

## **Parental attitudes toward heritage language: the challenging factors and efforts to assist children in maintaining heritage language**

**Tri Ananti Listiana**

Faculty member of Universitas Multimedia Nusantara – Hotel Operations Department

[tri.ananti@lecturer.umn.ac.id](mailto:tri.ananti@lecturer.umn.ac.id)

[triananti@gmail.com](mailto:triananti@gmail.com)

Doctoral program in Applied English Linguistics, Faculty of Language and Education,

Universitas Katolik Indonesia Atma Jaya

[tri.202200030014@student.atmajaya.ac.id](mailto:tri.202200030014@student.atmajaya.ac.id)

orchid id/url:

<https://orcid.org/0009-0003-4423-5776>

**Adestya Ayu Armelia**

Faculty member of Universitas Multimedia Nusantara – Hotel Operations Department

[adestya.ayu@umn.ac.id](mailto:adestya.ayu@umn.ac.id)

<https://orcid.org/0009-0002-2348-3079>

### **Abstract**

Previous research on heritage language learners suggests that parental attitudes about heritage language are critical to children's second language acquisition and maintenance (Lee, B., 2012). In our research, we investigate parental attitudes on preserving heritage language through family language policies and how parents struggle to help their children maintain their heritage language at home in Jakarta. In this research, we used a mixed-method approach focusing on interviews which drew on quantitative questionnaire data on attributive opinion, policy, strategy, and heritage language frequencies. After analyzing this quantitative data, we conducted semi-structured interviews to provide qualitative insights comparable to Shin and Jung (2018) and Becker (2013). Then, we used a deliberate non-probability selection to pick 30 parents who moved their families to Jakarta from different Indonesian provinces for varying periods. Although participants wanted to maintain and manage their heritage language, this study's findings provide evidence of contradictory facts that made it difficult for parents to act on their beliefs. Despite the parents' dedication to maintaining the heritage language, a review of the family implementation of policy and strategy shows the need for greater uniformity. We also found numerous characteristics that influence home-based heritage language preservation practices, which include social environment, educational possibilities, absence of people from similar ethnic backgrounds, economic situations, geographical location, heritage language demands, school-related factors, grandparents, and social media. We propose that parents should provide more heritage language books at home and implement language planning programs, as well as the children's involvement in social event activities to promote the languages in the community. Lastly, we briefly examine the relationship between economic status,

education, and family language policy, resulting in a link that exceeds statistical significance.

**Keywords:** heritage language, language policy, family language policy, literacy, attitudes, opinions, perspectives

## **INTRODUCTION**

Language changes occur not just among those who work and live in other countries, but also among those who moved to different provinces within the same country. As Indonesia's capital city, Jakarta has more opportunities for career and educational advancement, causing many residents from other regional provinces to migrate to work and live in Jakarta with their families (Rahajeng and Handayani, 2022). Blommaert (2010) said that language is also mobile as people travel across their residential boundaries; the language diversity they practice changes as much as their own first language, as their socio-economic positions are constantly redefined. Many people shift their mother tongue or heritage language use to their second language and use Bahasa Indonesia to communicate in Jakarta (Sagimin, 2020). Therefore, young individuals and later generations rarely speak their heritage language in Jakarta. Moreover, their children are less exposed to their heritage language than those in the heritage language's regional province. However, according to Baker (2021), if their heritage language is not passed on to their child, the minority language or heritage language may die out. This phenomenon was studied among Chinese-Indonesian students in Semarang (Budiyana, 2017). In this study, many young Chinese Indonesians are losing contact with their culture, especially their language. When asked about their legacy language, the majority of them could not understand and talk in Chinese. A similar phenomenon also happens to young Javanese from Javanese communities in several provinces of Indonesia who cannot speak Javanese, even though they speak English better than Javanese (Sugiyanta, 2020).

Some researchers have studied these parents' attitudes, challenges, and efforts to help their children maintain their heritage language. Liang (2018) examined immigrant parents' heritage language maintenance practices. The result indicates how parental attitudes, community, and social situations make it difficult for parents to speak their heritage language at home, especially with siblings and other family members. Another study on Libyan immigrants in the U.S. showed parents' positive attitudes toward keeping their heritage language and how social, cultural, political, economic, parental objectives, bilingualism knowledge, and experience affected children's language use (Yazan and Ali, 2018). Curdt-Christiansen (2018) studied Quebec Chinese immigrant families. She observed that external factors like language status, socioeconomic and socio-political reality, and internal factors like emotions, identity, and parenting influence family language policy. Moreover, Spolsky (2012) said that parents' language awareness influences family language policy and heritage language transmission. Previously, Cummins (2001) found that parents' education and income affect family language policy to preserve heritage language.

Most of the studies on parents' attitudes toward heritage language maintenance were conducted in communities with one type of heritage language, such as Arabic (Yazan and Ali, 2018), Chinese (Curdt-Christiansen, 2018; Liang, 2018), Javanese (Sugiyanta, 2020), or Sundanese (Sagimin, 2020). However, our research is significantly different because it investigates the attitudes of parents towards several different heritage languages among various ethnicities from various regional provinces within the same country. We researched the family language policies of several families who moved from several different provinces to work and live with their families in Jakarta over many years. If they neglect the preservation of their heritage language by frequently switching to a majority language, 'the language of their ancestors would be doomed to extinction. Therefore, this study addressed investigate these three research questions (RQ):

- (1) What are parents' attitudes towards heritage language?
- (2) How do they maintain their children's heritage language (HL) in an urban environment like Jakarta?
- (3) What challenges do parents face in maintaining heritage language(HL) in an urban environment like Jakarta?

## **LITERATURE REVIEW**

### **Heritage language maintenance**

In this paper, heritage language (HL) is a minority language (transposable with "mother tongue," "native language," and "community language") spoken at home by either immigrants or natives and its development among children is difficult due to insufficient social input (Polinsky and Kagan, 2007). Because of their rapid demise, it is essential to preserve these languages and their corresponding idiomatic varieties. Geographic, economic, educational, social, and political factors affect maintaining the heritage language. If grandparents, parents, and children all live together and speak the same minority language, then that language has a better chance of being preserved, as stated by Holmes (2001). Depending on the speakers' wishes, HLs can be stored in several different domains. The term "domains" was coined by Fishman (1970) to describe the principal arenas or settings within a culture in which linguistic behaviour can be understood in its broader cultural context. Included among these are ties to one's own family, community, faith, place of employment, and friends (Fishman, 1991). According to Fishman, the home is a crucial setting for acquiring and maintaining a language.

### **Parents' attitude towards maintaining heritage language**

Attitude is a favourable or unfavourable evaluation of something, or someone as manifested in a person's beliefs, feelings, or intended actions (Oundo, Poipoi & Dinah, 2014). It consists of an underlying psychological propensity to act or assess behaviour in a particular manner (Gardner in McGroarty, 1996). Additionally, attitude is an appraisal of a thing (Bohner & Dickel, 2011). To sustain HL in an ethnic community, parents must have

a positive and supportive attitude toward their children's interactions at home. This includes their responses to their children's usage of mixed or slang languages (Sagimin, 2020). This positive attitude toward bilingualism may derive from these parents' own experiences and perceptions of good parenting, as well as their acquisition of the language from their parents (Curdt-Christiansen, 2016). Early exposure of youngsters to their HL can aid in its preservation. Parents must encourage their children's efforts to use their HL (Curdt-Christiansen, 2016).

Guardado (2010) explained how he came to this understanding of the parents' motivations: they wanted to raise their children to be cosmopolitan individuals who could establish social relations and bridge gaps between local and global ways of thinking, contrary to the common belief that language development and maintenance was merely about preserving a mythic past. Very interesting and excellent point to include here.

Since language and culture are intertwined, this viewpoint views language as a reflection of culture. Languages serve as cultural instruments because they recognize identity, religion, and provenance. Not only can an individual's identity be communicated by their HL, but their culture can also be preserved through its use. Even though they are raising their children bilingually or multilingually, immigrant and migrant families in Yazan and Ali's (2018) study, raising their children in majority English-speaking communities like the United Kingdom, the United States, or New Zealand continue to believe that their language is the best option for their children's first language at home (Yazan and Ali, 2018). They do not want to pass on the culture outside their homes, which may be considered part of Western civilization, to their children (Yazan and Ali, 2018). They believe their heritage culture must predominate in their lives, and as a result, it must be protected by further efforts. Speaking in HL helps with participation in religious events and creating meaningful relationships with one's family and community. Arab families in the United States and the Netherlands feel that teaching their children Arabic at home will motivate them to study the Qur'an, the Sunnah, and other Islamic texts (Yazan & Ali, 2018). In addition, parents believe that children who continue to speak the language of their ancestors at home will feel a greater sense of connection to their extended family and will be more likely to feel a part of a community that shares their culture, not only abroad but also in their home country, should they decide to return (Yazan & Ali, 2018).

It is underlined that children's inability to speak their ancestral tongue weakens familial bonds (Bell, 2013). According to Grenoble and Whaley, language represents identity, culture, religion, and origin in this context. Individuals have developed their identities with their ancestral tongues. And this can occur if parents have a favourable attitude regarding their children's HL maintenance at home. The language attitude of parents is crucial to language maintenance because it influences the continuation and survival of a language within a community. However, the reality is complex, as the language repertoire and interlocutors are occasionally unavailable, leaving no HL speaker to connect with (Grenoble & Whaley, 2005).

### **Family language policy (FLP)**

Examining ethnic groups in Indonesia, such as the Baduy in Banten, reveals a unique linguistic isolation. The Baduy community refrains from engaging with external speech communities, leading to exclusive proficiency in their regional language (Nopus and Riyadi, 2021). From them, we can learn that stricter language protocols govern communication within both familial and unfamiliar settings, thereby maintaining the use of their native language. Despite the rarity of monolingualism in contemporary society, individuals proficient in two languages, even if unevenly, are more prone to fostering cross-cultural relationships (Ahtif & Gandhi, 2022). This phenomenon also arises from language contact scenarios like Diglossia, code-mixing, code-switching, interference, convergence, and language preservation (Chaer & Agustina, 2004, as cited in Nopus and Riyadi, 2021).

Strategy to promote heritage language through **family language policy (FLP)** Managing language use at home requires establishing ground rules for how language interaction will be expressed and used within family communication. However, not only that, managing language use is also greatly influenced by the policies of the educational institutions adopted by children in a family and the existence of the language community (Spolsky, 2009). Family members display many human traits in their daily interactions, including feelings, a sense of self, and cultural and political allegiances. A big reason for this is the social aspect of most households. Studying home language maintenance in connection to FLP goes beyond parenting alone because of the social structure of families (Curdt-Christiansen 2009). Schwartz (2008) and Curdt-Christiansen (2009) each divide language policy into three sections: linguistic beliefs, practices, and management. People's opinions about language consist of their ideas and concepts regarding those languages. Language practices, on the other hand, refer to people's actual and observable linguistic behaviors. Language management aims to influence people to alter their linguistic habits. When implemented at the household level, these three facets form the basis of home language maintenance programs (Sapriati, 2020). Parents are expected to take responsibility for their children's multilingual development and implement strategies that encourage it. Parents who have sway over their children's language use their authority to organize events that promote the use of the HL and ensure its survival (Sapriati, 2020).

However, Purkarthofer's (2019) study found that parents accepted their children's preferences after the children could make decisions on their own. By doing so, they are creating an image of a negotiating FLP. This sheds light on multilingual realities, where choices about FLPs, one-parent-language strategy, and other factors may need to be re-evaluated frequently to account for individual family members' evolving needs and priorities. Moreover, Minza (2017) found that parents' expectations for their children's FLP were influenced by their histories of migration and language acquisition.

