A Cross-Cultural Pragmatic Study of Invitation Strategies As Produced by Indonesian and Yemeni EFL Language Learners

Ali Mohammed Saleh Al-Hamzi[1]*, Ni Wayan Sartini[1], Nurul Fitri Hapsari[1], Ayoub Gougui[1], Raghda Mansour Ali Al-Nozili [2]

[1]*Airlangga University, Surabaya, Indonesia*
[2]*Sana'a University, Sana'a, Yemen*

Corresponding Author: Ali Mohammed Saleh Al-Hamzi, E-mail: abudhia55@gmail.com

ABSTRACT

Based on cross-cultural pragmatic research perspectives, the present study aimed at comparing the attainment of speech acts of invitation between Indonesian and Yemeni EFL learners. The study participants were 30 undergraduate students from Airlangga University, Indonesia, and 30 undergraduate students from Sana'a University, Yemen. All of the participants were different in terms of their cultural background. The data were gathered by using Discourse Completion Task (DCT) and then analyzed on the bases of Bruder and Tillitt (1999), Al-Khatib (2006), and Suzuki (2009) compilations of invitation strategies. The findings of the study displayed some similarities and differences in terms of invitation making. Some invitation strategies seemed to be culturally specific to one culture and others are universal across the two cultures. In this regard, Indonesian EFL learners preferred to be indirect in the use of speech acts while invitation making with the high preference to use Yes/No questions, asking for willingness and Wh. questions strategies. They believe that the use of such strategies helps them to add some polite expressions that they use in their daily conversation while using their first language. In contrast, Yemeni EFL learners favored being direct in the use of the speech act of invitation, with the highest percentage of imperative strategy followed by Yes/ No questions strategy. This might show a portion of the effect of their first language on their answers. They also know that direct invitations are mostly accepted in their culture. Besides, the findings of the study revealed that Indonesian and Yemeni EFL learners translated the utterances in their mother tongue into the target language without considering the variations between the two languages in patterns of sentences and the order of words. Implications of the study are supplied too.

Key words: Direct Invitation, Indirect Invitation, Indonesian EFL Learners, Invitation, Politeness, Yemeni EFL Learners

INTRODUCTION

In the human contact course, learning English as a foreign language provides individuals access to a major discipline of information which represents the gateway to the world of knowledge. Such learning is also applied to do certain jobs of language. These jobs cover inviting, ordering, arguing, requesting, and so on. such programs and strategies have become a great affair in EFL settings. Effectively contact in a foreign language needs getting what the speakers are speaking and grasping how to reply. It merges not only conventional learning of vocabs and rules of language but also talk strategies and their bodies and concerned linguistic politeness strategies. It is eligible that pragmatic strategies have to be learned by EFL learners, such strategies enable them to express themselves in natural situations after or while mastering the use of lexicon and sentence structure. Speech act is a particular term used by Crystal (1992)which indicates that the actions are done with the use of language

by speakers and obtained by the listeners. This term is also linguistically used to refer to Pragmatics which is defined as the study of the meaning as produced by speakers or writers and interpreted by hearers or readers (Yule, 1996). In brief, what is called the speakers' meaning has been studied by pragmatics and become a major subject of its theories. According to Yule (1996), pragmatics is the study of the speaker's meaning.

Speech acts have been a big difficult scope for foreign language learners. (Blum-Kulka et al., (1989) portrays the actions done by language as "one of the most forcing theories in the study of language use" ("Cultural Pragmatics" 1). Billmyer (1990) indicates that speech acts are one the big challenging compelled by non-native speakers in obtaining pragmatics adequacy. As a result of which, non-native speakers are required to grasp and understand such speech acts and their diverse functions in language use. In addition, the variety of speech acts in their connotation and sense across

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languages and cultures is a real fact that should be known by language instructors and learners.

Such a variety has become a major subject of many studies conducted in Western countries by Blum-Kulka et al. (1989); Novick (2000); and Reiter, (2000), and all of them demonstrate that strategies regarding politeness are varied from culture to culture and what is considered as a polite act in one culture may not be realized so in another.

Recently, the findings of a number of researches conducted in Eastern countries such as Japan and China or those carried out on Arabic EFL learners (such as (Al-Zumor, 2003 and Al-Khatib, 2006) show that many Arabic EFL learners of English employ various strategies compared to English native speakers when implementing speech acts of request, complain, refusing, and apology in English. As a result, some researchers motivate Arab researchers to carry out diverse studies on speech acts.

For this reason, it is expected that this study would be able to consider invitation strategies to make Indonesian and Yemeni EFL learners efficient speakers of the English language. The current study, therefore, pursued at investigating the types of invitation strategies that Indonesian and Yemeni EFL learners employ and the extent to which these strategies could be similar or different in the case of undergraduate students in both colleges (Arts) at Indonesian university (UNAIR) and (Education) at Yemeni University (Sana'a University).

The current study was bounded to invitation strategies as produced by Indonesian and Yemeni EFL learners at the university level aged from 21-25. It focused on Level 4 (8th semester) students of English language at Faculty of Arts, Airlangga University (UNAIR) in Indonesia and Faculty of Education, Almahweet, Sana'a University in Yemen.

Objectives of the Study

Cross-cultural pragmatic research fundamentally concentrates on the attainment of speech acts among native and non-native speakers of the English language. For this purpose, the objectives of this study aims to investigate the types of invitation strategies that learners of English as a foreign language are producing in Indonesia and Yemen. In addition, this study also pursues to find out the extent to which invitation strategies could be similar or different if they were produced by undergraduates in both Faculties (Arts) at Indonesian University (UNAIR) and (Education) at Yemeni University (Sana'a University).

Questions of the Study

The current study pursues at answering the following questions:
1. What types of invitation strategies do Indonesian and Yemeni EFL learners employ?
2. To what extent are invitation strategies different/similar in the case of undergraduate students in both colleges (Arts) at Indonesian university (UNAIR) and (Education) at Yemeni University (Sana'a University)?

