language skills belong to receptive aspects are: *listening skills* and *reading skills*. The language skills that belong to productive aspect are *speaking skills* and *writing skills*. In other words, the purpose of teaching and learning English in Indonesia is to enable the learners to be able

to communicate in English orally and in written form. For us, being able to communicate in English means that the learners not only have the ability to understand what other people speak and write in English well, but they also have the quality to make themselves be well understood when they speak and write in English.

The core business of communication is understanding and being understood. This means that the central issue of communication is the meaning of the message received and the meaning of the message sent, not merely the form of language. This can clearly be read from the goal of learning English language in Indonesia as stated by the National Law of Indonesian Education System (*Undang-Undang Sistem Pendidikan Nasiona*l, SISDIKNAS, saying that "the learners are able to communicate fluently in English orally and written based on its social context (Depdiknas, 2003: 15)". So, in the process of teaching and learning language (e.g. English) the main activity should be focused on the meaning of an utterance, not on the form of the language. For this argument, Krashen and Terrel suggest, "Language is best taught when it is being used to transmit messages, not when it is explicitly taught for conscious learning (Krashen and Terrel, 1984)".

In teaching and learning both aspects of the language, the class should maximally provide the learners with English language they should listen, read, speak, and write meaningful activities. In other words, teaching and learning English means facilitating the learners to *be accustomed to* listen and read *in English* and to be accustomed to speak and write *in English.* The most problematic for Indonesian learners in developing the four language skills is developing speaking skills. This might be related to the system of languages the learners have previously developed and attained: the L1 system and the L2 system. They have attained and developed the phonological system, the grammatical system, and the lexical system of L1 and L2. These language systems could have been steadily settled well in the brain of the learners.

In FL context, both the teachers and the learners are expected to talk, to discuss, to inform, to ask question, to answer question, to ask for clarification, and other class activities, in English language. In English classes, English should be maximally used as the medium of instruction in all the processes of teaching and learning stages: the *pre-teaching activity*, the *whilst-teaching activity*, and *the post-teaching activity*. In short, the teachers and the learners are encouraged to create a situation in which they should maximally interact in English.

Why should the situation be created? According to Sadtono (1997) teaching English in formal schooling in Indonesia is like flogging a dead horse. The social situation is not particularly conducive to learning English, as English is not spoken in society. It is true that TV programs are in English, but the subtitle makes the listener read it instead of listening to dialogues".

The role of LAD in language development

LAD is an abbreviation of Language Acquisition Device. It is a device which is believed to be able to help new-born baby develop his/her language. This term is introduced for the first time by Noam Chomsky in 1950s. Chomsky theorized that every human is equipped with a device that enables him/her to develop any language he/she is exposed to. The LAD also helps the child to be able to distinguish a grammatical piece of language from the ungrammatical one.

Though the existence of LAD is still hypothetical, empirical evidences either in the form of personal confession or as revealed by the results of research, or as noted in the scriptures, may

strengthen the belief that it really exists and functions in language development. The most apparent evidence of the existence of LAD is the ability of humans to communicate in their L1. For instance, all Indonesian tribes living in Indonesian archipelago are able to understand and use their vernacular languages. Javanese, Sundanese, Batakese, Madurese, and Banjarese are a few examples of the vernacular languages spoken by Indonesian people. In other words, all the members of the community are able to communicate in the same L1. Yet, in accordance with Cohen and Ravindranath (2014) there are more than 700 vernacular languages used by different tribes living in Indonesia, of which around 20 vernacular languages are spoken by at least one million people.

The other empirical evidence of the existence of LAD is the ability of humans to communicate in other languages or additional languages other than their L1. These languages are sometimes called by some linguists as second language (L2) and sometimes they are called by other linguists as foreign language (FL). For North American linguists, the terms L2 and FL refer to the same thing, that is, the language acquired and/or learned after one's native language (L1). However, for British linguists, the two terms have different meaning. For them, L2 is defined as the language which is not native in a community but which is widely used as a medium of communication (e.g. in education and in government) and which is usually used alongside another language or languages. Whereas FL is a language which is developed as a subject matter similar to other subject matters (e.g. mathematics, social sciences, natural sciences) in schools but it is not used as a medium of instruction in schools nor as a language of communication in a country (Richards, et al., 1987).