### **Parental efforts to maintain heritage language**

Several research studies have analyzed in depth what parents do to keep their children's HL levels high. Guardado researched the HL experiences of four Hispanic

families in major Canadian cities in 2002. Parents were interviewed to find out how they felt about their children's HL decline and how it happened. Early on, the participants' kids were losing their HL since their parents needed to emphasize and encourage the development of HL. The findings showed that parents who supported their children's HL efforts were essential to their success. As Guardado (2002) pointed out, keeping up with HL requires the support and interest of both parents. By way of illustration, parents should model supportive attitudes about HL and work to meet their children's HL maintenance requirements.

Several studies have documented how immigrant parents impart HL knowledge to their kids at home (Hashimoto & Lee, 2011; Park & Sarkar, 2007). Research by Hashimoto and Lee (2011) found that Japanese parents used workbooks to introduce their young children to the Japanese alphabet. Parents tried other learning resources, such as story books, comic books, cartoon character cards, hand-held game gadgets and cards for young children, when their children found working with the workbooks futile and monotonous. In their research, Zhang and Slaughter-Defoe (2009, quoted in Becker, 2013) found that highly motivated Chinese parents taught Chinese to their children at home and went on to become Chinese heritage teachers. Some parents provided their children with HL instruction at home, while others looked for alternative ways. Also, parents who were too busy with work or other commitments to take their children to cultural events tried to enrol them in heritage weekend schools (Park & Sarkar, 2007; Guardado, 2010; Zhang & Slaughter-Defoe, 2009 as cited in Becker, 2013).

Children of immigrants who maintain ties to their home countries often develop and use HL because of the knowledge and pride it instils in them. Since many Indonesians, especially on Idul Fitri (a religious festival), travel back to their rural communities (known as "Mudik"), this tradition of a religious festival will ensure that the HL will continue to be used long into the future (Budiyana, 2017). For many communities, the possibility of frequent visits home serves as an incentive to keep their language skills sharp. Travelling back to their native Java is important to many recent immigrants (Syofyan, 2015, as cited in Budiyana, 2017). Keeping in touch with one's roots is a powerful motivator for keeping up with HL skills (Budiyana, 2017). Additionally, parents who understand their children's code-mixing utterances encourage bilingualism at home, which can also result in the development of heritage-language maintenance (Budiyana, 2017).

The one-parent-one-language (OPOL) policy is a strategy in which one parent maintains the use of only the heritage language in all conversations with the child, while the other parent uses only the target language in all interactions with the child. In Bain and Yu's (1980) study, the mother reported that she only used Mandarin, while the father only used English with the child. Most studies have found that language input, the consistency of the choice of language by parents, and the responsiveness of parents all affect the bilingual development of children (Mishina-Mori, 2011; Oriyama, K. (2010), as cited in Becker, 2013). The OPOL strategy can be difficult to follow because it also depends on children's language choices and the consistency with which parents use this strategy.

According to Park and Sarkar (2007), Korean immigrant parents in the United States used Korean literature to help their children maintain their Korean proficiency. They pushed their children to study Korean literature on the internet independently. They also try to read Korean novels and sing Korean songs with them. Because there is no constant aid from the local community, they rely on church activities to provide their children with a Korean-speaking environment outside their homes. Some even actively encouraged their children to maintain contact with their Korean grandparents and relatives through the internet and the telephone. But, here in Indonesia, it is becoming a challenge to apply the findings of Park and Sangkar's study to the case of parents who have migrated and relocated to Jakarta for a variety of Indonesian heritage languages. In this instance, there are no or few readings of these heritage languages on the Internet, which might be problematic for some regional music as well. However, the idea of involving children in religious activities in Indonesian houses of worship, such as mosques, churches, temples, and monasteries, is a good idea. It can be implemented in Indonesia to increase exposure to heritage languages for children.

### **The challenges**

As Liang (2018) observed, community and social constraints make it challenging for parents to consistently use their HL at home, particularly with siblings and other family members. Moreover, younger generations use English more frequently, which may result in the demise of the HL. This issue may also affect the immigrant families of Jakarta, where children worry more about Bahasa Indonesia and English than their HL dialect.

A community actively promotes bilingualism in an HL by providing meeting and event venues to honour the history and local culture. For parents to keep HL with their children, the presence of grandparents, uncles, and aunts is also essential (Hashimoto & Lee, 2011; Yan, 2013, Kang, 2012; Park & Sarkar, 2007 as cited in Liang, 2018). In addition, the government, the school system with a curriculum that protects and stimulates HL in children, and politics play a crucial role in encouraging parents to use HL at home (Liang, 2018).

The main and minority languages are frequently in conflict. Depending on cultural, economic, linguistic, social, demographic, and political circumstances, the relationship between the two languages fluctuates. The linguistic garden of the world must be conserved (Skutnabb-Kangas, 2013). Language planning may assess the economic, social, and symbolic significance of a minority language, as well as its geographical distribution and institutional support (Skutnabb-Kangas, 2009). Lack of preservation and propagation of a language may result in its extinction. Preserving language diversity calls for resurrection optimism instead of decline and extinction pessimism (Skutnabb-Kangas, 2000). In T. G. Wiley's "Language Planning and Policy in Sociolinguistics and Language Teaching," language planning involves efforts to influence a language's function, structure, or acquisition through status, corpus, and acquisition planning, with effective policies being crucial yet challenging to implement in multilingual societies (Wiley, 1996). Language

preservation addresses the endangerment of languages due to globalization and migration, employing strategies like documentation, revitalization, and education, with active community involvement being essential for success (Wiley, 1996).

Chen and Hinton (1999) studied first- and second-generation immigrant students at UC Berkeley to determine the significance of the community in maintaining minority children's HL. Chen and Hinton stressed the significance of community in preserving the language of minority children. The results indicate that heritage communities, churches, and organizations retain their first languages. Children feel inspired when their ancestry's language is cherished (Chen & Hinton, 1999.) A bigger educational system may hinder parents' positive attitudes toward HL upkeep for their children. Fillmore (2000) stated that if parents' beliefs are one of the most important elements in HL maintenance, the lack of HL support in broader education systems is also a barrier. She asserted that many children from immigrant families abandon their family tongue due to social and political pressures. Language preservation must also be supported by a wider educational system in which parents, teachers, and school administrators must collaborate to assist immigrant parents and children in achieving HL maintenance success (Fillmore, 2000.)

A correlation between socioeconomic status and the willingness to implement family language rules to preserve HL (Sapriati, 2020). Prior research has related socioeconomic status to children's linguistic proficiency (Akram and Ghani, 2013). In general, the socioeconomic element is measured by the parent's income, education, and employment. According to Akram and Ghani, a child's socioeconomic background influences language preference. This viewpoint asserts that low-income parents are so preoccupied with daily responsibilities that they have little time to develop parent language policy at home. A family from a lower socioeconomic stratum may be less concerned with historical preservation (Akram and Ghani, 2013.) Several parents worked long hours to sustain their family, leaving them with little time or energy to devote to the HL education of their children. Tung (2013) confirms this-, 37% of Chinese immigrant parents and 44% of Arab parents reported having little time to teach their children their legacy language at home, even though a lack of linguistic environment is the most significant barrier to HL preservation. Even if parents have time to teach their children their HL, Nesteruk (2010) notes that they are exhausted from assisting with schooling. Also, when parents teach their children a HL, their routines are disrupted (Nesteruk, 2010). Moreover, the educational background of the parent determines the home language retention policy (Liang, 2018).

The technique of maintaining a language in the face of dangers posed by other, more frequently spoken languages is known as language maintenance (Baker, 2011). As speakers adapt and develop their vocabularies, there is a dynamic ebb and flow within the language ecology (Baker, 2011). When a language is in jeopardy of extinction, its speakers must take proactive measures to guarantee that it is handed on to future generations. It may be challenging to transmit a language to future generations, particularly if youngsters in the area are exposed to and educated in multiple languages. Regarding retaining linguistic competence, adults are more likely to emphasize adopting a language that is already in use or is generally spoken among their peers and even older people; hence, their linguistic



ability will be marginally overlooked if it is not their mother tongue (Baker, 2011; Mesthrie, 2011).

The social ideas of parents also influence their language policy, and their social capital encompasses a variety of linguistic viewpoints. It emphasizes acquiring social access through speech and is connected to economic ideas (Curdt-Christiansen, 2009; Spolsky, 2004). When minority language speakers are disadvantaged economically, they tend to adopt the majority language. Heritage language maintenance is related to the economic position and maybe the preservation of languages. As we know, FLP on bilingualism or multilingualism is also motivated by the desire of parents to empower their children in socioeconomic matters.

Family language policy can improve the quality of language use, particularly HL at home or in the family. The language policy can be accomplished by teaching HL and developing the family's mother tongue or HL through modest steps. It is a critical base because parents or family members have a significant role in children's linguistic acquisition. In today's speech society, there is a trend for people to use a language that their interlocutors can comprehend while talking with one another. This ensures clarity and ensures that they are a part of the community. It can allow people to speak multiple languages. Nonetheless, the policy is held by the family. Moreover, this also indicates that the function of parents at home is active and that parents are aware of when they can choose to become bilingual so that their children will be bilingual as well.

This article investigates the association between parental educational background, motivation, and awareness of sustaining HL through FLP. As decision-makers, the educational background of parents has a substantial impact on their view and awareness of the significance of preserving family tradition and legacy (Liang, 2018).

## **METHODOLOGY**

In our research, we employed a qualitative approach as the primary methodology for this descriptive mixed-method study. We utilised frequencies to extract qualitative information, providing detailed insights into the researched phenomenon and complementing the quantitative approach. Following Creswell's (2014) recommendations, the mixed-method inquiry seamlessly integrates both quantitative and qualitative data, shaping a new design guided by assumptions and theoretical frameworks. This integration enhances our comprehensive understanding of the subject matter. For participant selection, we utilized a Purposive Method of Non-probability sampling, enlisting 30 individuals from various ethnicities in Jakarta, including Javanese, Sundanese, Padangnese, Palembangnese, Bataknese, Ambonese, and Bugis. These participants, parents from different regional provinces in Indonesia who migrated to Jakarta, exhibited diverse lengths of stay: 3.3% for less than 5 years, 16.7% for 6-15 years, 10.0% for 15-20 years, and 70.0% for over 20 years. Educational backgrounds varied, with 3.3% junior high school graduates, 13.3% high school graduates, 30% undergraduate graduates, and 53.3% postgraduate and doctoral graduates. The participants' age ranged from 27 to 58 years.

To collect data, we employed two research instruments:

1. A questionnaire survey, conducted through Google Forms, addressed language attitudes, policies, and strategies at home. Adapted from Shin and Jung (2018) with modifications, this survey employed a Likert scale to measure attitudes, opinions, and perceptions, aiding in predicting respondents' scores on a social phenomenon.
2. We conducted a face-to-face semi-structured interview, adapted from Becker (2013) with adjustments, with four participants representing diverse ethnicities. Through this interview. We aimed to reinforce data regarding their opinions, feelings, strategies, and challenges in applying language policy towards heritage language (HL) maintenance, addressing research questions one (RQ 1), two (RQ 2), and three (RQ 3).

