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Mövzu: İNDONEZİYA KONTEKSTİNDIO ÇOXDİLLİLİYİN SOSİOLİNQVİSTİK TIOHLİLİ.

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INTRODUCTION

Indonesia is a nation in Southeast Asia located between the Indian and Pacific oceans. It is made up of approximately 17,000 islands, including Sumatra, Java, and Sulawesi, as well as sections of Borneo and Papua. Indonesia has a diverse range of languages and cultures, owing to its large number of islands and population. We have over 700 national languages and hundreds of cultural traditions that we have kept and preserved since our independence in 1945. We also have one official language, Bahasa Indonesia. The Ministry of Home Affairs' Directorate General of Occupation and Civil Registration, or Dukcapil, has issued the most recent data on Indonesia's population for 2022. As of June 2022, Indonesia's overall population was estimated to be 275,361,267 people. Indonesia's population is around 275 million, making it the world's fourth-largest population country. Bhinneka Tunggal Ika is our national philosophy of life or slogan for the Indonesian people; it means Unity in Diversity, despite of our skin color, race, ethnicity, religion, or culture; we have one nation, one republic of Indonesia. the nation's slogan, Bhinekka Tunggal Ika (unity in diversity), refers to the country's internal varieties, despite all the differences in its colorful culture, the Indonesian people have a genuine sense of solidarity. I have discovered some fascinating and challenging facts about the phenomena of Indonesia's many languages from various regions and cultures. Not only that, but they use these numerous languages for daily discussion, communication among family, friends, and relatives, and even at academic schools and universities. As well as the government's commitment to language policies that are also aligned, support and preserve distinct regional or traditional languages in each current area.

This condition brought my interest to observe and learn more about the multilingualism in my beloved country of Indonesia and the sociolinguistic factors motivated the multilingualism in Indonesian context.

Background of the study

Multilingualism is one of the fundamental concepts in the study of language from a social perspective. It has a strong correlation with the language policy of a state. According to Silver and Goh (2004), multilingualism is a social context whereby a number of distinct languages is spoken. Individuals in the society are frequently multilingual or bilingual, nevertheless this is frequently not accurate. Multilingualism can also be defined as the practice of polyglotism, or the utilization of several dialects, by one individual or a collection of individuals. In basic terms, a person who is multilingual is an individual that is able to interact in a number of languages, either through active use by speaking, writing, or passive use through

reading, listening, or perceiving. According to Kress and Van Leeuwen Meyer (2011), multilingualism includes conversation among people from different cultural and linguistic origins, and it includes how languages with different cultural and historical meaning in a neighborhood are accepted. It also encompasses the method, technique, and medium of conveying an idea. Multilingualism also refers to the simultaneous existence of multiple languages in the same time and location.

With this a lot of diversity Indonesia's have, created us to be able to speak more than two languages. Let's say Javanese people one of the biggest ethnic groups in Indonesia, they speak their mother tongue in Javanese (national language) at once Bahasa Indonesia (official language) and when we get to the school we also taught in English language responding to globalization era. By this condition that creates multilingualism in Indonesia is common and familiar. Multilingualism, as defined by Richard, N. (2019), is the ability of an individual speaker or a community of speakers efficiently interact in at least three different dialects. On the other hand, monolingualism is the capacity to communicate in a single tongue. A person who is fluent in numerous different dialects is called polyglot. There are numerous methods for a person to be regarded as multilingual, depending on how many languages they can speak. It is important to repeat that multilingualism does not imply equal or entire fluency in all languages, but rather an ever-shifting and potentially distinctive balance between all of the languages that a person speaks. Before a person can be considered multilingual, they must have a decent level of fluency that allows them to live and work in a society that applies their second or third language. Those who acquire many languages as children, particularly as a result of immigration, are more fluently bilingual than those who learn a new language during their adult age.

The previous descriptions suggest that a multilingual society will have certain languages that are utilized for communication. People in society will always speak some of those languages with the same level of skill, regardless of their differences in linguistic competency. There are people who speak the languages well, but there may also be persons who can only understand what others are saying but cannot respond appropriately.

Indonesia is also a country with a diverse linguistic landscape, with over 700 languages spoken throughout the archipelago. This multilingualism is a product of Indonesia's complex history and geography, with various waves of migration, colonialism, and trade routes shaping the linguistic diversity of the region. The Indonesian government served an essential part in developing policies regarding languages and promoting multilingualism in the country. Bahasa

Indonesia, also known as Indonesian, is Indonesia's national language, which has been standardized and promoted as an unifying language during the country's struggle for independence from Dutch colonial rule in the mid-20th century. However, the government recognizes that Bahasa Indonesia is not the first language of many Indonesians, and has implemented policies to support the preservation and promotion of local languages and dialects.

One such policy is the recognition of regional languages as official languages in their respective provinces. This recognition has enabled the preservation and promotion of regional languages, empowering communities to preserve their linguistic and cultural legacy. The government has also developed language institutions and initiatives to promote the study and teaching of local dialects. Additionally, the government has encouraged multilingual education, recognizing the importance of language proficiency in supporting academic success and social mobility. In 2003, the government implemented a decision for dual languages school in both Bahasa Indonesia and local languages in primary schools. The policy has been successful in improving educational outcomes for students and promoting the preservation of local languages.

Research question

Following the research background given earlier, these are the research questions formulated by the researcher:

1. What type of language in Indonesia, the use and its function?

2. How is Indonesian attitudes toward language?

The objective of the study

As mentioned in the research question earlier, the purpose of this investigation is to learn more about type of language in Indonesia, the use and its function. Second, the researcher wishes to observe and explain how is Indonesian attitudes toward language in Indonesia.

The significance of the study

From a theoretical standpoint, it is expected that the results of this study will add to the body of knowledge of sociolinguistic features, particularly in terms of multilingualism, and practically, the results of this research will hopefully provide a number of benefits and advantages to lecturers or teachers, students, and future researchers as shown below:

1. The researcher hopes that the findings of this study may assist lecturers or teachers in developing students' language comprehension skills by understanding how sociolinguistic variables influence multilingualism. Lecturers might use this work as a reference for sociolinguistic research.

2. For the students, the researcher hopes that this study will help them recognize and understand the sociolinguistic elements that foster multilingualism and how it developed in Indonesia. Students can also utilize the findings of the investigation to make comparison with their research project associated to their own regional context.