Polyglots, might become the other empirical evidence of the potential of LAD. The case of polyglots in Indonesia and over the world may justify the claim. To mention a few examples, some cases can be presented here. *Sukarno*, the first President of Indonesia, for instance, could speak Javanese, Sundanese, Balinese, Indonesian, Dutch, German, English, French, Arabic, and Japanese (Ludwig M., Arnold, 2002). *Fazlur Rahman Malik*, a Pakistani scholar of Islam, could speak Urdu, Persian, Arabic, English, Greek, Latin, German, and French (Mas'ud, 1988). *Pope Francis*, the former leader of Catholic Church, could speak Spanish and Italian natively, knew Latin, and got by German, French, Portuguese, and English (Valley, Paul. 2013). Whereas Alkire in (Muth'im & Sutiono, 2021), the editor of a book entitles *How I learn Languages,* told that Lomb, the writer, could translate 16 different languages.

The most amazing evidence of the existence of LAD is the ability of humans to communicate with other races of non-human. Al-Hilälï and Khän (1404H/2003M) noted some scriptures of Al-Qur'an that tell about these events. Three scriptures of these selected humans, namely, prophet Solomon, prophet Moses, and prophet Adam are presented in this paper.

In Qur'an Chapter 27:23, for instance, it is narrated that one day Prophet Solomon was looking for *Hud-Hud* (the name of a bird). However he could not find the bird. After sometime, the bird finally appeared. Then, the prophet asked where it had been. The bird answered that when it was in its travel home it found a woman whom had been given all the things that could be possessed by any ruler of the earth and she had a great throne ruling over a country (Qur'an, Chapter 27:23). The prophet wanted to check whether what the bird reported was true or not, he then instructed *Hud-Hud* to deliver his letter to her and ask the bird to wait to see what was the response of the queen and her people toward his letter (Quran, Chapter 27:27-28). The question is, "In what

language was the dialogue between prophet Solomon and the bird carried out? It must be in the language which was commonly understood by the prophet and the bird.

Another narration about prophet Solomon's ability to understand the language of non-human race is his ability to understand the language used by ants community. It is narrated that when prophet Solomon and his troops passed through the valley, the queen of ants reminded her subordinates to hide themselves into their nests, otherwise prophet Solomon and his soldiers would step on them because they were unaware of this. Hearing this, prophet Solomon smiled. The question is, "Why did he smile?". It is assumed that he understood the language used by the ants (Qur'an, Chapter 27:17-18).

The other narration about the ability of prophet Solomon to understand the language of non-human race is his ability to understand the language used by *jin (a member of Satan or Devil)*. When prophet Solomon asked his troops who could bring the palace of Siti Bulqis (the queen of Saba Kingdom) in front him, one of the jins (its name is *Ifrit*) boosted that he could do it before prophet Solomon raised from his chair (Qur'an, Chapter 27:29). The question is, "In what language did the *jin* offer his help?" It must be in the language both mutually understood by prophet Solomon and the *Jin*.

Al-Qur'an also recorded and narrated a dialogue which happened between prophet Adam and the satan. As it is narrated in al-Qur'an that prophet Adam and his wife were allowed to do anything and enjoy whatever available in the Heaven. The only thing they were forbidden was to approach a tree and eat its fruit (called as *Khuld* tree). Knowing this, the satan asked them if they knew the reasons why God the Almighty did not permit them to approach the three and eat its fruits. The satan told them that Allah did not want them both to become angels and live eternally in paradise (Qur'an, Chapter 20:120). The question is, "In what language did the dialogue between the satan and prophet Adam take place?". It must be in the language that was commonly understood by both.