Data collection involved the use of an ordinal scale for participants to rate their agreement levels with statements, facilitating the quantification of their perspectives towards maintaining the heritage languages. We employed a Likert scale in both the questionnaire and interview to gauge participants' responses. Additionally, we collected demographic information, including economic situations, family savings, mother's employment status, and time spent with children.

The subsequent analysis incorporated percentage calculations for both survey and interview data, enhancing the study's variables, specifically parents' language policies and attitudes regarding language. This percentage description analysis facilitated data interpretation by reflecting the proportion of respondents choosing specific responses from a list of options in the survey.

## **FINDINGS**

As indicated in Table 1, our participants and their spouses exhibit diverse linguistic backgrounds, resulting in a variety of languages spoken within our families. Among them, 9 individuals identify Sundanese as their heritage language (HL), 7 participants have Javanese as their HL, 4 participants embrace Minangnese as their HL, 2 individuals have Betawi as their HL, and one each has Ambon, Batak, Batak Karo, and Bugis as their HLs. Additionally, one person has a mixed heritage language, incorporating both Sundanese and Javanese. On the other hand, 3 participants expressed that they did not have a specific HL, as their parents did not teach them HLs during their childhood.

Table 1. Participants' HL and languages used in the family.

Participants' HLs		Participants' spouse's HLs		Languages that are used in the family of participants	
Languages	Amount	Languages	Amount	Languages	Amount
Sundanese	9	Javanese	12	Indonesian	13
Javanese	7	Sunda	9	Mixed Indonesian and English	9
Minang	4	Melayu	2		
Betawi	2	Lampung	1	Mixed Indonesian and Javanese	3
Palembang Komerling	1	Palembang	1	Mixed Indonesian and Sundanese	3
Batak	1	Minang	1	Mixed Indonesian and Minangnese	1
Bataknese	1	Bugis	1	Mixed Indonesian, English, and Batak	1
Mixed Javanese Sundanese	1	Mixed SundaBatak	1		
Ambonese	1	Mixed SundaBugis	1		
Do not have	3	Do not have	1		
Total	30	Total	30	Total	30

As shown in Table 1, the first and second languages used in the family by most of these participants are Indonesian and mixed between Indonesian and English as lingua franca, respectively, followed by Indonesian mixed with Javanese, Indonesia mixed with Sundanese, Indonesia mixed with Minang, and Indonesia mixed with English-Batak.

### RQ #1. Parents' opinion on the importance of maintaining HL

The data presented in Table 2 reflects parents' opinions towards maintaining heritage language (HL) through family language policy (FLP). The findings indicate a strong inclination towards preserving HL, with an average of 47.57% of parents agreeing and 14.85% strongly agreeing on various positive statements about HL. However, a significant number of parents (80% and 96.6%) disagree that HL is more important than Indonesian and English, respectively.

Table 2. Parents' opinion toward maintaining HL through FLP

Category	(Strongly disagree)		(disagree)		(Agree)		(Strongly Agree)	
	%	Count	%	Count	%	Count	%	Count
It is essential to preserve the region or province's culture and HL.	0.0%	0	0.0%	0	60.0%	18	40.0%	12
It is essential to accustom children to the HL and my spouse's HL at home.	0.0%	0	13.3%	4	60.0%	18	26.7%	8

The HL is a symbol of heritage identity.	0.0%	0	0.0%	0	66.7%	20	33.3%	10
The use of HL since childhood is important, and the children must also be able to use the HL.	0.0%	0	46.7%	14	43.3%	13	10.0%	3
The HL is more important than English.	3.3%	1	76.7%	23	20.0%	6	0.0%	0
The HL is more important than Indonesian.	3.3%	1	93.3%	28	3.3%	1	0.0%	0
It is essential to preserve the HL, especially for children.	0.0%	0	26.7%	8	60.0%	18	13.3%	4
Being sad if the HL disappears and if the next generation does not preserve it.	0.0%	0	10.0%	3	56.7%	17	33.3%	10
An HL is essential to be used in the future by families and children.	0.0%	0	23.3%	7	70.0%	21	6.7%	2
The children must be able to speak the HL fluently.	0.0%	0	56.7%	17	43.3%	13	0.0%	0
Choosing a school that teaches the children, HL is important	0.0%	0	60.0%	18	40.0%	12	0.0%	0
Average	0.60%		36.97%		47.57%		14.85%	

The favourable attitude is also evident from Table 2, in the parents' perception that HL is a symbol of heritage culture and identity, with a percentage value of 66.7% and strongly agree of 33.3%, meaning that 0% of participants disagree or strongly disagree with this statement.

In addition, our participants believe it is crucial to preserve HL and expose children to HL at home, as indicated by an "agree" score of 60.7% and a "very agree" value of 26.6%. Moreover, 90% of respondents will be saddened if the HL is lost and not kept by the next generation.

In terms of language planning, our participants are confident that HL will be used by families and children in the future, which is consistent with Baker (2013), who suggested that the family, as the smallest unit of society, plays a crucial role in preventing language death through language planning. This contrasts the percentage of the average participant who responded that they disagree and strongly disagree that the HL is more important than Indonesian and English, which was 80% and 96.6 respectively. In addition, 60% of respondents disagreed that it is vital to choose a school that teaches the children HL, in line with the findings of Liang (2018), Sagimin (2020) and Sugiyanta (2020) who also found that parents perceive that heritage language preservation is greater at home than at school. Moreover, 56.7 % of respondents said that children must be able to speak HL fluently,

In the participants' responses regarding the most important language for their children to learn, it is evident from Table 2 that most respondents ranked Indonesian as the most important language for their children to learn, followed by English. This highlights the perceived importance of Indonesian as the national language and English for global connections.

Table 3. Parents' opinions toward Indonesian and English languages through FLP

Category	(Strongly disagree)		(Disagree)		(Agree)		(Strongly Agree)	
	%	Count	%	Count	%	Count	%	Count
Teaching and getting used to Indonesian with the children at home is more important than the HL.	0.0%	0	23.3%	7	66.7%	20	10.0%	3
Teaching and getting used to English with the children at home is more important than the local language.	0.0%	0	56.7%	17	43.3%	13	0.0%	0
Average	0.00%		40.00%		55.00%		5.00%	

In the figures above, we note that most of the participants had already used Indonesian as the main language of in-home interaction because it relates to children's future academic success. After all, it is the language of instruction. They also mentioned that the citizens of Indonesia nationally used Indonesian, and thus it was primarily important to be exposed to it. While English, as the standard international language, is also important to equip their children with knowledge and literature since most academic resources use English.

The quantitative data was supported by interview data. Here are some excerpts from the interviews which exemplify the numerical data in the tables above. The interviews provided more detail on parents' attitudes towards HL maintenance. The excerpts below are examples of what parents not in favour of HL maintenance said:

Excerpt 1:

*Honestly, I don't teach my HLs to my children because the benefits are unnecessary to communicate. English and Bahasa Indonesia are more important for literacy. Besides that, we put more emphasis on using Indonesian and English for our children because it is easier to use them to communicate with other people, especially people who have just met. The children often accompany me everywhere for assignments, they get acquainted and are introduced to people, so they speak Indonesian or English."* (Participant 1 with Ambon language as her HL).

Excerpt 2:

*I don't see the point in teaching my HL, Palembang or Komerling, because we live in Jakarta, and no one speaks my HL here. Because my child is now studying medicine and undergoing a professional program in Jogjakarta, I saw her now learning Javanese and starting to speak Javanese. So, languages will only be learned if needed. If you don't need it, you don't learn and use it."* (Participant 2 with Palembang language as his HL).

The excerpts below are examples of what parents in favour of HL maintenance said:

Excerpt 3:

*Since my child will work as a journalist, he must be able to speak Javanese; he studied at Universitas Airlangga, Surabaya. Besides that, in Jakarta, the competition is tough; if he can speak Javanese, he graduated from Airlangga University; I motivated him to start his career in Java only."* (Participant 3 with the Javanese language as her HL).

Excerpt 4:

*One of the reasons if you want to be able to communicate well in Tatar Pasundan when you return home, you must be able to speak Sundanese...the same when you go abroad, you must be able to speak English at least...even if you stutter (like me). I want my children to be able to communicate well with their relatives in Bandung and Garut when Idul Fitri, Idul Adha, or another holiday; that is why we teach my children the Sundanese language. Basically, God teaches us to respect all things, including respecting heritage, culture, and language."* (Participant 4 with Sundanese language as an HL).

According to Curdt-Christiansen (2019), parents' attitudes and expectations about their children's education and careers influence FLP and language use. The participants' interview answers support this. Participant 3 taught her children HL because societal views influence parents' language policy. Not only are language skills social capital, participant 3 (above) recognises their economic capital too. It emphasizes speech-based social access and economic concepts (Curdt-Christiansen, 2009; Spolsky, 2004). Because she thinks understanding his HL will help her son become a journalist. Journalists need to talk to news sources who usually speak HL. Legacy language regarding globalization, economic significance, education, and language economics fascinates parents. Participant 3's FLP on bilingualism or multilingualism is prompted by parents' desire to empower their children's socioeconomic and opportunities to become a journalist. Park and Sarkar (2007) found that HL upkeep would help children learn subjects, acquire language skills, and succeed academically. Participant 3 demonstrated that parents valued HL upkeep because they thought it would improve their children's lives.

According to Participant 4, the favourable attitude about HL is impacted by the parent's opinion that retaining the HL may benefit their children by helping them understand their family's culture, being multilingual, and developing a sense of God, respect, and cultural identity. Bell (2013) also stated that the available information indicates that language symbolizes identity, culture, religion, and origin in this setting. Participant 4 developed his children's identities by employing their historical language, Sundanese. The sense of connection to the homeland is a strong incentive to maintain

proficiency in the HL. And one of the efforts is by Mudik Idul Fitri (Syofyan, 2015, as cited in Budiayana, 2017).

Parents' opinions on HL parts of the family's language help preserve cultural identity (Guardado, 2010), linked to positive emotions, for example, stories, laughter, and social intimacy (Guardado, 2008). Parents' opinions also include environmental knowledge and thought categories. The opinion also involves assessing whether something or a situation is similar and being ready to react. According to Spolsky (2004) and Scharwtz (2010), there are three aspects of parental language policy which can be taught and obtained:

- a) Language ideology: language-related beliefs (opinion).
- b) Language use/practice (e.g., patterns of their linguistic choice, formality, following agreed or not agreed on rules, etc)
- c) Language management/policy: creating and announcing language-related plans or policies, usually in writing.

### **RQ #1 and RQ#2. Parents' attitude towards language policies and frequency used at home in the family**

Table 4. Parents' language policy and strategy used in the family toward maintaining HL

Category	(Never)		(Seldom)		(Often)		(Always)	
	%	Count (N=30)	%	Count (N=30)	%	Count (N=30)	%	Count (N=30)
Both parents combine Indonesian with the HL used daily with the children.	20.0%	6	30.0%	9	36.7%	11	13.3%	4
Both parents combine English, Indonesian and HLs when communicating with the children.	10.0%	3	50.0%	15	23.3%	7	16.7%	5
Both parents introduce the heritage culture to the children.	0.0%	0	40.0%	12	40.0%	12	20.0%	6
Provide books with HLs at home.	70.0%	21	26.7%	8	3.3%	1	0.0%	0
Occasionally play songs of the HL to children at home.	10.0%	3	63.3%	19	20.0%	6	6.7%	2
Take the children to family events and gatherings that use HL at the event.	10.0%	3	63.3%	19	20.0%	6	6.7%	2
Involve the children in social and religious activities.	6.7%	2	33.3%	10	43.3%	13	16.7%	5
Average	17.78%		46.10%		24.98%		11.13%	

In the figures above, it can be seen that in terms of the policy aspects of the language adopted—belief or ideology of language, language practice, and language management—HL is used by both parents and combined with Indonesian used every day with the children reveals no significant difference between "seldom" (30%) and "frequently" (36%). While

both parents use English, Indonesian, and HL to communicate with their children, there are substantial variations between negative (never and seldom average 60%) and positive (often and usually average 40%).