3. The researcher hopes and aims to use this work as a reference for future sociolinguistic and multilingual research.

Limitation and scope of the study

This study is undertaken in order to seek out the sociolinguistic factor influencing multilingualism in Indonesian context and how it works. The two main angles concerned to multilingual in Indonesian context. The first is to learn more about type of language in Indonesia, the use and its function. Second, the researcher wishes to examine and explain how is Indonesian attitudes toward language. The selected participants are from various field such students, teachers, lecturers from different universities and schools and professional worker. Since it was not possible to survey all of Indonesian people with more than 17000 islands and more than 1300 ethnics. This research was limited to the workers, lecturers, teachers, and students participated in the selected and represented islands, which consisted of Java, Kalimantan or Borneo, Bali, and Sumatra island. There are 7 ethnics that we studied namely, Jawa, Osing, Sunda, Betawi, Bali, Minang and Banjar. It also includes both male and female gender respondents with an average active age period about 18 to 38 years old. All the research participants were chosen from every main area or island with the goal of representing each region so that they could represent the whole country.

Definition of key terms

To prevent misconceptions regarding the definitions of the terminologies employed in this investigation, the researcher must clarify a few important terms.

1. Sociolinguistic Analysis

Sociolinguistics is the investigation of the social elements of a language, with a focus on how society influences language. Sociolinguistics is about the study of language in relation to the social variables that impact language usage across various cultures and William Labov

(1927), an American psychologist, is largely regarded as the father of sociolinguistics, he said that geographic setting, sex, the professions of our parents, age, race, technological advancement, globalization, political discourse, and financial position are all social elements that might have an impact on our language. Sociolinguistics is the study of how languages vary. Linguistic variants include dialects, sociolects, idiolects, and ethnolects, as well as accents and registers. Sociolinguistics is largely regarded as a scholarly subject, and sociolinguists employ both qualitative and quantitative techniques to investigate language usage.

Analysis is the process of examining or investigating something in depth with the goal to discover or comprehend more about it, as well as your subsequent conclusion and judgment upon it. It can be said as the act of studying or examining something in detail to get a better understanding of the social variables that impact language use in various groups and populations.

2. *Multilingualism*

In broad terms, multilingualism is described as the application and learning of no fewer than three or more other additional languages. In today's human civilization, social and individual language practice has become center stage. Its varied elements include human physiology, cognition, groups with their traditions and material items, and, of course, languages. Multilingualism has many areas including education, engineering and commerce, government, family life, and entertainment, just to mention a few. Multilingualism is the study of how different languages are acquired, utilized, and treated today.

It's impossible to conceive a part of modern life that isn't affected by multilingualism. A significant portion of the worldwide population is bilingual or multilingual, whereas those who are not are affected by the largely multilingual environment of where they inhabit. Multilingualism is about how individuals utilize several languages, not about languages themselves. According to David Crystal's definition, multilingualism refers to either a speech group that utilizes the usage of multiple languages, as well as to those who possess multilingual competence (D. Crystal, 1995). The phrase derives from sociolinguistics, a science that has long demonstrated the link between language diversity and a variety of social characteristics (Calvet, 2002).

3. *Indonesian Context*

The Indonesian, Land of water, is a well-positioned archipelago homeland close to major countries and ancient cultures. It is an archipelago that the Indonesians genuinely called

Tanah Air – Land of Water (Overseas Ministries Study Center, 1977). It is composed of 17.000 islands, considered as the fourteenth With an area of 1,910,931 km², It is considered the planet's wide-ranging archipelagic nation. It also the sixth greatest number of islands with 17,504 in total. Nusantara is an alternate name given to the Indonesian archipelago. Furthermore, Indonesia happens to be the fourth most populated nation worldwide And the country possessing the planet's biggest Muslim population, with adherents of more than 242 million people. Indonesia is a multiracial, multi religion, multiethnic and multicultural country in the world.

4. Language planning policy

Language planning policy is a deliberate and organized set of actions, strategies, and decisions developed and implemented by governments, educational institutions, or language authorities to regulate, develop, or manage language use within a specific community, region, or nation. Language standards, language preservation, language revitalization, multilingualism, language education, and language rights are all addressed by these policies. Language planning policies' principal goals are normally to promote effective communication, preserve linguistic variety, and encourage social cohesiveness within the intended linguistic group or culture.

CHAPTER I

REVIEW OF RELATED LITERATURE

To strengthen the theories provided, the researcher in this study will focus on discussing about sociolinguistics, multilingualism, factors motivated multilingualism in Indonesian context, the importance of language policy, the previous studies and the role of global English in language planning policy in Indonesia.

1.1. Sociolinguistics

Sociolinguistics is a linguistics branch that investigates the link among language as well as society. It examines how language is used in different social contexts and how language use and attitudes are influenced by social factors such as culture, ethnicity, gender, and social class. Several prominent linguists have contributed to the development of sociolinguistics, including William Labov, Erving Goffman, Dell Hymes, and Deborah Tannen.

William Labov (1972), for example, is known for his work on the study of linguistic variation, particularly in the context of American English dialects. He developed the concept of "linguistic prestige" to describe the phenomenon where certain dialects or language varieties are considered more socially desirable than others. Erving Goffman (1972), on the other hand, focused on the role of language in social interactions and developed the concept of "face" to describe the social identity that individuals present in their interactions with others. Dell Hymes (1972) is known for developing the concept of "communicative competence," which describes the ability to use language effectively in social interactions. Hymes argued that communicative competence involves not only grammatical knowledge but also an understanding of the social norms and rules that govern language use in different contexts. Deborah Tannen (1990) is known for her work on gender and language, particularly in the context of conversation analysis. She has highlighted the ways in which gender differences can impact communication styles and has argued that gendered language use can reflect and reinforce social power imbalances. Overall, sociolinguistics is a rich and diverse field that has been shaped by the contributions of many linguists who have sought to understand the complex relationship between language and society.

1.2. Multilingualism

Multilingualism refers to the ability of an individual or a community to use and understand multiple languages. It is a complex phenomenon that can take many forms, ranging from basic bilingualism to the ability to use multiple languages fluently and effectively in a variety of social and cultural contexts. Linguists approach the study of multilingualism from various perspectives, depending on their research interests and focus. Some linguists study the cognitive processes involved in multilingual language use, while others examine the social, cultural, and political dimensions of multilingualism. Multilingualism could serve an essential part in enhancing communication, understanding, and cooperation among individuals and communities with different linguistic backgrounds, and it is an essential aspect of global linguistic diversity.