Even, Qur'an also showed the ability of humans to communicate not only with other humans and non-human races, but also demonstrated the ability of humans communicate with the Creator of all creatures, God the Almighty. Prophet Moses, one instance of these humans, when he was asked by his people to beg Allah to show HIMSELF physically did this. When he conveyed his people's wish to Allah, God the Almighty, replied that they would not be able to see HIMSELF. However, Allah said, if they insisted on this request they could observe the mountain in their vicinity. If the mountain remained still in its place, they could see HIM. What happened to the mountain and them. When they directed their eyes toward the mountain, all of a sudden, the mountain was severely and completely destroyed and broke into pieces. All the people, included prophet Moses, got fainted. When the prophet recovered from his faint, he beg Allah's forgiveness for his improper request and he promised not to do it again (Qur'an, Chapter 7:143). The question is, "Did prophet Moses understand what God the Almighty said to him?". Surely, he must have understood the language.

THE INPUT AND THE OUTPUT THEORY

In an FL context, exposures to the language learned should be innovated, created, and made. Exposure to English can be provided through *input strategy* and *output strategy* mediated with interaction strategy. The meaning of input in language learning is a language which a learner *hears* or *receives* and from which he or she can learn, whereas output is the language a learner produces

(Richards, et al., 1987). Both the results of input strategy and the output strategy can become meaningful exposures for the learners to the language.

The advantages of exposure in accordance with Archibald (2006) are to enhance: (1) the complexity of first-language syntax used, (2) language use skills (narrative strategies, reading and writing literacy skills in the first language, vocabulary scores), and (3) non-linguistic skills (divergent thinking, meta-linguistic skills, attitudes toward others, mathematics scores and skills).

Output is the necessary condition to push learners to increase control over their learning and possibly overcome the fossilization stage. With output, the learner is in control. In speaking or writing, learners can 'stretch' their interlanguage to meet communicative goals. To produce the language, learners need to do something. They need to create linguistic form and meaning, and in so doing, discover what they can and cannot do. Output may stimulate learners to move from the semantic, open-ended, strategic processing prevalent in comprehension to the complete grammatical processing needed for accurate production. Student' meaningful production of language - output - would thus seem to have a potentially significant role in language development. These characteristics of output provide a justification for its separate consideration, both theoretically and empirically, in an examination of the value of interaction for second language learning. (Swain, 2000)

METHOD
This study employed library research method. This means that the data were not gathered from the first hand source. Instead, they were collected through the second source of data like text-books, research reports, journals, and other available printed documents. The data collected were in the form of words, phrases, and sentences or texts. Then, these data were analyzed and described qualitatively. It is these data that were used to answer the questions raised in this study.

FINDINGS AND DISCUSSION
FINDINGS
Having studied the data from the second sources, the researchers found the answers to the questions raised in this study. The findings are: (1) humans in general are able to develop their language as the means of communication is because of the existence of the Language Acquisition Device (LAD), (2) humans develop their L1 through the process of acquisition, (3) humans develop their L2 and FL through the process of learning, and (4) the intensity of interaction between and among language communicators contribute to the development of one's language.

DISCUSSION
Having read the secondary sources of data available we conclude that humans can develop their language either as L1, L2, or/and FL, as the means of communication because of the existence of LAD. Empirical evidences gathered may strengthen the belief that LAD "really exists and functions" in language development. For instance, all Indonesian tribes living in Indonesian archipelago are able to understand and use their vernacular languages. Yet, in accordance with Cohen and Ravindranath (2014) there are more than 700 vernacular languages used by different tribes living in Indonesia, of which around 20 vernacular languages are spoken by at least one million people.

The other empirical evidence of the existence of LAD is the ability of humans to communicate in other languages or additional languages other than their L1. The notes on polyglots collected from various sources show that they were not only able to communicate in 2 or 3 languages but more than that number. Even, some of them could communicate in more than 10 languages. How can they develop so many languages with relatively the same quality in themselves? This phenomena may also become other evidence of the existence of LAD (Muth'im and Sutiono, 2021).

The most amazing evidence of the existence of LAD is the ability of humans to communicate with other races of non-human, such as birds, ants, and Jin (Qur'an). In Qur'an Chapter 27:23, for instance, it is narrated that Prophet Solomon had conversation with *Hud-Hud* (the name of a bird). At the other occasion, prophet Solomon had conversation with *Ifrit* - one of the jins in his kingdom. The question is, "How can prophet Solomon and understand the language of the bird and the Jin?". He must have had a language device that enables him to understand the language, i.e. the LAD.