## **RQ #2. Parents' strategies to promote HL**

The average percentage of parents' attitudes about HL maintenance contradicts their efforts to preserve the HL by utilising one at home with their spouse and children (table 2). This study shows that just 20% of the average percentage use their HL with their children at home, even though most parents would be upset if their HL disappeared (see Table 2). Only 3.3% of parents said they provide their kids' heritage books to help them maintain HL. Only 20% often and 6.7% always play HL songs to children at home (Table 4). 20% and 6.7 % said their children could talk to grandparents and relatives by taking the children to family events and gatherings that use HL at the event (table 4). Other little-used strategies were identified by participants who "always" accompany their children to family functions (6,7%) and use HL at the event.(table 4). However, positive attitude results were found in almost half the participants' efforts to involve the children in social and religious activities, with a percentage of 43.3 % "often" and 16.7 % "always." This is in line with Chen & Hinton (1999) emphasized about the importance of community in helping minority children keep their HL. The findings show that heritage communities, churches, and clubs preserve first languages. Children are motivated when their ancestral tongue is valued. Park and Sangkar's (2013) suggestions also align with Chen & Hinton's (1999). The idea of involving children in religious activities in Indonesian houses of worship, such as mosques, churches, temples, and monasteries, is a good idea. It can be implemented in Indonesia to increase exposure to HLs for children.

In our research, the parents' interviews showed that the participants did not always consistently follow their beliefs about maintaining HL. The contradictions between the parents' demonstrated desire to maintain the HL and the actual practices used at home are presented below:

Excerpt 5:

*I only use HL when meeting and communicating with my and my husband's parents. My big family rarely uses the HL. If one day we live in our hometown in Maluku, maybe we will use our HL and teach it to our children.*  
(Participant 1 with Ambon language as her HL)

Excerpt 6:

*Because all my big family members already live in Jakarta, to be honest, my brothers, sisters, and younger siblings can't speak our HL, so yes, my children can't either. When we gather, everyone is using Bahasa Indonesia. We never spoke*



*the HL with our children, so our children never spoke Palembang. Occasionally we took our children to Palembang, but my parents had passed away, so we only met distant relatives, and all communicated with us in Bahasa Indonesian.* (Participant 2 with Palembang language as her HL)

According to the interview results above, parents' positive attitudes toward HL maintenance for their children can sometimes be discouraged by social, environmental, and geographic factors. In the case of Excerpts 5 and 6, since there are no interlocutors and communities that use that language found near them, though the parent in excerpt 5 does use HL her/ himself.

As Holmes (1992) argues families in which grandparents, parents, and children all speak the same minority language are best able to retain and preserve it, to a large extent, HLs can be maintained in a number of contexts, each of which is subject to the speakers' individual interests and preferences. Both excerpts 5 (Participant 1) and 6 (Participant 2) elaborate on the ideas presented by Fishman (1970), who suggested the concept of "domains" as the primary areas or fields within a culture in which linguistic practices might be situated. The spheres of family, school, church, work, and friendship are all examples (Fishman, 1991). Excerpt 5 (participant 1) discusses the possibility that her family will teach her children an HL if they return to her native Maluku province.

Whereas in excerpt 7 (Participant 2), cultural acculturation and assimilation occur, wherein one group's behavior becomes more similar to that of another, and structural acculturation occurs, wherein one group participates in the economic and social systems of the larger society without losing its cultural distinctiveness. Since most of their family has relocated to Jakarta, they no longer feel the need to keep up with their HL.

Excerpt 7:

*I use Javanese passively when I meet my parents. My parents spoke to me in Javanese, but I answered them in Indonesian. And my parents only use Indonesian with their grandchildren, maybe because they know their grandchildren don't understand Javanese. But now, they starting to speak Javanese to my son because they know now my son learn Javanese. I am happy because my son is willing to learn and able to speak Javanese with his grandparents.*  
(Participant 3 with the Javanese language as her HL)

Excerpt 8:

*My wife and I often communicate daily in Sundanese with our children. This is because my wife and children often go to our hometown in Bandung to visit the grandparents' house, so children are more often exposed to Sundanese. We visit Bandung every Eid and holiday to meet Grandpa and Grandma.*  
(Participant 4 with Sundanese language as her HL)

Referring to Excerpts 7 and 8 from participants 3 and 4, we note that some of the parents are trying to preserve the local language as a cultural heritage, continuing to use it with their children; using HLs at home, both to acquire and maintain the language or to stay in touch with the grandparents and relatives in their hometown, their community, so parents do not eliminate the HLs as their cultural heritage, being loyal to their roots, and awareness of cultural heritage remains a priority. These two individuals feel that it would be ideal if the children were exposed to and able to speak HLs. The conversation highlights the importance of local languages in maintaining and spreading people's sense of who they are and where they come from. It follows that language serves as more than just a conduit for exchange; it may also be used to highlight one's individuality. This accords with the findings of research by Cho (2000), which found that one's native tongue can indicate one's social standing. People who exhibit "high HL (inherited language) competence" are confident in their own identities (e.g., they take pride in their cultural and ethnic backgrounds) and can express themselves using all three facets of language, which are communication, the formation and expression of personal and group identity, and the shaping of social interactions and relationships within a community (Cho, 2000).

Results from interviews with participants 3 and 4 above are in line with those of other FLP investigations (De Houwer, 2007; Curdt-Christiansen, 2016). De Houwer (2007), who conducted a large self-report survey among 1,899 Dutch-speaking households, revealed a robust association between parental language use and children's HL use. If both parents used the HL at home, their kids were more likely to pick it up.

Table 5. Parents' HL use frequency used in family settings

Frequency	(Never)		(Seldom)		(Often)		(Always)	
	%	Count (N=30)	%	Count (N=30)	%	Count (N=30)	%	Count (N=30)
I use the HL every day with my children.	23%	7	57%	17	20%	6	0%	0
The spouse (husband/wife) uses HLs daily with children (One parent-one language/OPOL)	27%	8	60%	18	13%	4	0%	0
The children use HL when interacting with the grandparents, the whole family, and the spouse's family.	33%	10	47%	14	20%	6	0%	0
Children use the HL when interacting with neighbours and the environment.	67%	20	27%	8	7%	2	0%	0
The children use Indonesian daily at home with both parents.	0%	0	17%	5	53%	16	30%	9
The children use English every day at home.	7%	2	67%	20	17%	5	10%	3
Average	26%		46%		22%		7%	

Referring to Table 5, some parents are trying to preserve the local language as a cultural heritage, continuing to use it with their children at home daily, showing the

percentage of value 20% “often” and 57 % “seldom.” Applying the OPOL strategy shows the percentage value by 13 % “often” and 60 % “seldom”. Some participants are acquiring and maintaining the language with grandparents and relatives despite the value of a percentage of “never” for 33 %, “seldom” for 47 %, and “often” only for 20 % also 0% for always. However, respondents reported that their children rarely use the HL when interacting with neighbours, and the environment shows a significant percentage of “never” by 67 %. Overall, the data in Table 5 shows that the use of HLs in Jakarta among the participant’s children is inconsistent. From the above data, besides parents, the environment and people surrounding them are also influences, including grandparents and relatives. The results of this research research aligned with Liang (2018) who suggested that community, neighbourhood, and social environment make it difficult for parents to speak their HL at home continuously. The environment and geographic position where they live, Jakarta, is far from their ancestral province, and living separately from their grandparents makes it quite difficult for them to maintain the use of their HL.

### **RQ #3. Challenges that parents face in maintaining HL**

According to these interview results, the participants’ challenges in maintaining the HL in Jakarta are the environmental factors, including the neighbourhood, grandparents, relatives, social media, and educational also literacy aspects of the HL. For example, the environmental factors that do not support the use of HL at home, friends’ influences, neighbours, the impact of grandparents who do not use HL, and parents’ belief towards HL related to their expectations of the children’s future and educational achievement, especially in Indonesian and English literacy. Besides that, the lack of HL sources in social media also impacted the negatively on parent attitudes. Community, neighbourhood, and social environment influence the successful execution of a language policy to maintain an HL at home.

#### **Excerpt 9:**

*English grammar is more precise and more organized. Our way of communicating is getting better. It is challenging to speak standard HL or even Indonesian with children, for example: “mau kemana” It is difficult to get used to saying “kamu mau pergi kemana?” While English is “where are you going? Where do you want to go?” That’s what makes it easy for us to educate children’s literacy to make it easier for children to communicate well.*

#### **Excerpt 10:**

*The problem is the environment, supportive or not. The media, too, on YouTube, and tik tok most are in English, some are in Javanese, and jokes like that. I also like to listen to my son. There is also Javanese translation in the Google Translate application. Besides that, the Javanese population in Indonesia is quite high, so there are more Javanese language products on the internet compared to other regional languages. When he was a child, at school, there were also local language lessons in Java. I totally agree that local languages are still taught in schools until now. Now he informally uses the local language at school with friends sometimes, but it’s more to “Bahasa kasar-nya ya”. Our parents spoke to us in the HL when we were still kids, but we answered in Indonesian.*

*Grandchildren and grandparents often speak Indonesian, only sometimes speaking Javanese. But my husband's parents still use Sundanese for their grandchildren.*

Excerpt 11:

*Most important is the environment because today's children rarely use the regional language properly and correctly according to their caste/level. When they have friends or are near neighbours, my children will shift to Indonesian. Because the environment doesn't speak Sundanese, we respect those who can't.*

The parent's educational background influences the home language policy to retain the HL (Liang, 2018). Another socio-economical factor can influence the parent's decision to maintain HL by FLP. Cummins (2001), and Filmore (2000) argued that parents' education and economic situation influence FLP to conserve HL. The research results to learn about these two challenging factors can be seen below table:

Table 6. Educational background and economic factors as the influence factors for parents to maintain their HL for their children

	Educational background	Gender	Age (Years old)	Time spent with children in a week	Saving amount per month under 1 million	The use of language at home with children
Participant 5	Junior high school	Male	58	Only in weekend	√	Indonesian
Participant 6	Senior high school	Female	47	Only in weekend	√	Indonesian
Participant 7	Senior high school	Female	47	Only in weekend	√	Indonesian and Sundanese
Participant 8	Senior high school	Female	46	Only in weekend	√	Indonesian and Sundanese

## DISCUSSION

### CONCLUSION AND SUGGESTIONS

In this study, we have highlighted the importance of parents in passing on the heritage language. Parents are children's initial heritage-language resources and can preserve their heritage language by implementing a family language policy (FLP). According to Baker 2011, a language's survival depends most on its users' attitudes. The FLP language choice is likely to affect heritage language maintenance. Moving geographically and carrying out economic activities, including working in multicultural and multi-ethnic areas for years in a metropolitan city like Jakarta, can encourage language shifts and changes from to HLs to regional languages. To maintain and protect HLs, it is necessary for families, as the smallest units of society, to develop and implement a FLP.