Suzanne Romaine is a linguist who has made significant contributions to The analysis of multilingualism, especially from a sociolinguistic standpoint. According to Romaine (2017), multilingualism refers to the ability of individuals or communities to use more than one language for communication. She argues that multilingualism is not just a matter of individual competence, but is also shaped by social, cultural, and political factors. Romaine also emphasizes the importance of language planning and policy in promoting multilingualism. She argues that language policies should recognize the linguistic diversity of societies and promote the use of multiple languages in various domains, such as education, government, and media. In addition, Romaine highlights the positive social and cognitive effects of multilingualism, such as improved communication, cognitive flexibility, and cultural understanding. She also stresses the need for further research on multilingualism, in particular in the context of language learning, language application, and language perspectives.

Michael Byram (2001) is a well-known scholar in the field of intercultural communication and language education. He has made important contributions to our understanding of both plurilingualism and multilingualism. Plurilingualism refers to the ability of an individual to use several languages in different contexts and for different purposes. It acknowledges that language use is not restricted to one language, but rather that individuals may draw on a range of linguistic resources to communicate effectively. Byram emphasizes that plurilingualism is not just about knowing multiple languages, but also involves the ability to navigate different cultural contexts and to use language appropriately in different social situations. Multilingualism, on the other hand, alludes to the application of two or extra dialects by a community or society. It recognizes the diversity of languages that exist within a given society and emphasizes the importance of promoting language rights and linguistic diversity.

Byram has argued that multilingualism is a valuable resource for individuals and societies, as it can facilitate intercultural communication, promote social cohesion, and support economic growth. Overall, Byram's theory emphasizes the importance of recognizing and valuing linguistic diversity, both at the individual and societal levels. Plurilingualism and multilingualism are not only valuable resources for individuals, but also contribute to social and cultural richness.

1.3. Factors motivated multilingualism

The factors that have motivated multilingualism in the Indonesian context can be traced back to its history and cultural diversity. Some of the factors include; Historical trade and colonization, Indonesia has a long history of trade and colonization by various foreign powers, including the Dutch, Portuguese, and British. This has led to the adoption and use of various languages, including Dutch, Portuguese, and English, alongside the local languages. Cultural diversity, Indonesia is home to numerous ethnic groups, each with its own distinct language and culture. This has resulted in the development of multiple languages in the region, including Javanese, Sundanese, Balinese, and many more. Education policy, The Indonesian government has promoted the value of Indonesian Bahasa serves as a unifying tool for the nation. However, local languages are still taught and used in some schools, particularly in areas with a high concentration of non-Bahasa Indonesia speakers. Migration, Indonesia has experienced significant internal and international migration over the years, leading to the spread of different languages and dialects. Globalization and technology development, in recent years, globalization has brought the English language to the forefront of education, business, and other domains in Indonesia, leading to an increased demand for English proficiency with the advance development of technology today has made everything easier.

1.4. Language planning policy

Other thing that we should not forget is about language planning and policy, it is considered as important decision on the governmental or legislation level to keep and preserve the language itself. Cooper (1989) describes language planning like the process of designing a standard of the ideography, laws of syntax, and a glossary for the instruction of speakers and writers across a varied language environment. Bernard Spolsky (2004) a prominent scholar in the field of language planning and policy, describes language planning to be the process of designing an accepted alphabetization, syntax, and glossary for a particular dialect of establishing language norms for the spoken and written use of the language, of deciding on the

functions and domains in which the language will be used, and of preparing educational and other materials in the language. Spolsky's definition emphasizes the various activities involved in language planning, including the establishment of language norms and standards, the selection of functions and domains in which the language will be used, and the development of educational materials to support language use and learning. The definition also highlights the importance of normative orthography, grammar, and dictionary for a language, which are essential for standardizing language use and ensuring mutual intelligibility among speakers. Spolsky's definition of language planning reflects his belief that language planning is a complex and multifaceted process that requires careful consideration of linguistic, social, political, and cultural factors. He emphasizes the need for collaboration among stakeholders, including linguists, educators, policymakers, and language users, to ensure that language planning efforts are effective and sustainable. Fishman (1927) defines language planning as the "deliberate, systematic, and continuing effort to regulate and/or modify the language or languages used by communities or nations for specific purposes or functions". Fishman emphasizes the importance of language planning in promoting linguistic diversity and ensuring equal access to language resources for all members of a community or society. He also argues that language planning and policy are necessary to promote social and economic development, as well as to enhance communication and understanding across different linguistic groups. Fishman's work on language policy planning has Inspired the growth of lang policies in various countries, including India, Canada, and Israel. His contributions to the field have also been recognized through numerous awards and honors, including the UNESCO Linguapax Prize in 1996 and the Language Planning and Policy Division Lifetime Achievement Award from the Linguistic Society of America in 2004. Language policy planning theory alludes to the study of the principles and practices that underlie the plan, implementation, and correction of lang policies. The theory draws on various disciplines, including linguistics, sociology, anthropology, education, and political science, to explain how language policies are shaped and implemented in different contexts. Language planning and policy theory encompasses several key concepts, including language ideology, rights, shift, maintenance, revitalization, and lang plan models. These concepts are used to explain the social, political, and economic factors that influence language use and development and to guide the development of effective language policies. One central concept in language planning and policy theory is ideology of language which encompasses people's thoughts, opinions, and standards about language and the way it is used. Language ideology can influence the way language rule are developed and executed and can have a significant impact on the usage within a society. Another important concept is language

rights, which refers to the legal and moral rights that individuals and groups have to use and maintain their own languages. Language rights are often protected through international agreements and national laws, and they can play a critical role in promoting linguistic diversity and social justice. Language shift and maintenance refer to the processes by which languages are gained or lost by individuals or communities over time. Language revitalization involves efforts to reverse language shift and to promote the use and development of endangered or minority languages. Finally, language planning models serve up an overall structure for comprehending the various methods. These models include top-down, bottom-up, and collaborative approaches, each of which has its strengths and limitations.

1.5. Previous studies

Several experts have revealed a study on multilingual acquisition and learning. Noprival, Zainal Rafli, and Nuruddin (2021) investigated the motives for learning foreign languages in Indonesia and conducted a descriptive case study of polyglots at the State University of Jakarta, Indonesia. The approach they utilized was a descriptive case study. Participants were chosen based on their ability to speak at least a minimum of three non-native dialects and their readiness to have their opinions interviewed repeatedly. In Indonesia, Multilingual individuals who mastered native dialects outnumbered people who talked with non-native dialects. The findings revealed that polyglots' motivations studying many non-native dialects were (a) enjoyment, (b) civil interaction, (c) non-amateur goals, and (d) scholastic reasons. Past studies found that individuals learn non-native dialects primarily for community-based, competent, and scholastic interests. In the meantime, multi-tongued were motivated to study several languages for enjoyment, in addition to the three listed above. This is the main reason for their devotion to long-term multiple language study.