LITERATURE REVIEW

Cross-cultural Pragmatics

Cross-cultural pragmatics is one of the essential and critical domains in pragmatics studies. In this domain, the comparison of speech acts employed by native and non-native speakers is conducted (Balcı, 2009). Furthermore, Wierzbicka (2003) indicates that the Cross-cultural pragmatics area relies on three views. The First perspective indicates how people interact differently in various contexts. The second view sheds light on how such differences in human interaction display different cultural values, views, and ideas. The third view is that different ways of talking and various communicative styles could be illustrated. Because of its main domain is on the particular speech acts produced by native and non-native speakers, cross-cultural pragmatics is defined as the study of various expectations among diverse societies with regard to how meaning is built (Yule, 1996).

According to Van Dijk (1997), Wierzbicka (2003), and (Suzuki, 2009), it could be noticed that as people are not considered to be effective in the cross-cultural discourses for their various explanations of the meaning, there is a necessity for the variant pragmatics that concentrates on the cultural understanding of speech acts. Furthermore, variant pragmatics research has a tendency to use diverse approaches by employing ethnographical frameworks' followers and creators, for instance, surveys, discourse completion tasks (DCT), and role-plays. Therefore, there have been several types of clues that would be employed in cultural situations and values to help in discourse analysis such as pearls of wisdom, proverbs, semantic analysis of cultural central words and (in) direct deriving and explanation of the conducts of the speakers.

Jordà (2005) mentions that there are a number of researchers conducted many studies in different domains of cross-cultural pragmatics. Their great efforts tended to either longitudinal studies or cross-sectional studies. The former includes studies that concentrated on the development and realization of speech acts such as invitations, requests, suggestions…..etc. and the latter involves studies that focused on the production of speech acts, not to be limited, requests, invitations, compliment, and refusal.

LoCastro (2013) decides that cross-cultural pragmatics discusses how human conduct, influenced by participants' implied values and beliefs, is translated into examples of language in use.

In addition, Clyne & Clyne, (1996) states that contrastive studies concentrate on the comparison between the native and non-native speakers while the interlanguage studies concentrate on the non-native speakers.

Speech Act of Invitation

Researchers such as (Austin, (1975); Yule (1996); and Paltridge & Burton, (2000) define Speech act of invitation as an illocutionary act which is used when an inviter intends to request the invitee to attend at a certain event and is willing to accept the invitee's attendance in an immediate or future occasion at a particular period and a given space.

1. 'I would like to invite you to a celebrity next Monday' (Bruder & Tillitt, 1999).

In his classification of speech acts, Searle (1979) considers an invitation as a directive speech act in which a speaker causes a hearer to do something. In this meaning, invitations are similar to requests, orders, and commands in which, they all cause hearers to do some actions. However, in an invitation, a hearer is caused to do something for his/her own benefit not for the speaker's benefit as in orders, requests, or commands. In other words, in invitation making situations, the hearer's benefits are raised rather than the speaker's benefits.

As a result, Hancher (1979) explains that an invitation is both directive and commissive in which speakers not only cause the hearers to do some acts, but also oblige themselves to a future act. For example, when inviting someone to a party; the inviters do not only direct the invitees to attend this social occasion, but also oblige themselves to provide what they have pledged the invitees to do.

Wolfson (1989) discusses that an invitation contains three limits: a time, a place, and a request for restraint. He also indicates that there is another type of invitations called ambiguous ones, in that, the time is not stated and modal auxiliaries like "must", "should" or "have to" is always included.

Isaacs & Clark (1990) shows that People sometimes present invitations they don't intend to be taken seriously. Such invitations, according to him are called ostensible invitations. In implementing ostensible invitations, speakers are likely to use definite strategies to point out that the invitations are ostensible. The goal of implementing ostensible invitations is not to institute the invitations, but to accomplish friendly, ceremonial, and interactive functions to fulfill a suitable human relevance.

Types of Inviting

Various types of inviting can be used for all sorts of occasions. As a result, Invitations can be categorized into two forms that termed direct and indirect invitation. Depending on the sort of sentences, the direct invitation is categorized into several kinds of speech acts, such as declarative, imperative, performative, hoping, and conditional and indirect invitation is categorized into kinds of interrogative invitation (Wh, Yes/No questions and question tags) and asking for willingness. According to Amelia (2015), the sentence in its form is categorized into types namely declarative, interrogative sentence, or interrogative and imperative sentences or orders. Speech acts yet, when an expression does not use the phrase type, mode, or the original function of the sentence, then it is called 'idirect speech acts' and it makes it more polite.

Politeness and Polite Invitation

Green (1996) generally mentions that politeness reveals concern for another person by trying to maximize the comfortable feeling and minimize the uncomfortable for that person. It is to say that norms of social behavior like esteem, distance, rapport, and courtesy are mediated by politeness as one of the features of the language. In this way, the series of politeness principle maxims that people suppose are being followed in the words of others (cited in Lakoff, 1973 P: 199). In addition, he suggests two general principles of pragmatic capacity: (i) be obvious; and (ii) be courteous. The second rule is framed of three strategies: (1) do not impose; (2) give options, and (3) be friendly. Lakoff (1973) also indicates that conveying the message in a clear manner leads to successful communication so that there's no mistaking one's intention.

In language study, Politeness can be defined as (i) how a language conveys the social dimension between interlocutors and their different position relationships; (ii) how face-work, that is, the effort to set up, preserve and save face during speech is done in a speech society (Richard et al., 2010). Politeness in English is represented by someone who is courteous, has good conduct, and manages in a mode that is socially accepted and not crude to other people. Politeness strategies have become the major subject of many researches and theories. Such strategies have been studied by researchers and theorists (Leech, 2016; Brown et al., 1987; Lakoff, 1973) that are used by speakers to enhance and preserve harmonious relations by showing respect for one's speaker's senses.