The findings in our research also revealed that parents expressed a strong opinion on parent attitude toward their children to maintain and use their HL through FLP. On the

other hand, our research results of the survey and interview on parent attitudes toward the policy, strategy, and frequent use of HL revealed that they did not always put their convictions into action. The inhibiting factors to implementing strategy, policy, and language used to maintain HL are environment, social, economic, geography, the need for the HL, education curriculum, and social media. The absence of grandparents and community also becomes the inhibiting factor in maintaining HL at home.

Despite these challenges, parents in this study demonstrated commendable efforts to preserve their HL at home. This involved incorporating the HL, often mixed with Indonesian and English, into daily interactions with their children. Additionally, parents engaged their children in social activities, family gatherings with relatives from the same homeland, and exposure to songs in the HL. However, the scarcity of children's books in the HL remains a notable hurdle. Children actively contribute to the maintenance or shift of a language, alongside parents. Studies on language socialization, show that parental language behaviour has a significant impact on children's language choices and interactive behaviours (Kheirkhah and Cekaite, 2015).

Interview results raised concerns about the need to regulate and document the grammar of HL, similar to Indonesian and English, to meet parents' expectations related to educational and literacy achievements. While our study focused on a specific group of parents in Jakarta, we acknowledge the limitation in representing the diverse range of parents from various provinces and ethnic groups.

This paper also underscores the crucial role of local (heritage) languages in preserving and expressing people's identities and cultural heritage. This suggests that language functions not only as a means of communication but also as a powerful tool for asserting one's identity.

To quantitatively measure the correlation between economic ability and educational background, a broader scope of research involving parents from diverse backgrounds is essential. We envision future research expanding on factors influencing parental attitudes toward maintaining Indonesian HLPs through FLP on a larger scale.

Undoubtedly, FLP demands increased attention, as its implementation significantly influences children's development and determines the fate of languages in Indonesia, particularly in Jakarta. Without language planning through FLP, the risk of language change, extinction, and death becomes imminent. Consequently, further research in this area is imperative for a comprehensive understanding and effective language preservation strategies.

## References

- Ahtif, M.H. and Gandhi, N., 2022. The role of language in cross cultural bonds. *Journal of Asian Multicultural Research for Social Sciences Study*. Vol. 3(4), pp.7-16. DOI: <https://doi.org/10.47616/jamrsss.v3i4.321>.
- Bain, B., & Yu, A. (1980). Cognitive consequences of raising children bilingually: One parent, one language. *Canadian Journal of Psychology/Revue canadienne de psychologie*. Vol. 34(4), pp. 304–313, <https://doi.org/10.1037/h0081106>.  
[CrossRef](https://doi.org/10.1037/h0081106) [Google Scholar](https://doi.org/10.1037/h0081106)
- Baker, C., 2011. *Foundations of Bilingual Education and Bilingualism*. Vol. 79. Bristol: Multilingual Matters, pp.207-410.
- Blommaert, J., 2010. *The Sociolinguistics of Globalization*. Cambridge: Cambridge University Press, pp. 11-12. Available at: <https://doi.org/10.1017/CBO9780511845307>
- Bell, E. (2013). *Heritage or cultural capital: ideologies of language on Schottish Chinese family life*. *Asian Anthropology*. Vol. 12(1), pp. 37-52. <https://doi.org/10.1080/1683478X.2013.773602>
- Becker, D.J., 2013. Parents' attitudes toward their children's heritage language maintenance: The case of Korean immigrant parents in West Michigan. *Masters Theses*. Vol. 59. Available at: <http://scholarworks.gvsu.edu/theses/59>
- Budiyana, Y.E., 2017. Students' parents' attitudes toward Chinese HL maintenance. *Theory and Practice in Language Studies*. Vol. 7(3), pp.195-200. Available at: <http://dx.doi.org/10.17507/tpls.0703.05>
- Chaer, A., & Agustine, L. (2010). *Perkenalan Awal Sociolinguistik*. Jakarta: Rineka Cipta. Quoted in Nupus., H and Riandi., 2021. *Parent's Language Policies and Language Attitudes in The Family* Universitas Katolik Indonesia Atma Jaya 2 English Education Department, Teacher Training and Education Faculty, University of Mathla'ul
- Chang, F., Janciauskas, M. and Fitz, H., 2012. Language adaptation and learning: Getting explicit about implicit learning. *Language and Linguistics Compass*, Vol. 6(5), pp.259-278. DOI: <https://doi.org/10.1002/lnc3.337>.
- Chen, P. and Hinton, S.M., 1999. Realtime interviewing using the World Wide Web. *Sociological Research Online*, 4(3), pp.63-81. British Sociological Association. Available at: <https://doi.org/10.5153/sro.308>
- Cho, G., 2010. The role of heritage language in social interactions and relationships: Reflections from a language minority group. *Bilingual Research Journal*, The Journal of the National Association for Bilingual Education Vol. 24, pp.369-384.
- Cummins, J., 2000. *Language, power, and pedagogy: Bilingual children in the crossfire*. Vol. 23. Clevedon: Multilingual Matters
- Curd-Christiansen, X.L., 2009. Invisible and visible language planning: Ideological factors in the family language policy of Chinese immigrant families in Quebec. *Language Policy*. Vol. 8(4), pp.351–375. English Language & Literature Academic Group, National Institute of Education, Nanyang Technological University, Singapore

- Crosby, R. & Prescod, R., 2009. Effect of Bilingualism on Cognitive Abilities. *The Annals of Gifu Shotoku Gakuen University*. Faculty of Foreign Language. Vol. 48, pp.15-21.  
[http://www.shotoku.ac.jp/data/facilities/library/publication/educationgaikoku48\\_02.pdf](http://www.shotoku.ac.jp/data/facilities/library/publication/educationgaikoku48_02.pdf)
- Fishman, J.A., 2001. 300-plus years of heritage language education in the United States. In: J.K. Peyton, D.A. Ranard, & S. McGinnis, eds. *Heritage languages in America: Preserving a national resource*. Washington, DC & McHenry, IL: Center for Applied Linguistics & Delta Systems, pp. 81-98.
- Gardner, R.C., 1985. Social Psychology and Second Language Learning: The Role of Attitudes and Motivation. London: Edward Arnold. Quoted in: McGroarty, M., 1996. The role of the sociocultural context in language learning. In: B. F. Freed, ed. *Second Language Acquisition in a Study Abroad Context*. Amsterdam: John Benjamins, pp. 91-121.
- Guardado, M., 2002. Loss and maintenance of first language skills: Case studies of Hispanic families in Vancouver. *The Canadian Modern Language Review*, Vol. 58(3), pp.341-363.
- Grenoble, L.A. & Whaley, L.J., 2005. *Saving Languages: An Introduction to Language Revitalization*. Cambridge: Cambridge University Press. pp.21-48
- Hamers, J. F., & Blanc, M. H. A. 2000. *Bilingualism and Bilingualism*. Cambridge University Press. pp.205-207
- Hashimoto, K. & Lee, J.S., 2011. Heritage-language literacy practices: A case study of three Japanese American families. *Bilingual Research Journal*. Vol. 34(2), pp.161-184.
- Holmes, J. (2001). An introduction to sociolinguistics (2nd ed.). London: Pearson Education.
- Kang, H. S., 2012. Korean-immigrant parents' support their Americanborn children's development and maintenance of the home language. *Early Childhood Education Journal*. Vol. 41(6), pp. 431-438
- Kheirkhah, M., & Cekaite, A., 2015. Language Maintenance in a Multilingual Family: Informal Heritage Language Lessons in Parent-Child Interactions. *Multilingua - Journal of Cross-cultural and Interlanguage Communication*. Vol. 34(3), pp. 319-346.
- Liang, F., 2018. Parental perceptions toward and practices of heritage language maintenance: Focusing on the United States and Canada. *International Journal of Language Studies*. University of Cincinnati, USA. Vol.12 (2), pp.65-86.
- Fillmore, L. W., 2000. Loss of Family Languages: Should Educators Be Concerned. *Theory Into Practice, Children and Languages at School*. Taylor and Francis Ltd. Vol. 39, No. 4. pp. 203-210
- Mesthrie, R., ed., 2011. *The Cambridge Handbook of Sociolinguistics*. Cambridge: Cambridge University Press, pp. 338-355
- Minza, W.M., 2017. Parental expectations and young people's migratory experiences in Indonesia. *Jurnal Psikologi Universitas Gajah Mada*. Vol. 44(1), pp.66-79. DOI: 10.22146/jpsi.26898.
- Mishina-Mori, S., 2011. A longitudinal analysis of language choice in bilingual children: The role of parental input and interaction. *Journal of Pragmatics*. Vol. 43(13), pp.3122-3138. DOI: 10.1016/j.pragma.2011.03.016. Available at: <https://www.sciencedirect.com/science/article/pii/S037821661100138X>.

- Muhammad, A. and Ghani, M., 2013. The Relationship of Socioeconomic Status with Language Learning Motivation. *International Journal of English and Education*, [online]. Vol. 2(2), pp.406-409. Available at: <https://www.ijee.org>
- Nesteruk, 2010. The preservation and loss of HLs among the offspring of Eastern European immigrants in the United States. *Journal of Multilingual and Multicultural Development*. Montclair University. Vol. 31(3), pp.271-286.
- Norton, B.; Toohey, K., 2011. Identity, language learning and social change. *Language Teaching*. Vol. 44, pp. 412–446.
- Nupus., H and Riandi., 2021. Parent’s Language Policies and Language Attitudes in The Family. *Teacher Training and Education Faculty. University of Mathla’ul Anwar Banten*. JEES: Journal of English Education Studies JEES: Journal of English Education Studies. Vol. 4 No. 1, Page: 41- 54
- Oriyama, K. (2010). Heritage language maintenance and Japanese identity formation: What role can schooling and ethnic community contact play? *Heritage Language Journal*. Vol. 7(2), pp.76.
- Oundo, E.N., Poipoi, M.W., & Were, D.S., 2014. Relationship between parents’ attitude towards educational involvement and academic performance of day secondary school students in Samia - Kenya. *International Journal of Human Resource Studies*. Vol. 4(3), pp.147. DOI: 10.5296/ijhrs.v4i3.5964.
- Park, S., & Sarkar, M., 2007. Parents’ Attitudes Toward HL Maintenance for Their Children and Their Efforts to Help Their Children Maintain the HL: A Case Study of Korean Canadian Immigrants. *Language. Culture and Curriculum*. Vol. 20(3), pp. 223-235
- Polinsky, Maria, and Olga Kagan. 2007. Heritage languages: In the 'wild' and in the classroom. *Language and Linguistics Compass*. Vol. 1(5), pp. 368-395. Published Version doi:10.1111/j.1749-818x.2007
- Purkarthofer, J., 2019. Building expectations: imagining family language policy and Heteroglossic social spaces. *Int. J. Biling*. Vol. 23, pp. 724–739. doi: 10.1177/1367006916684921
- Rahajeng, M.G., & Handayani, K., 2022. *The effect of work-life balance and work satisfaction on employees' productivity in the Special Capital Region of Jakarta*. *Jurnal Ekonomi Perusahaan*, Vol. 29( 1), pp.51-59. <https://doi.org/10.46806/jep.v29i1.841>
- Septiyana, I. and Margiansyah, D., 2018. Glocalization of intangible cultural heritage: Strengthening preservation of Indonesia’s endangered languages in a globalized world. In: *Proceedings of the International Conference on Contemporary Social and Political Affairs (IcoCSPA 2017)*. DOI: 10.2991/icocspa-17.2018.23. License: CC BY-NC
- Sagimin, E.M., 2020. FLP and HL maintenance among Sundanese parents. *Unika Atma Jaya*. pp. 132-138
- Schwartz, M., 2008. Exploring the relationship between family language policy and heritage language knowledge among second-generation Russian–Jewish immigrants in Israel. *Journal of Multilingual and Multicultural Development*. Vol. 29(5), pp.400–418.