Noprival, Zainal Rafli, and Nuruddin (2019) did the following study. This presented investigation, individuals learned three different sorts of languages: local, state, and non-native. This research sought to understand how Indonesian multilingual individuals acquired numerous tongues. The researchers gathered data from nine individuals using demographic surveys and interviews that are semi-structured. The study identified four major themes: (a) learning languages by way of prescribed studying, (b) acquiring additional language input outside of school, (c) acquiring languages independently (independent studying via written materials and independent instruction through the media and technological advances), and (d) incorporating into the community with a new dialect. The results demonstrated that multilingual individuals

acquired many languages through a natural sequence of activity, an instructional method, and a mixture of natural and instructed processes.

Ali Dincer did another research in 2018. The study investigated the relationships among motivation components which include motivational variation, motivational capacity, and linguistic stress in simultaneous learning of several dialects. The use of mixed methods was employed for 86 multilingual students studying Turkish and English. The findings acquired using a survey and further investigation on motivational variables. The study reached three main results. First, there was a positive correlation between motivating elements in one language and those in another. Second, as student's motivation intrinsic, extrinsic, and integrative motivational strengths for continuing their studies were comparable across both languages, their L2 anxiety towards studying new languages differed significantly, alongside students feeling less nervous when studying English compared to when studying Turkish. Thirdly, multilingual student motivational principles, feelings about studying more languages, and desire to study languages appear to be influenced by Their desire to learn new languages and readiness to assimilate into the culture of the target language, along with the target language's position worldwide status and degree of apprehension.

These earlier studies serve as references for the researcher when undertaking this research. Unlike prior research, this study is carried out in the Indonesian context, and the researcher employs a descriptive qualitative technique. Data will be collected using an online questionnaire and an online semi-structured interview via a video conference.

1.6. Ethnic and linguistics diversity in Indonesia

Indonesia, an amazing archipelago in Southeast Asia, is famous not only for its magnificent vistas or sceneries, but also for its incredible ethnic and linguistic variety. Indonesia, with over 17,000 islands across the equator, is more than a nation; it is a patchwork of cultures, customs, languages, and ethnicities. This diversity is an acknowledgment of the country's rich history and capacity to construct a mosaic of civilization unlike any other. We have over 700 national languages and hundreds of cultural traditions that we have kept and preserved since our independence in 1945. We also have one official language, Bahasa Indonesia. The Ministry of Home Affairs' Directorate General of Occupation and Civil Registration, has issued the most recent data on Indonesia's population for 2022. As of June 2022, Indonesia's overall population was estimated to be 275,361,267 people. Indonesia has a population of roughly 275 million people, making it the world's fourth most populated country. Bhinneka Tunggal Ika is our national philosophy of life or slogan for the Indonesian people; it

means Unity in Diversity, despite of our skin color, race, ethnicity, religion, or culture; we have one nation, one republic of Indonesia. The nation's slogan, Bhinekka Tunggal Ika (unity in diversity), refers to the country's internal varieties, despite all the differences in its colorful culture, the Indonesian people have a genuine sense of solidarity.

1.7. Ethnic groups in Indonesia and its diversity

Indonesia has 1,340 recognized ethnic groups. The great majority of them are Austronesian, with Melanesians constituting a sizable minority. According to ethnic categorization, the Javanese are the biggest ethnic group in Indonesia, accounting for around 40% of the overall population. Here are the several majority ethnics to represent the linguistic and cultural diversity of Indonesia's mother earth.

1.7.1. The Javanese Ethnic Group: Guardians of Indonesia's Cultural Heart

The Javanese, also known as Orang Jawa or Javanese are a race of Austronesian that live in the central and eastern regions of Indonesia's Java island. Having more than 100 million people, Javanese are the nation's most populous ethnic group in Indonesia as well as the region of Southeast Asia as overall. Javanese is their native language; it has the most native speakers among every Austronesian language and is also the most spoken regional language in Southeast Asia. The Javanese, being the region's biggest ethnic group, have dominated the historical, social, and political landscapes of both ancient and modern Indonesia and Southeast Asia. The Javanese are well-known for their multiple intricate cultural traditions. The language of their cultural identity is Javanese (Basa Jawa), This has produced a significant impact on the establishment of language of the state, Bahasa Indonesia. The Javanese script, known as "aksara Jawa," offers a distinct aesthetic aspect to their language and culture. Today, the majority of Javanese are Muslim, with a unique blend of Javanese culture and Islamic practices, reflecting their adaptability and syncretism. In contemporary Indonesia, the Javanese remain influential in politics, arts, and academia. Major cities like Yogyakarta and Solo (Surakarta) are cultural hubs where traditional Javanese values coexist with modernity. Yogyakarta, in particular, is a stronghold of Javanese culture, with its sultanate preserving traditional customs.

One of the most iconic aspects of Javanese culture is wayang kulit, or shadow puppetry. These captivating performances use intricately crafted leather puppets and a gamelan orchestra to bring ancient stories to life. The Mahabharata and Ramayana epics are among the tales often depicted, with wayang kulit serving as a medium for conveying moral lessons and historical narratives. The Javanese gamelan is a traditional musical ensemble characterized by a

combination of percussion instruments such as metallophones, gongs, and drums. It is not merely music but a way of life for the Javanese, accompanying various ceremonies, rituals, and performances. The soothing, hypnotic melodies of gamelan are a testament to the Javanese commitment to harmony. Javanese batik, a method of dyeing cloth with intricate patterns, holds a special place in Indonesia's cultural heritage. Each batik design carries its own story, often inspired by nature, mythology, or everyday life. Batik production remains a vibrant part of Javanese culture, with artisans meticulously creating these beautiful fabrics. Here is the simple example of Javanese language dialog:

A : Piye kabare? (How are you?)   B : Apik. Lha kowe piye? (Good. How are you?)