One of The most familiar theories on politeness is the notion of Politeness principle by Brown et al. (1987). This theory comes up with the concept of the face which is the common self-image speakers intend to save in communication. The concept "face" was brought by Goffman (1967) as an image situated in the stream of acts in the facing. According to them, there is a positive and a negative face. Whilst the positive face includes a wish for linkage with others, a negative face indicates the constraint from strain or impingement (Brown et al., 1987).

In addition, Brown et al. (1987) consider the image of the face is a topic to cultural specification. According to them, the cultural change affects how polite behavior is assessed, i.e. if a culture is positive or negative-politeness oriented, but it does not influence the content of negative and positive face. It is to conclude that the norm of politeness principle is involved with esteeming the speaker's wants, feelings, and wishes and having them perceive perfect.

Previous Studies on Speech Act of Invitation

Sukesti (2014) intends to find out invitation strategies as provided by Indonesian students as non-native speakers of English. The outcomes indicate that there are various strategies of inviting produced by Indonesian students as non-native speakers of English. It is also shown that they usually translate what they practice in their first language and transfer it to English while invitation making. Furthermore, data of the study show that some sex was found to use different strategies as well as diverse social rank and intimacy. Besides, the unavailability of English mastery made a more pragmatic inaccuracy than those with high mastery. It is also stated that the Indonesian students are prone to use polite markers while making invitations.

Amelia (2015) also shows the ability of English native speakers to produce speech acts of invitation orally. To her,

there direct, indirect, and literal speech acts of invitation in English such types of speech acts are produced based on the politeness principle used by every speaker in a real context of speech.

Y. M. A. & Suraih (2019) also investigate the invitation strategies as produced by Yemeni EFL learners. The findings of this study show that Yemeni EFL learners favoured being more direct while inviting others. They often transfer what they know in their mother tongue and employ it while learning the English language.

In addition, Rakowicz (2009) argues the invitation strategies as produced by adult polish learners of English as a second language. The findings of this study show that some of the polish learners of American English realized the ambiguous invitation as a real invitation. They often transfer what they practice in their first language and use it in the English language the findings also show that the polish learners of American English are more direct in their behavior if they are compared to the native speakers.

Another study conducted by Abbood (2016) to show the Iraqi EFL learners' ability in producing two types of speech acts like offer and invitation. In addition to the hardness faced by Iraqi EFL learners in producing such two types of speech acts, the study also reveals that Iraqi EFL learners prefer to use imperative and interrogative strategies, but they do not align to use exclamatory strategy while offering or inviting. Finally, the findings of the study shed a light on the positive link the structure of the population factor of the year of study and the Learners' ability in producing such types of speech acts.

Besides, Salmani-Nodoushan (2006) aims at discussing another type of invitations produced by Iranian inviters and known as Farsi ostensible invitations in manifestations of the overalls of pragmatics. The results of this study revealed the similarities between ostensible Iranian invitations and those that are produced by English language speakers. It is also shown that Iranian inviters take advantage of the same strategies in making the pretence of their invitations vivid as their English counterparts do. In short, the findings of this study display that the ostensible Iranian invitations go by the overall standards that affect language usage.

Moreover, Al-Khatib (2006) carried out his study to find out the quality of invitation creating and approval in Jordanian society from a pragmatic point of view. The findings show the invitation strategies made by Jordanian people while inviting, accepting or refusing. To conclude, people in Jordanian society are inclined to invite others with the need to prove their willingness and show their wishes to invite others by adding some utterances of swear. In accepting an invitation, Jordanian people favored to thank, appreciate, express good willingness, show goodwill and pay compliments.

Wolfson et al. (1989) further point out that communicative competence includes the knowledge of giving, interpreting, and responding to invitations. Such knowledge is critical to those who interest to communicate in society. Such information is most considerable to non-native EFL learners in the host speech society. Hatch (1992) indicates that the language learner will show his/her capabilities in the target language

if he/she is given a chance to communicate directly with the native speakers of the due language. Wolfson et al. (1989) also observe through their study of invitation that due to the variety of speech combinations all over which are controlled by speech behavior rules, the non-native speaker finds a great desire to interchange in the target speech communities in case of learning their traditions. In this way, the essentials for the right conduct of invitations are well below the speakers' conscious awareness. As a result of which, the rules for producing invitations among American English speakers can be examined and made obtainable to language learners by utilizing the observed descriptive analysis.

Invitations with implicit or explicit performative produced by Vietnamese were also a significant topic for a dissertation conducted by Van Trong (2017). In his study, he mentions that invitations in terms of speech theory are polite terms, causing others to do something together that please both the speakers and hearers' advantages.

METHOD

Participants

The participants of the study consisted of 30 undergraduate students from the Faculty of Arts and Humanities, Airlangga University, Indonesia, and 30 undergraduate students from the Faculty of Education, Almahweet, Sana'a University, Yemen. All of the participants were students of the English language, aged 21-25. All of the participants were different in terms of their cultural background.

Procedures

All participants were asked to fill in a Discourse Completion Test (DCT). The Discourse Completion Test (DCT) employed in this study comprised five written situations. The participants then were asked to accomplish each dialogue by writing one suitable invitation in the English language across five situations. The participants were asked to place themselves in real situations and to imagine that in each stand, they would say something and write out what they would say.

Data Analysis

The data were analyzed based on several previous studies that investigated invitation strategies and pointed out the variety of speech acts used in every culture. Such studies include (Suzuki, 2009; Al-Khatib, 2006; Bruder & Tillitt, 1999). The Data were statistically analyzed by employing the quantitative method. The mean number of strategies produced for each response, along with the overall frequency of adverse kinds of strategy produced by the candidates was the nucleus of analysis. The classification of invitations into direct and indirect represent the nucleus for analyzing data of this study. In this way, this study analyzed invitation strategies relying on a category of the following strategies:
Direct invitation:
Declarative: *e.g., "I just believed it would be enjoyable to have you over lunch."*

Performative: e.g., "We would like to invite you to lunch next week at my restaurant."