- Shin, S-C., & Jung, S. J., 2016. Parental Attitudes towards HL Resources in the Australian Korean Community . Language shift and maintenance in the Korean community in Australia. *International Journal of Korean Language Education* Vol. 2(2), 223-258. <http://dx.doi.org/10.31562/IJKLE.2018.4.2.187> Seong-Chul Shin (UNSW)
- Spolsky, B., 2012. Family language policy—the critical domain. *J. Multiling. Multicult.* Vol. 33, pp. 3–11. doi: 10.1080/01434632.2011.63807. Cambridge University Press
- Schwarz, M., and Verschik, A., 2013. “Achieving success in family language policy: parents, children and educators in interaction” in *Successful Family Language Policy: Parents, Children and Educators in Interaction*. (Dordrecht: Springer), 1–20.
- Skutnabb-Kangas, T., 2000. *Linguistic Genocide in Education--or Worldwide Diversity and Human Rights?* 1st ed. New York: Routledge. doi:10.4324/9781410605191. pp.118, 199.
- Syofyan, D., 2015 . *Lebaran and local pride in the annual 'mudik' custom*. Retrieved from The Jakarta Post: <http://www.thejakartapost.com/news/2015/07/13/lebaran-and-local-prideannual-mudik-custom.html> retrived on March 25, 2016.
- Sugiyanta., 2020. Parents’ language attitudes towards languages and maintenance of HL. *Dialectical Literature and Education Journal (DLEJ)* .Vol. 5 (1). English Education Department School of Teacher Training and Education (STKIP) Panca Sakti, West Java Doctoral Degree Program in Applied English Linguistics Atma Jaya Catholic University of Indonesia.
- Tung., 2013. *Chinese Americans and Their Immigrant Parents: Conflict, Identity, and Values*. Routledge 1st Edition.
- Wiley, T.G., 1996. Language planning and policy. In: S.L. McKay and N.H. Hornberger, eds. *Sociolinguistics and Language Teaching*. Cambridge: Cambridge University Press.
- Yan, R. L., 2013. Parental perceptions on maintaining heritage languages of CLD students. *Maintaining Heritage Languages*. Vol. 27, pp. 99-113
- Yazan, B., & Ali, I., 2018. Family language policies in a Libyan immigrant family in the U.S. *Heritage Language Journal*. Vol.15(3), 369–387. <https://doi.org/10.46538/hlj.15.3>.
- Zhang, D, & Slaughter-Defoe, Diana T. (2009). Language attitudes and heritage language maintenance among Chinese immigrant families in the USA. *Language, Culture and Curriculum*, Vol. 22(2), pp. 77-93. Quoted in: Becker, D.J., 2013. Parents' attitudes toward their children's heritage language maintenance: The case of Korean immigrant parents in West Michigan. *Masters Theses*, 59. Available at: <http://scholarworks.gvsu.edu/theses/59>

## Appendices

### Instrument 1. Questionnaires

#### A. Biographical information

1. Nama lengkap anda:  
.....
2. Usia anda:.....
3. Alamat email:.....
4. Nomer telpon seluler:.....
5. Jumlah anak yang anda miliki: .....
6. Usia anak-anak anda:.....
7. Asal daerah anda:.....
8. Asal daerah pasangan anda:.....
9. Sudah berapa lama anda bekerja di Jakarta?.....
10. Apakah pasangan anda juga bekerja di Jakarta? .....
11. Apakah orang tua atau saudara anda tinggal dengan atau dekat dengan orang keluarga anda?
12. Bahasa daerah saya adalah: .....
13. Bahasa yang saya kuasai adalah: .....
14. Bahasa apa saja yang digunakan di rumah oleh anak-anak anda:.....
15. Bahasa apa saja yang anak-anak pelajari di rumah: .....
16. Bahasa apa saja yang anak-anak anda kuasai:.....

#### B. Parents' attitude towards HL, Indonesia language and English

No.	Attitude toward HL, Indonesian and English Language	Sangat setuju	Setuju	Tidak setuju	Sangat tidak setuju
1.	Penting untuk melestarikan budaya dan bahasa asal daerah atau provinsi anda				
2.	Penting untuk membiasakan anak-anak saya menggunakan Bahasa daerah saya dan bahasa daerah pasangan saya di rumah				
3.	Bahasa daerah saya adalah symbol identitas kedaerahan saya				
4.	Saya menggunakan bahasa daerah saya sejak masa kecil saya sehingga anak-anak saya juga harus bisa menggunakan bahasa daerah				

5.	Bahasa daerah saya lebih penting ketimbang bahasa Inggris				
6.	Bahasa daerah saya lebih penting ketimbang bahasa Indonesia				
7.	Saya memiliki peran penting untuk melestarikan bahasa daerah saya terutama kepada anak-anak saya				
8.	Anda akan sedih jika bahasa daerah anda lenyap tidak dilestarikan oleh generasi selanjutnya				
9.	Menurut anda lebih penting untuk mengajarkan dan membiasakan penggunaan Bahasa Indonesia kepada anakanak anda di rumah ketimbang bahasa daerah.				
10.	Menurut anda lebih penting untuk mengajarkan dan membiasakan penggunaan Bahasa Inggris kepada anakanak anda di rumah ketimbang bahasa daerah.				
13.	Bahasa daerah penting untuk tetap digunakan dimasa depan oleh keluarga saya dan anakanak saya				
14.	Anak-anak saya harus bisa menggunakan bahasa daerah dengan lancar				
15.	Saya ingin anak-anak saya terus belajar menggunakan bahasa daerah				
16.	Saya akan memilih sekolah yang mengajarkan bahasa daerah untuk anak saya				

**C. Language Frequency Use**

No.	Language frequency use	Sangat sering	Selalu	Jarang	Tidak pernah
-----	------------------------	---------------	--------	--------	--------------

1.	Saya menggunakan bahasa daerah setiap hari dengan anakanak saya				
2.	Pasangan saya menggunakan bahasa daerah setiap hari dengan anak-anak saya				
3.	Anak-anak saya menggunakan bahasa daerah ketika berinteraksi dengan kakek neneknya dan keluarga besar. Juga dengan keluarga pasangan saya.				
4.	Anak-anak saya menggunakan bahasa daerah saat berinteraksi dengan tetangga dan lingkungan sekitar				
5.	Anak-anak saya menggunakan bahasa Indonesia sehari-hari di rumah dengan saya dan pasangan				
6.	Anak-anak saya menggunakan bahasa Inggris sehari-hari di rumah				

**D. Parents' language policy and strategies**

No.	Parents' language policy and strategies	Sangat sering	Selalu	Jarang	Tidak pernah
1.	Saya dan pasangan berkomunikasi dengan anakanak sehari-hari menggunakan bahasa daerah.				
2.	Saya dan pasangan mengkombinasikan penggunaan bahasa Indonesia dengan bahasa daerah sehari-harinya dengan anak-anak saya.				

3.	Saya dan pasangan mengkombinasikan bahasa Inggris, bahasa Indonesia dan bahasa daerah ketika berkomunikasi dengan anakanak saya.				
4.	Saya dan pasangan memperkenalkan budaya daerah saya kepada anak-anak saya.				
5.	Saya menyediakan buku-buku berbahasa daerah di rumah.				
6.	Saya sesekali memperdengarkan lagu-lagu berbahasa daerah saya dan pasangan kepada anak-anak di rumah.				
5.	Saya membawa anak-anak saya ke acara keluarga yang menggunakan bahasa daerah di acara tersebut				
6.	Saya membiarkan orang tua kami dan keluarga besar kami menggunakan bahasa daerah saat berkomunikasi dengan anak-anak kami.				
7.	Saya membiarkan anak-anak saya menggunakan bahasa daerah dengan tetangga dan teman-teman yang berasal dari daerah yang sama.				
8.	Saya melibatkan anak-anak saya dalam kegiatan social dan keagamaan di sekitar rumah saya.				
9.	Saya memilih sekolah yang mengajarkan bahasa daerah untuk anak saya bersekolah.				

**E. Socioeconomic and Family Background Information**

Lingkari pada salah satu kolom yang sesuai dengan jawaban anda:

No	Family Background Information				
1.	Berapa banyak anda bisa menabung dalam sebulan?	≥ 1 juta rupiah	2 juta – 5 juta rupiah	5 – 9 juta rupiah	≥10 juta rupiah
2.	Latar belakang Pendidikan tertinggi anda	SMP	SMA	S1	S2 atau S3
3.	Latar belakang Pendidikan tertinggi pasangan anda	SMP	SMA	S1	S2 atau S3
4.	Apakah keluarga anda tinggal dengan atau dekat dekat dengan orang tua anda/orang tua pasangan anda, atau saudara anda/saudara pasangan anda	Ya	Tidak		
5.	Apakah pasangan anda bekerja di luar rumah untuk mencari nafkah juga?	Ya	Tidak		
6.	Berapa hari dalam seminggu anda menghabiskan waktu di rumah bersama anak-anak?				
7.	Berapa hari dalam seminggu pasangan anda menghabiskan waktu di rumah bersama anak-anak?				

## Instrument 2. Interview questions.

### Interview questions

Name: \_\_\_\_\_

1. Apa alasannya mengapa anda peduli/ sangat peduli / tidak peduli/ sangat tidak peduli dengan pelestarian budaya daerah asal anda untuk diajarkan kepada anak-anak anda di rumah?
2. Apa alasannya mengapa anda peduli/ sangat peduli / tidak peduli/ sangat tidak peduli dengan penggunaan Bahasa Inggris (Bahasa Asing lainnya) dalam interaksi anda dengan anak-anak?
3. Apakah penting bahasa daerah tetap digunakan anak-anak anda di masa depan kelak?
4. Strategi apa saja yang anda gunakan di rumah agar anak-anak anda bisa berbahasa daerah?

5. Tantangan apa yang anda alami dan rasakan untuk bisa membiasakan dan mengajarkan penggunaan bahasa daerah di rumah anda?
6. Apakah menurut anda bahasa daerah adalah penting untuk identitas budaya anda?
7. Apakah menurut anda melestarikan bahasa daerah adalah bagian dari ideologi anda sebagai bangsa Indonesia dan putra daerah?
8. Apakah anda dan pasangan mengajarkan bahasa daerah yang berbeda pada anak anda?
9. Selain di rumah, apakah anda punya keinginan agar anak anda berbahasa daerah di sekolah atau dilokasi lain di luar rumah?
10. Menurut anda apakah ada manfaatnya bagi anak anda jika mereka mampu menggunakan bahasa daerah? Lalu bagaimana manfaatnya jika dibandingkan dengan bahasa Indonesia dan bahasa Inggris?