1.7.2. The Sundanese Ethnic: Keepers of West Java's Rich Cultural Heritage

The Sundanese people, numbering over 40 million, are the native inhabitants of West Java, a province that has retained much of its ancient heritage and cultural distinctiveness. Historically, the Sundanese have had close ties with neighboring Javanese and other Indonesian ethnic groups. The Sundanese language, known as "Basa Sunda," is a vital aspect of Sundanese identity. It boasts a beautiful and melodic quality, characterized by its rhythmic syllables. Alongside Bahasa Indonesia, Basa Sunda is widely spoken in West Java and has its own unique script, known as "Aksara Sunda." This chapter explores the linguistic intricacies and cultural significance of the Sundanese language and script. The Sundanese have a rich architectural heritage, reflected in their distinctive traditional houses called "rumah adat." These wooden structures, adorned with intricate carvings, are not only architectural marvels but also embodiments of Sundanese culture. Sundanese religious beliefs have evolved over centuries. While the majority of Sundanese are Muslim, they have integrated indigenous beliefs into their Islamic practices. The syncretic nature of Sundanese spirituality and its manifestation in rituals and ceremonies, including "sesepuh" (ancestor worship) and "ruatan" (a thanksgiving ceremony). Sundanese culture thrives through its traditional performing arts. Furthermore, Sundanese performing arts, such as the "Jaipongan" dance, showcase the Sundanese penchant for graceful and expressive movements. Here is the simple example of Sundanese language dialog:

A: Kumaha damang? (How are you?)   B: Sae sareng. Kumaha damang? (Good. How are you?)

1.7.3. The Batak People: Guardians of North Sumatra's Cultural Legacy

The Batak people, known locally as "Urang Batak," have a history that stretches back for centuries. They are indigenous to the northern part of Sumatra, where the fertile land and volcanic landscapes have shaped their culture and way of life. The Batak people's roots trace back to the prehistoric era when they inhabited the lush lands around Lake Toba, one of the world's largest volcanic calderas. Over time, the Batak developed distinct cultural practices and a unique way of life. Historical records suggest that they have been inhabiting this region for more than 2,000 years. The Batak people are known for their unique languages, each belonging to the Austronesian language family. The Toba Batak, in particular, use the Batak script, "Aksara Batak," which has a distinctive and intricate character set. The script has played a vital role in preserving Batak cultural texts and historical records, highlighting the importance of language in their identity. The Batak are known for their distinctive architecture, characterized by the "rumah adat" or traditional houses. These houses are adorned with intricate wood carvings that tell stories of their ancestors, traditions, and spiritual beliefs. The carvings are not just decorative; they carry deep cultural and symbolic significance, reflecting the Batak's reverence for nature and their unique way of life. The Batak have a rich spiritual and religious heritage. Here is the simple example of Bataknese language dialog:
A: Songon dia baritana / Beha baritana? (How are you?)   B: Tabba bagak bah. Beha baritana? (Good. How are you?)

1.8. The Language that Connects the World

In today's increasingly linked and globalized world, one language stands out as the principal method of communication across borders: English. This language, sometimes known as "Global English" has transcended its beginnings to become a uniting force that enables worldwide diplomacy, business, education, and cultural interaction. Global English, often referred to as International English or World English, is a concept that encompasses the many forms and varieties of the English language used worldwide. It transcends the boundaries of native English-speaking countries and embraces the global community of English speakers, both native and non-native.

It shouldn't be overstated to say that at this point in human history, one language has an opportunity to attain actually worldwide scale, become an essential factor in influencing globalization, placing consequences affecting all aspects of economics, culture, politics, intellectualism, and religion. The widely spoken language is English, which is more extensively

used as the universal language for worldwide interactions among individuals of diverse cultural, languages, origin, social, and believe backgrounds (Jenkins, 2015). The international position is also shown at the international level, like in the ASEAN (Association of South East Asian Nations) where English was just recognized as a work related medium (Kimura, 2015). ASEAN countries have freely chosen English as their medium of communication. Kirkpatrick said in 2010, the ten ASEAN member states' voluntary recognition of English suggests that English now has a formal purpose in cultural settings outside of its traditional English-speaking world cultural sphere. As ASEAN's founding member, Indonesia plays an important role. The country has an enormous human resource base. In 2017, its population numbered 264 million. It is the fourth most populated country in the world and the most populous in ASEAN. Indonesia's status as a key market for English language teaching has expanded dramatically as a result of its large population. In addition, Indonesia is establishing itself as the biggest economy within the rapidly developing ASEAN area and a G20 member, as a result of its strong and active work, which is fueling rapid the economy's expansion. However, although the necessity for competition worldwide in English is undeniable, Indonesians must also be capable of interacting across the region, particularly with other ASEAN countries. This environment promotes the use of English for engaging, working, and trading with members of ASEAN. The public's enthusiasm regarding the application of the English can be observed in almost every aspect of life, involving elementary and secondary school (Sukyadi, 2015). English has become an obligatory subject in secondary education. Despite English is not mandated in primary schools, almost all public education institutions provide English teaching, not to mention the growing number of privately operated English language institutes (Coleman, 2008). The employment sector posits significant importance on proficiency in English, as shown by English-language occupation adverts. Many firms need candidates who possess an adequate understanding of English for their jobs, and recent college graduates from international universities earn considerably higher salaries than those from their home country. At the same time, airlines adopt both English and Indonesian to make notifications to customers. Furthermore, not only do television stations and national radio regularly present in English, but many smaller tv stations join the trend, filling the schedules with western movies and English songs. New things, such as soaps, fast noodles, apparel, and children's books, are branded and promoted in English (Hamied, 2013).

After all, we need to know where the position of Indonesia in Global English. Braj Kachru's "Three Circles of English" model, introduced in 1985 and further developed in 1992, is a framework used to categorize and understand the worldwide expansion and application of

the language of English. The model divides the world into three concentric circles, each representing a different set of English-speaking countries and the linguistic characteristics associated with them. The three circles are the Inner, the Outer, and the Expanding Circle (Kachru,1998). The first is The Inner Circle comprises nations whereby English being the national language and has a long history of use. These countries are primarily located in the traditional English-speaking regions of the world, such as the United Kingdom, the United States, Canada, Australia, and New Zealand. In the Inner Circle, English is the dominant language, used for all aspects of daily life, including education, government, media, and literature. Varieties of English spoken in the Inner Circle are often considered the "standard" or "prestige" forms of the language. The second is The Outer Circle consists of countries where English is not the native language but has been adopted for various sociolinguistic purposes. These countries are often former colonies or territories of Inner Circle countries, and English has been used as a result of historical, colonial, or post-colonial factors. Examples of Outer Circle countries include India, Nigeria, South Africa, Singapore, and Malaysia. In the Outer Circle, English may have official status alongside other languages, and it is often used in education, government, and business. English in these regions may exhibit local variations and influences from indigenous languages. The last is The Expanding Circle comprises countries where English is learned as a foreign language, and its use is primarily for practical purposes like international communication, business, science, and technology. This circle includes countries in regions such as East Asia, Eastern Europe, and Latin America. English proficiency in the Expanding Circle is often a mark of education and social status. In these regions, English may not have official status but is widely taught and used as a lingua franca. Kachru's Three Circles Model recognizes that English is a global language with a diverse range of varieties and functions. It highlights the dynamic nature of English as it adapts to different cultural and linguistic contexts. This theoretical framework has been significant in the study of worldwide English, contributing to a better understanding of how English is used and evolved in various parts of the world. From Kachru's framework of three circle of English, we are able to decide the position of Indonesia which standing in the expanding circle where English is learned as a foreign language, and its use is primarily for practical purposes like international communication, business, science, and technology. In this case, English may not have official status but is widely taught and used as a lingua franca.