Conditional: e.g.," we are having a celebration if you like to join us."

Hoping: e.g., "I hope you will come to my home."

Imperative: e.g., "Let's go to our park for dinner."

Indirect invitation:

WH-questions: e.g., "Why do not you join us for a breakfast one morning next Friday?"

Yes/ No questions: e.g., "Could you join me for dinner tonight?"

Willingness, e.g., "Would you like to visit me at my house next week?"

RESULTS AND DISCUSSION

Based on the data analysis that presents the classifications of the strategies of inviting in five situations, the results generally display Indonesian and Yemeni learners' preference for making invitation strategies based on the relative power (equal, higher, and lower). The candidates' responses display the kinds of strategies selected to understand the invitation strategies. A number of 30 Indonesian and 30 Yemeni EFL learners' invitations were gathered through 5 situations. These situations were analyzed and discussed one by one according to the previous studies (Suzuki, 2009; Al-Khatib, 2006; Bruder & Tillitt, 1999).To classify the invitation strategies employed, the researcher used tables to light on the findings, including the frequency and percentage of all invitation strategies used by the participants in each situation.

Invitation Making by Indonesian and Yemeni EFL Learners in each Situation

Situation 1

You are sitting and eating some cakes on the bus. A man/woman sitting next to you seems so hungry. You want to invite him/her for a cake. What would you say?

a. Indonesian EFL learners

It is observed in Table 1 that (40%) of Indonesian EFL learners invited an unknown person in the form of asking for willingness. Some of their chosen answers are illustrated as follow:

1. Excuse me; I have some cakes. Would you like to eat these together?
2. Would you like to eat these cakes with me, please?

In addition, (33.3%) of Indonesian EFL learners used the form of Yes/No questions to invite. Here are some of the typical sentences that they used:

1. Excuse me, do you want to eat this cake with me?
2. Do you like some cake, sir?

Only six of Indonesian EFL learners (20%) preferred to use the form of interrogative Wh. Questions to make their invitations. Some examples of their invitations are shown as follow:

1. Please, why do not you eat this cake with me?
2. Excuse me, when did you last time to eat. Why do not you eat with me some cakes?

b. Yemeni EFL Learners

Table 1. Distribution of frequencies and percentage of invitation strategies in situation 1

Strategies	Indonesian EFL Learners		Yemeni EFL Learners	
	F	%	F	%
Declarative	0	0%	3	10%
Performative	1	3.3%	1	3.3%
Conditional	1	3.3%	0	0%
Willingness	12	40%	1	3.3%
Wh. Questions	6	20%	0	0%
Hoping	0	0%	0	0%
Yes/No questions	10	33.3%	7	23.3%
Imperative	0	0%	18	60%
Total	30	100%	30	100%

From the data shown in Table 1, it can be noticed that (60%) of Yemeni EFL learners invited unknown persons by using the imperative form. Some of the model instances are:

1. Take part of the cake.
2. Eat with me.

In the same stand, (23.3%) of Yemeni EFL learners employed interrogative Yes/No questions. Some of the responses used by the candidates are illustrated in the following:

1. Can you eat this piece of cake with me?
2. Do you like to eat with me?

Furthermore, (10%) of the Yemeni participants chose to invite by using the declarative form. The chosen strategies in this situation are illustrated as follow:

1. Would you like to eat this cake with me?
2. Would you like to eat some cakes?

Besides, only one Yemeni candidate with the percentage of (3.3%) in each situation preferred to invite by employing performative and willingness forms, for example:

1. I would like to have this cake with me. (Performative)
2. Would you like to eat this piece of cake with me? (Willingness)

It is generally noticed in situation 1 that an invitee is an unknown person to the inviter, but they are in the same power. The inviter invites him/her to eat a cake while they are taking a seat on the bus. It seems that interlocutors have a social relationship. They are organs in society. Data gained indicates that Yemeni EFL learners preferred five types of strategies with the majority percentage of (imperatives 60%, Yes/No questions 23.3% and declarative 10%). Based on what it is obtained, it is observed that Yemeni EFL learners gave the highest percentage in the form of imperative, while a similar study conducted by Van Trong (2017) indicates that American English in such a situation chose Yes/No questions with a percentage of (83%) while inviting others. It appears that only (25%) of candidates used politeness terms, such as (excuse me, please) when inviting unknown people. From the data obtained in situation 1, it is also noted that Indonesian learners preferred to invite by using five strategies. However, they gave the majority to asking for willingness (40%), Ye/No questions (33.3%), and Wh. questions (20%). This result is in agreement with Sukesti (2014)Sukesti (2014) as he stated

that Indonesian students tend to use polite markers when they make an invitation. It sounds that Yemeni EFL learners may rely on the strategies they know from their native language, which are different from those of the Indonesian EFL learners. In Yemeni society, the imperative form is widely used while inviting others since such strategies of inviting are counted as the polite invitation. In such a case, the nearness between interlocutors is shown, and also Yemeni EFL learners employed the strategies of inviting acquired in their first while they learn the English language.