Sample of Data

	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q
1	<b>D. Parents' language policy and strategies</b>															
2		Q1=33 Saya dan pasangan mengombinasikan penggunaan bahasa Indonesia dengan bahasa daerah sehari-harinya dengan anak-anak saya.		Q2=34 Saya dan pasangan mengombinasikan bahasa Inggris, bahasa Indonesia dan bahasa daerah ketika berkomunikasi dengan anak-anak saya.		Q3=35 Saya dan pasangan memperkenalkan budaya daerah saya kepada anak-anak saya.		Q4=36 Saya menyediakan buku-buku berbahasa daerah di rumah.		Q5=37 Saya sesekali memperdengarkan lagu-lagu berbahasa daerah saya dan pasangan kepada anak-anak di rumah.		Q6=38 Saya membawa anak-anak saya ke acara keluarga yang menggunakan bahasa daerah di acara tersebut.		Q7=39 Saya melibatkan anak-anak saya dalam kegiatan sosial dan keagamaan di sekitar rumah saya.		
3	<b>Participants' name</b>															
4	Partisipan A	Jarang	2	Jarang	2	Sangat sering	4	Tidak pernah	1	Jarang	2	Jarang	2	Sangat sering	4	
5	Partisipan B	Sangat sering	4	Jarang	2	Selalu	3	Tidak pernah	1	Jarang	2	Selalu	3	Selalu	3	
6	Partisipan C	Selalu	3	Jarang	2	Selalu	3	Tidak pernah	1	Jarang	2	Selalu	3	Selalu	3	
7	Partisipan D	Selalu	3	Selalu	3	Jarang	2	Jarang	2	Jarang	2	Jarang	2	Jarang	2	
8	Partisipan E	Jarang	2	Jarang	2	Selalu	3	Jarang	2	Selalu	3	Selalu	3	Selalu	3	
9	Participant 2	Jarang	2	Sangat sering	4	Jarang	2	Jarang	2	Jarang	2	Jarang	2	Sangat sering	4	
10	Partisipan F	Jarang	2	Selalu	3	Jarang	2	Tidak pernah	1	Jarang	2	Jarang	2	Jarang	2	
11	Partisipan G	Selalu	3	Jarang	2	Selalu	3	Jarang	2	Jarang	2	Jarang	2	Tidak pernah	1	
12	Partisipan I	Selalu	3	Jarang	2	Jarang	2	Tidak pernah	1	Jarang	2	Tidak pernah	1	Jarang	2	
13	Participant 4	Sangat sering	4	Sangat sering	4	Jarang	2	Jarang	2	Jarang	2	Jarang	2	Selalu	3	
14	Partisipan J	Selalu	3	Selalu	3	Selalu	3	Tidak pernah	1	Tidak pernah	1	Jarang	2	Jarang	2	
15	Partisipan K	Selalu	3	Selalu	3	Selalu	3	Tidak pernah	1	Sangat sering	4	Jarang	2	Selalu	3	
16	Partisipan L	Selalu	3	Sangat sering	4	Sangat sering	4	Tidak pernah	1	Sangat sering	4	Jarang	2	Sangat sering	4	
17	Partisipan M	Jarang	2	Selalu	3	Selalu	3	Tidak pernah	1	Tidak pernah	1	Jarang	2	Selalu	3	
18	Participant 3	Tidak pernah	1	Jarang	2	Sangat sering	4	Tidak pernah	1	Jarang	2	Jarang	2	Jarang	2	
19	Partisipan N	Selalu	3	Jarang	2	Jarang	2	Tidak pernah	1	Jarang	2	Jarang	2	Jarang	2	
20	Partisipan O	Tidak pernah	1	Jarang	2	Selalu	3	Jarang	2	Jarang	2	Jarang	2	Jarang	2	
21	Partisipan P	Jarang	2	Jarang	2	Sangat sering	4	Tidak pernah	1	Jarang	2	Jarang	2	Tidak pernah	1	
22	Partisipan Q	Sangat sering	4	Sangat sering	4	Sangat sering	4	Tidak pernah	1	Jarang	2	Sangat sering	4	Selalu	3	
23	Partisipan R	Sangat sering	4	Sangat sering	4	Selalu	3	Jarang	1	Jarang	2	Jarang	2	Jarang	2	
24	Partisipan S	Jarang	2	Selalu	3	Selalu	3	Tidak pernah	1	Jarang	2	Jarang	2	Sangat sering	4	
25	Partisipan T	Jarang	2	Jarang	2	Jarang	2	Jarang	2	Jarang	2	Jarang	2	Selalu	3	
26	Participant 1	Tidak pernah	1	Jarang	2	Jarang	2	Tidak pernah	1	Selalu	3	Tidak pernah	1	Jarang	2	
27	Partisipan U	Tidak pernah	1	Tidak pernah	1	Sangat sering	4	Tidak pernah	1	Tidak pernah	1	Sangat sering	4	Sangat sering	4	
28	Partisipan V	Jarang	2	Jarang	2	Jarang	2	Tidak pernah	1	Jarang	2	Tidak pernah	1	Selalu	3	
29	Partisipan W	Tidak pernah	1	Jarang	2	Jarang	2	Tidak pernah	1	Jarang	2	Selalu	2	Selalu	3	
30	Partisipan X	Selalu	3	Jarang	2	Selalu	3	Selalu	3	Selalu	3	Selalu	3	Selalu	3	
31	Partisipan Y	Selalu	3	Selalu	3	Selalu	3	Jarang	2	Selalu	3	Selalu	3	Selalu	3	
32	Partisipan Z	Tidak pernah	1	Tidak pernah	1	Jarang	2	Tidak pernah	1	Selalu	3	Jarang	2	Selalu	3	
33	Partisipan A2	Selalu	3	Tidak pernah	1	Jarang	2	Tidak pernah	1	Selalu	3	Selalu	3	Jarang	2	
34																



B33 : X ✓ fx Partizipan A2

	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S	T	U	V	W	X	Y	Z	AA
19	Partisipan N	Selalu	3	Jarang	2	Jarang	2	Tidak pernah	1	Jarang	2	Jarang	2	Jarang	2											
20	Partisipan O	Tidak pernah	1	Jarang	2	Selalu	3	Jarang	2	Jarang	2	Jarang	2	Jarang	2											
21	Partisipan P	Jarang	2	Jarang	2	Sangat sering	4	Tidak pernah	1	Jarang	2	Jarang	2	Tidak pernah	1											
22	Partisipan Q	Sangat sering	4	Sangat sering	4	Sangat sering	4	Tidak pernah	1	Jarang	2	Sangat sering	4	Selalu	3											
23	Partisipan R	Sangat sering	4	Sangat sering	4	Selalu	3	Jarang	2	Jarang	2	Jarang	2	Jarang	2											
24	Partisipan S	Jarang	2	Selalu	3	Selalu	3	Tidak pernah	1	Jarang	2	Jarang	2	Sangat sering	4											
25	Partisipan T	Jarang	2	Jarang	2	Jarang	2	Jarang	2	Jarang	2	Jarang	2	Selalu	3											
26	Participant 1	Tidak pernah	1	Jarang	2	Jarang	2	Tidak pernah	1	Selalu	3	Tidak pernah	1	Jarang	2											
27	Partisipan U	Tidak pernah	1	Tidak pernah	1	Sangat sering	4	Tidak pernah	1	Tidak pernah	1	Sangat sering	4	Sangat sering	4											
28	Partisipan V	Jarang	2	Jarang	2	Jarang	2	Tidak pernah	1	Jarang	2	Tidak pernah	1	Selalu	3											
29	Partisipan W	Tidak pernah	1	Jarang	2	Jarang	2	Tidak pernah	1	Jarang	2	Selalu	3	Selalu	3											
30	Partisipan X	Selalu	3	Jarang	2	Selalu	3	Selalu	3	Selalu	3	Selalu	3	Selalu	3											
31	Partisipan Y	Selalu	3	Selalu	3	Selalu	3	Jarang	2	Selalu	3	Selalu	3	Selalu	3											
32	Partisipan Z	Tidak pernah	1	Tidak pernah	1	Jarang	2	Tidak pernah	1	Selalu	3	Jarang	2	Selalu	3											
33	Partisipan A2	Selalu	3	Tidak pernah	1	Jarang	2	Tidak pernah	1	Selalu	3	Selalu	3	Jarang	2											
34																										
35	yang isi 1 (Tidak Pernah)	20,0%	6	10,0%	3	0,0%	0	70,0%	21	10,0%	3	10,0%	3	6,7%	2											
36	yang isi 2 (Jarang)	30,0%	9	50,0%	15	40,0%	12	26,7%	8	63,3%	19	63,3%	19	33,3%	10											
37	yang isi 3	36,7%	11	23,3%	7	40,0%	12	3,3%	1	20,0%	6	20,0%	6	43,3%	13											
38	yang isi 4	13,3%	4	16,7%	5	20,0%	6	0,0%	0	6,7%	2	6,7%	2	16,7%	5											
39																										
40		100,0%	30		30		30		30		30		30		30											
41																										
42	Linkert per pertanyaan	Total pemilih dikali nilai DIBAGI (nilai tertinggi x jumlah soal x jumlah peserta)																								
43																										
44	yang isi 1 (Tidak Pernah)		5%		3%		0%		18%		3%		3%		2%											
45	yang isi 2 (Jarang)		15%		25%		20%		13%		32%		32%		17%											
46	yang isi 3		28%		18%		30%		3%		15%		15%		33%											
47	yang isi 4		13%		17%		20%		0%		7%		7%		17%											
48																										
49			61%																							
50																										
51																										
52																										
53																										
54																										
55																										
56																										
57																										
58																										