1.9. Conceptual framework of defining language planning policy

Cooper (1989) describes language planning like the process of designing a standard of the ideography, laws of syntax, and a glossary for the instruction of speakers and writers across a varied language environment. Bernard Spolsky (2004) a prominent scholar in the field of language planning and policy, describes language planning to be the process of designing an accepted alphabetization, syntax, and glossary for a particular dialect of establishing language norms for the spoken and written use of the language, of deciding on the functions and domains in which the language will be used, and of preparing educational and other materials in the language. Spolsky's definition emphasizes the various activities involved in language planning, including the establishment of language norms and standards, the selection of functions and domains in which the language will be used, and the development of educational materials to support language use and learning. The definition also highlights the importance of normative orthography, grammar, and dictionary for a language, which are essential for standardizing language use and ensuring mutual intelligibility among speakers. Spolsky's definition of language planning reflects his belief that language planning is a complex and multifaceted process that requires careful consideration of linguistic, social, political, and cultural factors. He emphasizes the need for collaboration among stakeholders, including linguists, educators, policymakers, and language users, to ensure that language planning efforts are effective and sustainable. Fishman (1927) defines language planning as the "deliberate, systematic, and continuing effort to regulate and/or modify the language or languages used by communities or nations for specific purposes or functions". Fishman emphasizes the importance of language planning in promoting linguistic diversity and ensuring equal access to language resources for all members of a community or society. He also argues that language planning and policy are necessary to promote social and economic development, as well as to enhance communication and understanding across different linguistic groups. Fishman's work on language planning policy has affected the evolution of language policies in many nations, including India, Canada, and Israel. His contributions to the field have also been recognized through numerous awards and honors. Language planning and policy theory refers to the study of the principles and practices that underlie the plan, implementation, and correction. Language planning and policy theory encompasses several key concepts, including language ideology, language rights, shift, maintenance, revitalization, and lang plan models. These concepts are used to explain the social, political, and economic factors that influence language use and development and to guide the development of effective language policies. One central concept in language planning and policy theory is the ideology of language which encompasses people's thoughts, opinions, and

standards about language and the way it is used. Language ideology can influence the way language policy were developed and accountered and can have a significant impact on se of languages and advancement in a society. Another important concept is language rights, which refers to the legal and moral rights that individuals and groups have to use and maintain their own languages. Language rights are often protected through international agreements and national laws, and they can play a critical role in promoting linguistic diversity and social justice. Language shift and maintenance refer to the processes by which languages are gained or lost by individuals or communities over time. Language revitalization involves efforts to counterbalance the lang shift and to promote the use and development of endangered or minority languages. Finally, language planning models serve up an overall structure for comprehending the various methods that can be used in language planning and policy.

1.10. The role of language policy in the construction of multilingualism in Indonesia

Indonesia declared its independence on August 17, 1945. The proclamation of independence, as well as the 1945 Constitution, were both written in Indonesian. The Constitution, Chapter XV, Article 36, declares that Indonesian is the nation's language. It should be mentioned that the congress accepted Indonesian as the national language from Malay on October 28th, 1928, under the name "Sumpah Pemuda" or the Youth Pledge. The declaration of the historical Assembly says in translation this way:

Firstly: We the sons and daughters of Indonesia declare that we belong to one father land, the Indonesian land.

Secondly: We the sons and daughters of Indonesia declare that we belong to one nation, the Indonesian nation.

Thirdly: We the sons and daughters of Indonesia uphold the language of unity, the Indonesian language.

According to the Presidential Regulations (Perpres) Number 63 year 2019 about the application of Indonesian language, signed by President Joko Widodo on September 30, 2019, The Indonesian language should be applied as a medium of teaching throughout education nationally across all levels. According to the most recent presidential rule, which is listed under.

"Indonesian must be used as the language of instruction in Indonesian language subjects, religious education, and subjects related to citizenship education in foreign educational institutions or special education units"

Article 24 paragraph (2) of this Presidential Decree.

The Indonesian government recognizes Bahasa Indonesia as the country's official language, which is used for government, education, teaching, and business. The government has implemented various policies to promote the use and learning of Bahasa Indonesia, including the provision of language education and the development of language standards and norms. At the same time, the government recognizes the importance of promoting and preserving the country's linguistic diversity, and it has implemented policies to support the use and development of regional and local languages. For example, the government has established language centers and programs to support the development of regional and local languages, and it has recognized several regional languages as official languages in their respective provinces. Indonesia's language planning and policy have also been shaped by efforts to promote national unity and cultural diversity. The government has implemented policies to promote the use of Bahasa Indonesia as a unifying language, while also supporting the development and use of regional and local languages to celebrate the country's cultural diversity. Indonesia's language policy aims to promote national unity while also recognizing and preserving linguistic diversity. The policy recognizes Indonesian as official language and promotes its use in government, school, media, and business throughout the country.

Bahasa Indonesia is taught as prior language in schools and universities, and it is the language of instruction in most formal education settings. The government has established a national curriculum that emphasizes the teaching of Indonesian and encourages the usage at the institution classes. At the same time, the Indonesian government recognizes and supports the use of regional languages as official languages in their respective regions. For example, Javanese is known as people's language in Central Java and Yogyakarta, and Sundanese is known as people's language in West Java. These regional languages are used in local government, education, and media in their respective regions. The Indonesian government has also promoted the use of local languages in cultural preservation and tourism. For example, Balinese is used extensively in cultural performances, and regional languages are used in traditional ceremonies and festivals. Overall, Indonesia's language policy seeks to balance the promotion of national unity with the recognition and preservation of the country's linguistic

diversity. The policy acknowledges the significance of Indonesian as the language of the state, while simultaneously encouraging the usage of regional and local languages in their respective regions.