Situation 2

You are eating breakfast in a college restaurant. Some of your classmates are coming. What would you say to invite your classmates to eat together?

a. Indonesian EFL learners

As seen in Table 2, Indonesian participants preferred to invite people from the same status by using Yes/No questions with a percentage equal to (53.3%) and asking for willingness with a percentage equal to (26.7%). Such strategies enabled them to more polite markers such as "Excuse me" or "please" while inviting others. These are some typical examples:

1. Excuse me, do you want to have your lunch with me? (Yes/No questions)
2. Would you like to eat our breakfast together, please? (Asking for willingness)

In this situation, it is also seen that only three Indonesian participants equal to (10%) chose the strategy of Wh. Questions and two participants equal to (6.7%) preferred to choose the declarative sentence to invite the same class people. The typical sentences that they used are illustrated as follow:

1. Why do not to eat with me? (Wh. question)
2. I think it would be nice to eat with me this morning. (Declarative)

b. Yemeni EFL Learners

It is noticed in Table 2 that the imperative form with the majority percentage (66.7%) was used by most of the Yemeni EFL learners when they wanted to invite similar power people. some typical examples of imperative strategies employed are illustrated here:

Table 2. Distribution of frequencies and percentage of invitation strategies in situation 2

Strategies	Indonesian EFL Learners		Yemeni EFL Learners	
	F	**%**	**F**	**%**
Declarative	2	6.7%	0	0%
Performative	0	0%	0	0%
Conditional	0	0%	0	0%
Willingness	8	26.7%	2	6.7%
Wh. Questions	3	10%	1	3.3%
Hoping	1	3.3%	0	0%
Yes/No questions	16	53.3%	7	23.3%
Imperative	0	0%	20	66.7%
Total	30	100%	30	100%

1. Eat breakfast with me.
2. Come and eat breakfast with me.

It is also noted the strategies in the form of Yes/No questions with the percentage of (23, 3%) were used by Yemeni EFL candidates while inviting. Some examples are shown here:

1. Do you like to eat with me?
2. Can you come to eat breakfast with me?

In addition, only two Yemeni EFL participants with the percentage of (6.7%) preferred to ask for willingness when inviting, and one candidate with the percentage of (3.3%) chose the form of wh. Questions to invite. For instance:

1. Why do not you come and have breakfast with me? (Wh. questions)
2. Would you like to join me? (Asking willingness)

The interlocutors of this situation have intimate relationships. They are classmates inviting each other to have meals. They are also in the same status. Having food or drink In Yemeni society, especially before other people is deemed impingement. As a result, speakers should conduct based on his social norms to avoid imposition towards his friends. Depending on Table (2), Indonesian participants preferred to invite their equal friends indirectly. Such a way helps them to invite their friends or classmates more politely. They always invite people of the same power and status by using more polite markers such as "excuse me," "please," and so on. This result is in agreement with Sukesti (2014) as he stated that Indonesian students tend to use polite markers when they make an invitation. Moreover, in the Indonesian community, they use Yes/No questions, willingness, or wh. Questions to invite others because these types of strategies are considered polite invitations, and they show closeness between the inviter and the invitee. Therefore, Indonesian EFL learners transferred their mother tongue of invitation strategies to the English language.

In the same situation where participants are equally invited to each other, to reveal an intimate relationship, especially with those who are familiar, Yemeni EFL learners chose to be direct while inviting. This agrees with Americans who are also inclined to be more direct in similar situations. Such a situation can be clear in the findings of the study conducted by (Van Trong (2017). Another study conducted by Rakowicz (2009) to compare between Polish and speakers of English's verbal acts. Based on this study's findings, it was shown that Polish verbal acts are more direct than those employed by native speakers of English. It was also noticed that those whose language is English preferred to add polite words like "please" to make their expressions more polite. Unlike native speakers of English and based on this study's results, Yemeni EFL learners showed their behavior to be more direct while inviting others. They also ignored to use polite markers like "please or excuse me" in their expressions to show their intimate relationship while inviting. However, Yemeni participants have mostly employed expressions used in their first language (Arabic) like (Taal maana, come with us) or (come, boys, Boys, come and join us) in the target language without considering the sentence patterns or word

orders. This is attributed to their shortage of English knowledge as a foreign language and the influence of their first language essentials and rules.

Situation 3

You are preparing to go on a trip to Ibb/Malang. You want to invite your staff to join you. What would you say?

a.   Indonesian EFL learners

As shown in Table 3, Indonesian participants have a great desire to invite their staff in the form of Yes/No question with the majority of percentage (43.3%). Here are the typical examples

1.   Excuse me, do you want to join us on our trip to Malang?
2.   Can you join me on my trip to Malang next week?

Furthermore, Indonesian participants also preferred to invite their classmates by using the willingness strategy with the percentage of (26.7%), which proves that they are more polite while inviting. The model sentences that they used are shown as follow:

1.   Would you like to join me on a trip to Malang, please?
2.   Excuse me, would you like to come with me to Malang?

In addition to the above, only four Indonesian participants with the percentage of (13.3%) chose to use the form of Wh. Questions and one participant with the percentage of (3.3%) preferred to invite his/her classmates by using the imperative form of invitation. Here is a typical example of his/her answer:

1.   What about going with me to Malang next week? (Wh. question)
2.   Please come with me to Malang. (Imperative)

b.   Yemeni EFL Learners

As noticed in Table 3, (40%) of the Yemeni participants invited their staff in Yes/No questions. Here are some typical responses:

1.   Do you like to come with me to Ibb?
2.   I have a trip to Ibb. Can you come with me?
3.   Will you join me in Ibb?

Moreover, (26.7%) of the Yemeni learners preferred to choose the imperative form to invite their staff.

1.   Come with me to Ibb.
2.   Join me to Ibb, please.

Besides, (13.3%) of Yemeni participants used the form of asking for a willingness to invite. The same percent of the participants preferred to employ the declarative form of invitation (13.3%). For instance:

1.   Would you like to come with me to Ibb? (Asking for Willingness)
2.   I will go to Ibb, and it will be an enjoyable trip if you join me. (Declarative)

A performative strategy of the invitation was also used with a percentage of (6.7%). Here are some instances:

1.   I want you to join me in Ibb.
2.   I like you to come with me on my trip.

Based on this situation, it shows that the Indonesian and Yemeni interlocutors have more power, and they know each other (a manager or a head wants to invite his/her staff to come on a trip with him/her. It is also shown that Indonesian and Yemeni participants employed different strategies of invitation with the highest preference for indirect ones in such situations. Unlike native speakers of English, Indonesian and Yemeni participants preferred to use indirect strategies while inviting people they know. This finds an agreement with the findings of the study conducted by Amelia (2015), which indicated that the candidates with the percentage of (62%) showed indirectness, which proves that Indonesian and Yemeni candidates neglected any considerations of power and employed strategies that they feel it is ok for the due situation.