AG37  $= (D37+F37+H37+J37+L37+N37+P37+R37+X37+Z37+AB37)$

Q1.14		Q2.15		Q3.16		Q4.17		Q5.18		Q6.19		Q7.20		Q8.21		Q9.22		Q10.23		Q11.24		Q11.25	
Penting untuk mendiskusikan budaya dan bahasa asal daerah siswa/pejabatnya.		Penting untuk membahasakan anak-anak siswa menggunakan Bahasa daerah yang diajarkan di rumah.		Bahasa daerah siswa adalah simbol identitas budayanya.		Siswa menggunakan bahasa daerah yang diajarkan di rumah lebih sering daripada bahasa Indonesia.		Bahasa daerah siswa lebih penting daripada bahasa Indonesia.		Bahasa daerah siswa lebih penting daripada bahasa Indonesia.		Siswa memiliki peran penting untuk memperkenalkan bahasa daerah kepada anak-anak siswa.		Siswa harus peduli jika bahasa daerah siswa tidak diajarkan oleh generasi selanjutnya.		Masa depan siswa lebih penting untuk dipertimbangkan daripada melestarikan bahasa daerah.		Masa depan siswa lebih penting untuk dipertimbangkan daripada melestarikan bahasa daerah.		Bahasa daerah penting untuk tetap dipelajari di rumah.		Anak-anak di masa depan harus mempelajari bahasa daerah.	
Jawaban	Linkert scale	Jawaban	Linkert scale	Jawaban	Linkert scale	Jawaban	Linkert scale	Jawaban	Linkert scale	Jawaban	Linkert scale	Jawaban	Linkert scale	Jawaban	Linkert scale	Jawaban	Linkert scale	Jawaban	Linkert scale	Jawaban	Linkert scale	Jawaban	Linkert scale
1	Setuju	3	Tidak Setuju	2	Sangat setuju	4	Tidak Setuju	2	Tidak Setuju	2	Tidak Setuju	2	Tidak Setuju	2	Setuju	3	Setuju	3	Setuju	3	Setuju	3	Tidak Setuju
2	Sangat setuju	4	Sangat setuju	4	Sangat setuju	4	Setuju	3	Setuju	3	Setuju	3	Sangat setuju	4	Sangat setuju	4	Tidak Setuju	2	Tidak Setuju	2	Setuju	3	Setuju
3	Setuju	3	Setuju	3	Setuju	3	Setuju	3	Tidak Setuju	2	Tidak Setuju	2	Setuju	3	Sangat setuju	4	Setuju	3	Tidak Setuju	2	Setuju	3	Setuju
4	Sangat setuju	4	Setuju	3	Setuju	3	Setuju	3	Setuju	3	Setuju	3	Setuju	3	Tidak Setuju	2	Tidak Setuju	2	Setuju	3	Setuju	3	Tidak Setuju
5	Setuju	3	Setuju	3	Setuju	3	Tidak Setuju	2	Tidak Setuju	2	Tidak Setuju	2	Setuju	3	Setuju	3	Setuju	3	Tidak Setuju	2	Setuju	3	Setuju
6	Setuju	3	Setuju	3	Setuju	3	Tidak Setuju	2	Tidak Setuju	2	Tidak Setuju	2	Tidak Setuju	2	Tidak Setuju	2	Setuju	3	Setuju	3	Tidak Setuju	2	Tidak Setuju
7	Setuju	3	Setuju	3	Setuju	3	Setuju	3	Setuju	3	Setuju	3	Tidak Setuju	2	Tidak Setuju	2	Sangat setuju	4	Setuju	3	Setuju	3	Tidak Setuju
8	Sangat setuju	4	Sangat setuju	4	Sangat setuju	4	Sangat setuju	4	Setuju	3	Setuju	3	Sangat setuju	4	Sangat setuju	4	Setuju	3	Tidak Setuju	2	Setuju	3	Tidak Setuju
9	Setuju	3	Setuju	3	Setuju	3	Tidak Setuju	2	Tidak Setuju	2	Tidak Setuju	2	Setuju	3	Sangat setuju	4	Setuju	3	Tidak Setuju	2	Setuju	3	Setuju
10	Sangat setuju	4	Sangat setuju	4	Sangat setuju	4	Setuju	3	Setuju	3	Setuju	3	Sangat setuju	4	Sangat setuju	4	Setuju	3	Tidak Setuju	2	Sangat setuju	4	Setuju
11	Sangat setuju	4	Sangat setuju	4	Sangat setuju	4	Setuju	3	Tidak Setuju	2	Tidak Setuju	2	Setuju	3	Sangat setuju	4	Setuju	3	Tidak Setuju	2	Sangat setuju	4	Setuju
12	Setuju	3	Setuju	3	Setuju	3	Setuju	3	Setuju	3	Setuju	3	Setuju	3	Sangat setuju	4	Tidak Setuju	2	Tidak Setuju	2	Setuju	3	Tidak Setuju
13	Sangat setuju	4	Sangat setuju	4	Sangat setuju	4	Sangat setuju	4	Tidak Setuju	2	Tidak Setuju	2	Sangat setuju	4	Sangat setuju	4	Setuju	3	Tidak Setuju	2	Setuju	3	Tidak Setuju
14	Setuju	3	Setuju	3	Setuju	3	Tidak Setuju	2	Tidak Setuju	2	Tidak Setuju	2	Setuju	3	Sangat setuju	4	Setuju	3	Tidak Setuju	2	Setuju	3	Setuju
15	Sangat setuju	4	Sangat setuju	4	Sangat setuju	4	Setuju	3	Setuju	3	Setuju	3	Sangat setuju	4	Sangat setuju	4	Setuju	3	Tidak Setuju	2	Sangat setuju	4	Setuju
16	Sangat setuju	4	Sangat setuju	4	Sangat setuju	4	Setuju	3	Tidak Setuju	2	Tidak Setuju	2	Setuju	3	Sangat setuju	4	Setuju	3	Tidak Setuju	2	Sangat setuju	4	Setuju
17	Setuju	3	Setuju	3	Setuju	3	Setuju	3	Setuju	3	Setuju	3	Setuju	3	Sangat setuju	4	Tidak Setuju	2	Tidak Setuju	2	Setuju	3	Setuju
18	Sangat setuju	4	Sangat setuju	4	Sangat setuju	4	Sangat setuju	4	Tidak Setuju	2	Tidak Setuju	2	Sangat setuju	4	Sangat setuju	4	Setuju	3	Tidak Setuju	2	Setuju	3	Setuju
19	Setuju	3	Tidak Setuju	2	Setuju	3	Setuju	3	Setuju	3	Setuju	3	Setuju	3	Sangat setuju	4	Setuju	3	Tidak Setuju	2	Setuju	3	Setuju
20	Sangat setuju	4	Setuju	3	Setuju	3	Tidak Setuju	2	Tidak Setuju	2	Sangat Tidak Setuju	1	Setuju	3	Setuju	3	Sangat setuju	4	Setuju	3	Setuju	3	Tidak Setuju
21	Sangat setuju	4	Sangat setuju	4	Sangat setuju	4	Setuju	3	Tidak Setuju	2	Tidak Setuju	2	Setuju	3	Sangat setuju	4	Tidak Setuju	2	Tidak Setuju	2	Setuju	3	Setuju
22	Setuju	3	Setuju	3	Setuju	3	Tidak Setuju	2	Tidak Setuju	2	Tidak Setuju	2	Tidak Setuju	2	Setuju	3	Setuju	3	Setuju	3	Tidak Setuju	2	Tidak Setuju
23	Setuju	3	Tidak Setuju	2	Setuju	3	Tidak Setuju	2	Tidak Setuju	2	Tidak Setuju	2	Tidak Setuju	2	Setuju	3	Setuju	3	Setuju	3	Setuju	3	Tidak Setuju
24	Sangat setuju	4	Sangat setuju	4	Sangat setuju	4	Sangat setuju	4	Tidak Setuju	2	Tidak Setuju	2	Setuju	3	Tidak Setuju	2	Tidak Setuju	2	Tidak Setuju	2	Setuju	3	Tidak Setuju
25	Setuju	3	Setuju	3	Setuju	3	Setuju	3	Setuju	3	Setuju	3	Setuju	3	Sangat setuju	4	Tidak Setuju	2	Tidak Setuju	2	Setuju	3	Tidak Setuju
26	Sangat setuju	4	Sangat setuju	4	Sangat setuju	4	Setuju	3	Sangat Tidak Setuju	1	Sangat Setuju	4	Setuju	3	Sangat setuju	4	Setuju	3	Setuju	3	Sangat setuju	4	Setuju
27	Setuju	3	Setuju	3	Setuju	3	Tidak Setuju	2	Tidak Setuju	2	Tidak Setuju	2	Tidak Setuju	2	Setuju	3	Setuju	3	Setuju	3	Setuju	3	Tidak Setuju
28	Setuju	3	Setuju	3	Setuju	3	Tidak Setuju	2	Tidak Setuju	2	Tidak Setuju	2	Setuju	3	Setuju	3	Setuju	3	Setuju	3	Tidak Setuju	2	Tidak Setuju
29	Setuju	3	Setuju	3	Setuju	3	Tidak Setuju	2	Tidak Setuju	2	Tidak Setuju	2	Setuju	3	Tidak Setuju	2	Setuju	3	Setuju	3	Tidak Setuju	2	Tidak Setuju
30	Setuju	3	Tidak Setuju	2	Setuju	3	Tidak Setuju	2	Tidak Setuju	2	Tidak Setuju	2	Setuju	3	Setuju	3	Setuju	3	Setuju	3	Tidak Setuju	2	Tidak Setuju
31	Sangat setuju	4	Setuju	3	Sangat setuju	4	Tidak Setuju	2	Tidak Setuju	2	Tidak Setuju	2	Tidak Setuju	2	Sangat setuju	4	Sangat setuju	4	Tidak Setuju	2	Setuju	3	Tidak Setuju
32	Setuju	3	Setuju	3	Setuju	3	Setuju	3	Setuju	3	Setuju	3	Setuju	3	Setuju	3	Setuju	3	Setuju	3	Setuju	3	Setuju
33	Setuju	3	Setuju	3	Setuju	3	Setuju	3	Setuju	3	Setuju	3	Setuju	3	Setuju	3	Setuju	3	Setuju	3	Setuju	3	Setuju
34	Setuju	3	Tidak Setuju	2	Setuju	3	Setuju	3	Tidak Setuju	2	Tidak Setuju	2	Setuju	3	Setuju	3	Setuju	3	Setuju	3	Setuju	3	Setuju
35	Setuju	3	Setuju	3	Setuju	3	Setuju	3	Tidak Setuju	2	Tidak Setuju	2	Setuju	3	Setuju	3	Setuju	3	Setuju	3	Setuju	3	Setuju

Q46

	Q1=27	Q2=28	Q3=23	Q4=30	Q5=31	Q6=32
1	Jarang	Jarang	Jarang	Tidak pernah	Selalu	Sangat sering
15	Jarang	Jarang	Jarang	Tidak pernah	Selalu	Jarang
16	Jarang	Jarang	Tidak pernah	Tidak pernah	Jarang	Selalu
17	Tidak pernah	Tidak pernah	Tidak pernah	Tidak pernah	Selalu	Jarang
18	Jarang	Jarang	Jarang	Tidak pernah	Selalu	Jarang
19	Tidak pernah	Tidak pernah	Tidak pernah	Tidak pernah	Selalu	Jarang
20	Jarang	Jarang	Jarang	Jarang	Jarang	Selalu
21	Jarang	Jarang	Jarang	Tidak pernah	Sangat sering	Jarang
22	Jarang	Jarang	Jarang	Tidak pernah	Sangat sering	Jarang
23	Jarang	Jarang	Tidak pernah	Tidak pernah	Sangat sering	Selalu
24	Jarang	Tidak pernah	Tidak pernah	Tidak pernah	Sangat sering	Jarang
25	Tidak pernah	Tidak pernah	Tidak pernah	Tidak pernah	Selalu	Jarang
26	Tidak pernah	Tidak pernah	Tidak pernah	Tidak pernah	Sangat sering	Sangat sering
27	Jarang	Jarang	Tidak pernah	Tidak pernah	Jarang	Selalu
28	Tidak pernah	Jarang	Tidak pernah	Tidak pernah	Jarang	Jarang
29	Selalu	Selalu	Selalu	Selalu	Selalu	Jarang
30	Selalu	Selalu	Selalu	Jarang	Selalu	Jarang
31	Tidak pernah	Selalu	Selalu	Jarang	Selalu	Tidak pernah
32	Selalu	Tidak pernah	Selalu	Selalu	Jarang	Tidak pernah

  

yang isi	1(Tidak Pernah)	2(Jarang)	3(Selalu)	4(Sangat Sering)
1	23%	7	27%	8
2	57%	17	60%	18
3	20%	6	13%	4
4	0%	0	0%	0

  

Linker per pertanyaan	Total pernah di nilai	DEBAGI (nilai tertinggi x jumlah soal x jumlah peserta)
1(Tidak Pernah)	6%	7%
2(Jarang)	28%	30%
3(Selalu)	15%	10%
4(Sangat Sering)	0%	0%

  

Saya menggunakan bahasa daerah setiap hari dengan anak-anak saya.  
 Pasangan saya (suami/istri) menggunakan bahasa daerah setiap hari dengan anak-anak saya.  
 Anak-anak saya menggunakan bahasa daerah ketika berinteraksi dengan kakak dan neneknya serta keluarga besar. Juga dengan keluarga pasangan saya.  
 Anak-anak saya menggunakan bahasa daerah saat berinteraksi dengan tetangga dan lingkungan sekitar.  
 Anak-anak saya menggunakan bahasa Indonesia sehari-hari di rumah dengan saya dan pasangan (suami/istri).  
 Anak-anak saya menggunakan bahasa Inggris sehari-hari di rumah.