Indonesia is a country with a diverse population, consisting of hundreds of ethnic groups and languages. In order to promote unity and national identity, the Indonesian government has implemented a language policy that encourages the implementation of Indonesian Bahasa as the language of state. The implementation of this policy has been successful in promoting national unity and facilitating interaction across multiple cultural communities. Bahasa Indonesia is now widely used in schools, government institutions, and media outlets across the country.

Apart from Bahasa Indonesia, according to this Perpres, To facilitate learning, local dialects can be utilized as the tool of teaching in primary schools, or other similar institutions during first and second year of study to enhance the learning process (Sunismi, 2022). In order to keep and preserve the regional or traditional language, the regional governments have the authority to supervise and control the policies that have been made by the president based on their respective regions. For example; the school in the city of Surabaya which posits in Eastern of Java island and mostly the population are Javanese ethnic and their traditional language is Javanese. So, the Javanese language is taught in the elementary school or Other similar institutions in the primary and second grades of education level. It becomes the curriculum and support the learning and teaching activity inside the class. As well as other areas in Indonesia such in Bali people with Balinese language and Sunda people with Sundanese language.

Furthermore, foreign dialect might be utilized as the teaching medium to help students improve their foreign dialect abilities. The government has developed policies to encourage the use of Indonesian or Bahasa but it also acknowledges the value of foreign languages in today's globalized world. Many countries adopt language education plans to teach additional languages. Most nations, including Indonesia, introduce other languages into their educational curricula. English holds a significant place since it is the most important language for wider communication. The foreign language policy in Indonesia aims to provide its citizens with opportunities to learn and master foreign languages, particularly English, as it is widely used in international communication and business. English is presented as an obligatory course of study in school, and there are also private language institutions that offer courses for various other languages. At present, the English use at the higher level education is needed and by this

condition most of Indonesian people has considered as multilingual people with multicultural resources.

CHAPTER II

METHODOLOGY

This chapter presents research design, research participant, instrument of the study, and technique of the data analysis.

2.1. Research design

The researcher will employ qualitative research. Especially a descriptive survey research design was chosen to investigate the sociolinguistic analysis of multilingualism in Indonesian context. In order to meet aims and objectives of this research, a qualitative research will be used as the method. The main feature of qualitative research is that it provides a complete, detailed description of topic and discover the underlying motives and desires. In order to gather the data, a questionnaire and interview will be implemented between different people. More precisely 20 participants chosen among the users of application for the survey and sent them questionnaire. Population of the study were aware of the aim and content of questionnaire beforehand. After collection of relevant data for study, it will be evaluated. Participants' responses will be analyzed and investigated carefully. According to the outcomes of the questionnaire the result part of the dissertation will be prepared. The subject of the research will be Indonesian polyglots from various ethnicity in Indonesia. For the research, firstly, a questionnaire will be prepared regarding factors motivated multilingualism. Then, a number of participants will be selected and some questions will be sent to them. The questions will cover the participants' opinions about what are the languages they speak, why and how they speak and use those languages based on participants' experiences.

2.2. Participants

The participants of this study were twenty native Indonesian, nine females and eleven males from several different ethnicities, provinces and regions across Indonesia including four big islands such Java Island, Bali island, Kalimantan or Borneo and Sumatra Island. There are several Ethnics or Suku in Indonesia that we managed to retrieve the data for this research such; Jawa, Osing, Sunda, Betawi, Bali, Minang and Banjar. The participants for the online questionnaire consisted of twenty participants and they are from various profession backgrounds such; Housewife, student, teacher, engineer, geologist, tour leader, entrepreneur, and palm oil businessman. The participants' ages range from 18 to 38 years old, and they able

to speak three or more languages. The interview had two participants: one female and one male. The interviews are performed face-to-face and take around 20 minutes each. The interviewees were chosen because they have practiced and experienced multilingualism both in Indonesia and in Baku, Azerbaijan. Moreover, I had the opportunity to interview the Indonesian Ambassador in Baku. The researcher's goal in the interview is to learn more about the participants' experiences and opinions on multilingualism in Indonesian context.

2.3. Instruments

A questionnaire adapted from R. Simanjuntak and B. Taylor (2013), as well as a semi-structured interview, will be used to gather data. The questionnaire consists of 42 items and has been divided into 6 parts. The very first one deals with personal background. The second part deals with the educational background. The third part deals with the information of dialect or language, which participants know. The fourth part deals with the language use based on situation and people. The fifth part deals with attitudes towards language. The last part deals with other question related to technology.

2.4. Data Collection

The researcher used the questionnaire adapted from R. Simanjuntak and B. Taylor (2013) and a semi structured interview to find out the sociolinguistic factors of multilingualism in Indonesian context. The first one deals with personal background. The second part deals with the educational background. The third part deals with the information of dialect/language which participants know. The fourth part deals with the language use based on situation and people. The fifth part deals with attitudes towards language. The last part deals with other question support. Here, the steps of data collection.

1.   To acquire the information, the competent and approved native Indonesian volunteers were recruited to complete the questionnaire.

2.   The questionnaire was distributed online using Google Forms. The person conducting the study will perform an interview that was semi-structured via online video conference to obtain more specific information. The interview will consist of five key questions. The researcher would design the questions depending on the replies of the participants. The questions involve and focus on the variables that drive multilingualism in the Indonesian setting. The selection criteria for interview participants are based on how long they have been practicing and experiencing multilingualism in Indonesia.

3.   The researcher performed the interview by giving questions, conducting discussion, and recording the audio. The person conducting the investigation used a web-based Google File to efficiently preserve the resource data which later be examined as data of research. The interview participants' names will be changed to P1 and P2.

4.   The researcher assessed the summary and conclusion Utilizing online information through an online Google Form survey and interview conference. The outcome were expected to provide clear answers regarding the two main problems outlined in the research question section.

2.5. Data Analysis

There are three major processes in evaluating data from this study. Ary (2010) stated that the assessment consists of three phases: familiarization and organization, codification and reduction, and interpreting and organizing. The three phases of analysis are explained in detail below.

In the first step, the researcher starts the process by distributing online Google Form questionnaire to the chosen research participants. The researcher then organized the essential data to focus on the study's problems.

The second phase involves coding and reducing. It is data selection, with an emphasis on data simplification from a holistic perspective. The useless data will be deleted, while the vital data will be collected and sorted more specifically. Strauss and Corbin (1990), as referenced in Cohen (2011), describe coding as the process of dividing text data segments into smaller chunks. The researcher sorts and organizes the data from the online questionnaire Google Form and session of interview, categorizing it based on the questions and answers provided by the participants.