Situation 4

You and your male neighbor have a short conversation about the movie you watched last night on TV. You want to invite him/her to come over sometime and watch a movie with you. What would you say?

a.   Indonesian EFL learners

Table 4 shows how Indonesian participants invite their neighbors or those with whom they are familiar. According to the Indonesian participants, they differ from Yemeni participants in using the highest percent in the form of Yes/No questions (43.3%) and asking for willingness (33.3%). They used the following sentences as in the following examples:

1.   Are you interested in watching a movie with me some time? (Yes/No question)
2.   Excuse me; I would like to invite you to watch a movie with me this evening. (Asking for willingness)

Table 3. Distribution of frequencies and percentage of invitation strategies in situation 3

Strategy	Indonesian EFL Students		Yemeni EFL Students	
	F	**%**	**F**	**%**
Declarative	0	0%	4	13.3%
Performative	0	0%	2	6.7%
Conditional	1	3.3%	0	0%
Willingness	8	26.7%	4	13.3%
Wh. Questions	4	13.3%	0	0%
Hoping	3	10%	0	0%
Yes/No questions	13	43.3%	12	40%
Imperative	1	3.3%	8	26.7%
Total	30	100%	30	100%

Table 4. Distribution of frequencies and percentage of invitation strategies in situation 4

Strategy	Indonesian EFL Students		Yemeni EFL Students	
	F	**%**	**F**	**%**
Declarative	0	0%	3	10%
Performative	1	3.3%	2	6.7%
Conditional	1	3.3%	0	0%
Willingness	10	33.3%	4	13.3%
Wh. Questions	3	10%	2	6.7%
Hoping	0	0%	0	0%
Yes/No questions	13	43.3%	9	30%
Imperative	2	6.7%	10	33.3%
Total	30	100%	30	100%

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Furthermore, (10%) of Indonesian participants preferred to use the form of Wh. questions to invite their neighbors, and they chose these answers:

1. Why do not you watch a movie with me?
2. What kind of movie would you like to watch with me?

Indonesian participants with the percentage of (6.7%) also preferred to invite their neighbors by using the form of imperative, and they used the following examples

1. Please join me to watch a movie.

However, only one participant with the percentage of (3.3%) in each strategy preferred to invite by using the form of performative and conditional. They used the following examples:

1. I would like to invite you to watch a movie with me. (Performative)
2. I have some interesting movies if you want to watch it together. (Conditional)

b. Yemeni EFL Learners

Table 4 shows that Yemeni EFL learners employed imperative forms of invitation with the highest percent (33.3%) and Yes/No questions (30%). Some of their typical responses are illustrated as follow:

1. Come and watch TV with me tonight. (Imperative)
2. Can you come to watch TV? (Yes/No questions)

Furthermore, (13.3%) of the Yemeni candidates preferred to choose a strategy of asking a willingness to invite people they know like their neighbors. For example:

1. I have a desire to invite you to watch a movie together?
2. Would you like to watch a romantic movie?

Table 4 shows that (10%) of the Yemeni participants also employed the declarative form to invite their neighbors. For instances:

1. It will be enjoyable if you visit me to watch a movie.
2. There will be a nice film this evening.

Only (6.7%) of the Yemeni participants preferred to invite in the form of Wh.questions and performative strategies. For example:

1. Why do not you come and watch a movie with me? (Wh. question)
2. I would like you to invite you to watch a movie with me. (Performative)

Based on the findings shown in table 4, the interlocutors are in an equal position, and they know each other. As a result, the generality of the invitations made by Yemeni participants does not need to be mitigated when inviting relatives or companions. These findings also agree with the findings of the study conducted by Amelia (2015) that pointed out that the social dimension standard, position standard, and rules of convention influence the recognition of speech acts of invitation. In brief, the invitation strategies made by Yemeni EFL learners are affected by the style of their first language in which direct invitations are considered more polite without the need to soften or mitigated. However, Indonesian learners tend to use some indirect strategies with some polite expressions that they always use in their first language. Such strategies can be more used in their mother tongue, especially if they are included some polite expressions such as "please" or "Excuse me." This agrees with Sukesti (2014),

as he indicated that Indonesian students are inclined to use polite expressions when they make an invitation.

Situation 5

You have a small party at a specific time. You want to invite your teacher to join it. What would you say?

a. Indonesian EFL learners

Table 5 shows that Indonesian EFL learners were inclined to invite their teachers to join them in their small parties by using the forms of Yes/No questions with the highest percentage of (36.7%) and asking for willingness with the percentage of (26.7%). Their responses are shown as follow:

1. Could you please come to my party tomorrow evening?
2. Can you come to my house and join my party, please?

In this situation, Indonesian EFL learners also favored inviting their teachers to their small parties by using the declarative and performative with the percentage of (13.3%). The sentences they used are illustrated as follow:

1. I think it would be fun if you join my party. (Declarative)
2. I would like to invite you to my party this Friday evening. (Performative)

In addition, only three of the Indonesian EFL learners (equal to 10%) preferred to use the hoping strategy to invite their teachers in this situation. Here are the examples they used:

1. I hope you have more time to join me at my party tomorrow evening.
2. I hope you can come to my party tomorrow.

b. Yemeni EFL Learners

Table 5 reveals that (46%) of the Yemeni EFL learners chose to make invitations in the form of imperative forms with some polite words such as "please" in order to mitigate the imperative expressions and show more respect while inviting their teachers. Here are some typical responses:

1. Come with me today, please.
2. Please, come and join us at our party.

Furthermore, it is noticed that (16.7%) of the Yemeni candidates used the form of Yes/No questions and declarative forms to invite their friends. For instance:

1. Could you come to my party, please?
2. Do you want to come to my party, please?

Table 5. Distribution of frequencies and percentage of invitation strategies in situation 5

Strategy	Indonesian EFL Students		Yemeni EFL Students	
	F	**%**	**F**	**%**
Declarative	4	13.3%	5	16.7%
Performative	4	13.3%	4	13.3%
Conditional	0	0%	0	0%
Willingness	8	26.7%	2	6.7%
Wh. Questions	0	0%	0	0%
Hoping	3	10%	0	0%
Yes/No questions	11	36.7%	5	16.7%
Imperative	0	0%	14	46.7%
Total	30	100%	30	100%

It is also noticed that the participants used the performative form with the percentage of (13.3%) of their answers. For instance:

1. My teacher, I would like to invite you to my party.
2. I would like to invite you to a small party.

Besides, only two of the Yemeni EFL learners (equal to 6.7%) preferred to employ the form of asking willingness. Some typical responses are shown as follow:

1. Would you like to come to my party, please?
2. My party will be good when you are with me.

In general, it is noticed that the speaker and the hearer know each other. However, the hearer has a lower position than the speaker. In this situation, Indonesian participants employed direct and indirect speech acts to invite their teachers. They sometimes feel respect with their teachers, so they are keen to add and employ the most polite markers that they practice daily in their mother tongue. In such a case, they transmit what they use in their mother tongue while using such invitations in English language situations. This act agrees with Sukesti (2014) as he indicated that Indonesian students are inclined to use polite expressions when they make an invitation.

Similarly, the Yemeni participants preferred to be direct and indirect when inviting their teachers. In this situation, Yemeni participants employed six strategies of invitation. The frequent use for both the forms of imperative and Yes/

No question strategies is treated as impolite acts, especially with the higher closed invitees. However, it can be treated as polite in the Yemeni society, and it indicates mutual support between interlocutors. Pateda (1990) indicates that language users' social power should be associated with their educational and professional positions. In this situation, it is clear that the inviters attempt to employ polite markers frequently in order to mitigate the face-threatening act, but based on the data mentioned in Table 5, the use of polite markers is still insufficient.

In short, Yemeni EFL learners consider that the use of the interrogative form of invitations without or with less polite expressions is sufficient to save face-threatening act. The interlocutors can also be influenced by their mother tongue role and perhaps the shortage in their awareness. In contrast, Indonesian EFL learners save their face-threatening act when they use interrogative invitations with more polite expressions. In such a case, the addressees are affected by their first language, and they always respond more politely when they are invited.

4.2 Invitation Making by Indonesians and Yemeni EFL Learners in All Situations

4.2.1 Invitation Making by Indonesian EFL Learners in All Situations

Table 6. Distribution of percentage of invitation making by Indonesian EFL learners in all situations

Strategies	Situation 1		Situation 2		Situation 3		Situation 4		Situation 5		Arithmetic Mean
Indonesian EFL Learners (UNAIR)											
	F	%	F	%	F	%	F	%	F	%	
Declarative	0	0%	2	6.7%	0	0%	0	0%	4	13.3%	4%
Performative	1	3.3%	0	0%	0	0%	1	3.3%	4	13.3%	3.98%
Conditional	1	3.3%	0	0%	1	3.3%	1	3.3%	0	0%	1.98%
Willingness	12	40%	8	26.7%	8	26.7%	10	33.3%	8	26.7%	30.68%
Wh. question	6	20%	3	10%	4	13.3%	3	10%	0	0%	10.66%
Hoping	1	3.3%	1	3.3%	3	10%	0	0%	3	10%	5.32%
Yes/NO question	10	33.3%	16	53.3%	13	43.3%	13	43.3%	11	36.7%	41.98%
Imperative	0	0%	0	0%	1	3.3%	2	6.7%	0	0%	2%

Table 7. Distribution of percentage of invitation making by Yemeni EFL learners in all situations

Strategies	Situation 1		Situation 2		Situation 3		Situation 4		Situation 5		Arithmetic Mean
Yemeni EFL Learners (Sana'a University)											
	F	%	F	%	F	%	F	%	F	%	
Declarative	3	10%	0	0%	4	13.3%	3	10%	5	16.7%	10%
Performative	1	3.3%	0	0%	2	6.7%	2	6.7%	4	13.3%	6%
Conditional	0	0%	0	0%	1	3.3%	0	0%	0	0%	0.66%
Willingness	1	3.3%	2	6.7%	4	13.3%	4	13.3%	2	6.7%	8.66%
Wh. questions	0	0%	1	3.3%	0	0%	2	6.7%	0	0%	2%
Hoping	0	0%	0	0%	0	0%	0	0%	0	0%	0%
Yes/NO question	7	23.3%	7	23.3%	12	40%	9	30%	5	16.7%	26.66%
Imperative	18	60%	20	66.7%	8	26.7%	10	33.3%	14	46.7%	46.68%