Al-Qur'an also recorded and narrated a dialogue which happened between prophet Adam and the satan. As it is narrated in al-Qur'an that prophet Adam and his wife were allowed to do anything and enjoy whatever available in the Heaven. The only thing they were forbidden was to approach a tree and eat its fruit (called as *Khuld* tree). Knowing this, the satan asked them if they knew the reasons why God the Almighty did not permit them to approach the three and eat its fruits. The satan told them that Allah did not want them both to become angels and live eternally in paradise (Qur'an, Chapter 20:120). The question is, "In how can prophet Adam understand the language used by the satan?". He must have had a language device that permits him to understand the language of the satan, i.e. the LAD.

Even, Qur'an also showed the ability of humans to communicate not only with other humans and non-human races, but also demonstrated the ability of humans communicate with the Creator of all creatures, God the Almighty. Prophet Moses, one instance of these humans, when he was asked by his people to beg Allah to show HIMSELF physically did this. When he conveyed his people's wish to Allah, God the Almighty, replied that they would not be able to see HIMSELF. However, Allah said, if they insisted on this request they could observe the mountain in their vicinity. If the mountain remained still in its place, they could see HIM. What happened to the mountain and them. When they directed their eyes toward the mountain, all of a sudden, the mountain was severely and completely destroyed and broke into pieces. All the people, included prophet Moses, got fainted. When the prophet recovered from his faint, he beg Allah's forgiveness for his improper request and he promised not to do it again (Qur'an, Chapter 7:143). The question is, "How did prophet Moses understand what God the Almighty say to him?". The LAD he had helped him understand what GOD said to him.

This research also discovered that humans develop their L1 through the process of acquisition. In this case, the development of L1 takes place naturally, informally, and subconsciously (Krashen and Terrel, 1984). This language development occurs since the baby was born until the age of four years (Lenneberg, 1981). During this period, all the members of the family contribute to the development of one's language (L1). There is intensive interaction between and among them. All these things become very good ingredients for the development of one's native language.

This research also uncovered how the second language (L2) is developed. Indonesian language in Indonesian context has a very strong position politically and in practice. Politically, Indonesian language is stipulated as the national language. Though almost all tribes of Indonesia has their own local language or vernacular language, its use is limited in the level local community. When it is related with national events the use of Indonesian language is a must. It is reasonable that Indonesian language is developed well over Indonesian archipelago (Risa R. Simanjuntak). Jurnal LINGUA CULTURA Vol.3 No.1 Mei 2009: 11-19.

The research also notes the development of English language as one of the foreign languages developed in Indonesia. Since the position of English is not the L1 nor the L2 for most of Indonesian people its development becomes more difficult and complicated. It is not used by the whole members of a family at home and as the language of daily interaction. It is not used as a medium of instruction at schools and in formal situations either. These conditions cause the people lack of exposures to the language. Yet, Archibald (2006) claims that exposure can enhance (1) the use of complexity of first-language syntax, (2) language use skills (narrative strategies, reading and writing literacy skills in the first language, vocabulary scores), (3) non-linguistic skills (divergent thinking, meta-linguistic skills, attitudes toward others, mathematics scores and skills). As the consequence, Sadtono (1997) argues that teaching English in formal schooling in Indonesia is like flogging a dead horse. The social situation is not particularly conducive to learning English, as English is not spoken in society. It is true that TV programs are in English, but the subtitle makes the listener read it instead of listening to dialogues.

CONCLUSION

Anyone or to be more specific any language learner has possibility to be competent in his/her first language (L1), in his/her second language (L2), and even in one or more languages (FL). This is based on the assumption that every human has a device that enables him/her to develop whatever language he/she needs. However, this device remains potential unless it is activated or triggered to be real capability in understanding and using the language in communication. This is especially true in the context FL in which the exposures to English is not readily available. They should be innovated and created by the teachers and also by the learners. It is of course tiring for the teachers and for the learners, but challenging.

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