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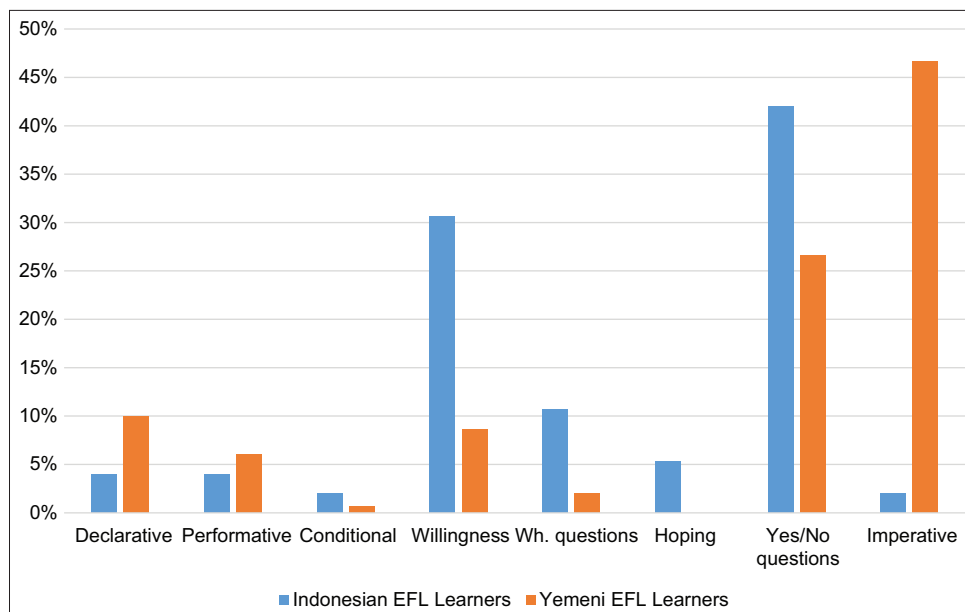*By Indonesian and Yemeni EFL Language Learners*

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Figure 1. Distribution of Percentage of Invitation Making by Indonesian And Yemeni EFL Learners

Based on the previous discussion and what is shown in Figure 1, the two most preferred invitation strategies that Yemeni EFL learners used in all situations were imperatives, followed by Yes/ No questions. However, they employed imperatives (46.68%) and Yes/No questions (26.66%). It also indicates that no one of the Yemeni EFL learners employed the strategy of hoping. Simultaneously, it is shown that Indonesian EFL learners preferred to employ the three strategies while inviting in all situations. They preferred Yes/ No questions (41.98%), asking for willingness (30.68%) and Wh. questions (10.66%). It is also shown that just a few Indonesian EFL learners used the forms of imperative (2%) or conditional (0.66%).

CONCLUSION

Speech acts are deeply firm in the social, cultural, and moral values of any community and subject to language phenomena. As a type of speech act, the invitation reflects the illocutionary target of a speaker by either spoken or written words. The speech act of inviting appears when someone requests somebody else to come to a form of an occasional cause, usually the one that is asked by the inviter. This study aimed to discuss invitation strategies as produced by Indonesian and Yemeni EFL learners, along with the employment of politeness utterances.

In terms of invitation strategies, Indonesian EFL learners preferred to be indirect in the use of speech acts while invitation making with the high preference to use Yes/No questions, asking for willingness and Wh. Questions strategies. They believe that the use of such techniques help them to add some polite expressions which they use in their daily conversation while using their first language. In contrast, Yemeni EFL learners favored being direct in the use of the speech act of invitation, with the highest percentage of imperative strategy followed by Yes/ No questions strategy. This act might show a portion of the effect of their first language on their

answers. They also know that direct invitations are mostly accepted in their culture.

The results of this study show that the learners translate the speech in their native language to the target language without thinking about the distinctions in sentence patterns and word order of two Languages. Despite these results are somewhat unexpected from the perspective of politeness if the researcher takes into account the common beliefs about the Indonesian and Yemeni EFL learners that indicate that EFL learners are more enjoyable and emotional. Consequently, it is not a matter of acquiring the grammar but also the Actual performance of the language.

In this way, we conclude that inexperience to communicate or miscommunication usually exists because of the case that EFL learners employ the rules of their first language to convey intention in the other cultures without knowing the variations between these two cultures. Thus, learners should gain the regulations regarding socio-pragmatic and pragma-linguistic of the second or foreign language to avert them from using their first language rules, and to convey intention in the other culture. Their awareness will qualify them to contact virtually with the English language native speakers.

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APPENDICES

Appendix 1: Discourse Completion Test

Invitation Strategies as Produced by Indonesian and Yemeni EFL Learners: A Cross-cultural Pragmatic Study A Cross-Cultural Pragmatic Study of Invitation Strategies as Produced by Indonesian and Yemeni EFL Learners

Ali Mohammed Saleh Al-Hamzi 121914253022

Supervisor. Dr. Ni Wayan Sartini, Dra., M. Hum.

Email: abudhia55@gmail.com

Discourse Completion Test

Complete the following blanks below by writing a suitable invitation in the English language. Use one of these strategies (performative, declarative, imperative, conditional, hoping, wh-questions, yes/no questions, and willingness) in each situation.

Situation 1

You are sitting and eating some cakes on the train. A man/woman sitting next to you seems so hungry. You want to invite him/her for a cake. What would you say?

Strategies
Declarative
Performative
Conditional
Willingness
Wh. Questions
Hoping
Yes/No questions
Imperative

Situation 2

You are eating breakfast in a college restaurant. Some of your classmates are coming. What would you say to invite your classmates to eat together?

Strategies
Declarative
Performative
Conditional
Willingness
Wh. Questions
Hoping
Yes/No questions
Imperative

Situation 3

You are preparing to go on a trip to Ibb/Malang. You want to invite your staff to join you. What would you say?

Strategies
Declarative
Performative
Conditional
Willingness
Wh. Questions
Hoping
Yes/No questions
Imperative

Situation 4

You and your male neighbor have a short conversation about the movie you watched last night on TV. You want to invite him to come over sometime and watch a movie with you. What would you say?

Strategies
Declarative
Performative
Conditional
Willingness
Wh. Questions
Hoping
Yes/No questions
Imperative

Situation 5

You have a small party at a specific time. You want to invite your teacher to join it. What would you say?

Strategies
Declarative
Performative
Conditional
Willingness
Wh. Questions
Hoping
Yes/No questions
Imperative