The last phase is interpretation and representation. The researcher interprets and analyzes the findings using the researcher's knowledge and expert theories, then provides the data results after examining the instruments, and lastly delivers the research's outcomes.

CHAPTER III

FINDING AND DISCUSSION

In this chapter, the researcher presents the findings of the research and the discussion of the research.

3.1. Research findings

In order to answer the research questions above, this section showed the detailed of the findings from the process of collecting data. The researcher used questionnaire as the instrument of the collecting data. The online questionnaire was adapted from R. Simanjuntak and B.Taylor (2013) and Interview with semi-structured questions. The survey questionnaire contains 42 units and has been further split into 6 segments. First deals with personal background. Second part deals with the educational background. Third part deals with the information of dialect/language which participants know. The fourth part deals with the language use based on situation and people. The fifth part deals with attitudes towards language. The last part deals with other question related to technology. The researcher uses qualitative descriptive technique to analyze the data. There are 42 questions asked to the participants and it is divided into six parts.

3.1.1. Personal background

A. Views of the personal Background.

In this phase, the researcher will explore the perspective of personal background of the research participants in Indonesian context, especially about the gender, age, occupation, and especially ethnicity.

Table 3. 1 Age and gender percentage

MALE	FEMALE	AGE
55%	45%	18-38

From the above table we can see that the number of research participants, both men and women, is almost similar. It is expected to get more accurate, fair and precise results. When you look around, you may notice that males and females are generally represented in a variety of ways. Everything from how people dress to how they wear their hair sends a statement about their relationship to the social construct of gender, or how a person identifies themselves in

relation to the categories of man and woman. Gender is so intertwined with how we express ourselves that it can even influence the language we use on a daily basis.

The relationship between language and gender has been a topic of interest for many years. Language serves as both an accurate representation and a medium of interaction of the society in which it is used. Gender plays an important role in shaping language, and vice versa. The way we use language can reinforce gender stereotypes and expectations. For example, women are often expected to use politer and indirect language, while men are encouraged to be assertive and direct.

Based on the table 3.1 we are able to know the range of the age of Indonesian research participant deliberately in active period and productive ages of using language. The productive age period, which is typically between the ages of 18 and 60, is a crucial time for language use. During this period, individuals are expected to be productive members of society and effective communication is essential for success in both personal and professional settings. Therefore, it is important to recognize the impact that language use can have on an individual's productivity during this period.

The productive language use can affect an individual's ability to communicate effectively with others, express their ideas clearly, and understand complex information. Poor language skills can lead to misunderstandings, miscommunications, and even conflict in personal relationships or at work. On the other hand, strong language skills can enhance an individual's productivity by allowing them to effectively convey their thoughts and ideas. It can be concluded that, it is clear that language use plays a significant role in an individual's productivity during the productive age period.

Table 3. 2 The occupation of research participants

No.	Occupation
1.	Student
2.	Teacher
3.	Engineer
4.	Geologist
5.	Tour leader
6.	Palm oil business
7.	Housewife
8.	Lawyer

From the following table 3.2, we can see the various kinds of professions carried out by research participants which of course also affect their language skills, especially for mastering three or more languages on the basis of their needs in communicating and this data can also be evidence that sometimes professions can affect language skills of somebody. Because language skill is an essential aspect of any profession. It plays a crucial role in communication, which is the foundation of any successful career. In today's globalized world, language skills have become even more important as businesses and industries are expanding beyond borders. Professionals who possess strong language skills have a significant advantage over their peers. They can communicate effectively with clients, colleagues, and stakeholders from different cultural backgrounds. This not only enhances their professional image but also helps them build strong relationships with others.

Table 3. 3 The ethnics of research participants

No.	Ethnics	Percentage
1.	Jawa (Javanese)	45%
2.	Osing (Osingnese)	5%
3.	Sunda (Sundanese)	10%
4.	Betawi (Betawinese)	15%
5.	Bali (Balinese)	5%
6.	Minang (Minangnese)	5%
7.	Banjar (Banjarnese)	5%

Take a look at the table 3.3, we have numerous ethnics or suku in Indonesia taken as sample here. Ethnicity and language are two interconnected aspects of human identity that play a significant role in shaping our social interactions and cultural practices. Ethnicity means the shared folk heritage, ancestry, and traditions of a group of group, while language is the primary means of communication that enables individuals to express their thoughts, emotions, and ideas. Ethnicity can influence language use as it often determines which languages are spoken within a community. For example, members of an ethnic group may speak their native language at home or in informal settings while using the dominant language of the country they reside in for formal communication. Language can also play a role in shaping ethnic identity as it serves as a marker of belonging to a particular community. The relationship between ethnicity and language is complex and dynamic. While ethnicity can shape language use, linguistic diversity can also enrich cultural traditions and foster intercultural understanding.

The location of Javanese ethnic mainly based in Java island covers the area of East Java and Central Java. The Osing mainly based in the Banyuwangi region which is located in the border between Java and Bali island. The Sunda ethnic inhabit the areas of West Java. Betawi ethnic mainly based in DKI Jakarta which is West Java. Minang ethnics are in West Sumatra as one of the provinces located along the coast of the island of Sumatra. The Bali people originates from Bali island which is famous as Pulau Dewata or Island of God. The Banjar ethnic or commonly called Urang Banjar, originates from the South Kalimantan region. Some of them are also in Central Kalimantan and some in East Kalimantan or Borneo Island.

1. Java People

Based on official statistical data published by the Indonesian government in 2010. The Javanese are actually the group of people known as Wong Jowo. This race has the biggest population of around 95 million people. This figure is 40.22 percent of the total population of Indonesia. The Javanese population mostly lives in the areas of Central Java, East Java and DI Yogyakarta which is in Java island. So it is not surprising that the data here also show the biggest percentage which is 45%. The Javanese people are an ethnic group native to the island of Java in Indonesia. They are known for their rich cultural heritage, which includes traditional music, dance, and art forms. The Javanese language is the native language they use also widely spoken throughout the country. The Javanese people have a long history dating back to the 8th century when Hinduism was introduced to the island. Over time, Islam became the dominant religion and has had a significant influence on Javanese culture. One of the most notable aspects of Javanese culture is its emphasis on harmony and balance. This is reflected in their traditional dance forms such as Gamelan music and Wayang puppetry, which often depict stories of good versus evil. Despite modernization and globalization, many Javanese people still hold onto their traditional values and customs. Family and community are highly valued, and respect for elders is deeply ingrained in their society. Overall, the Javanese people are a proud and resilient group with a unique cultural identity that continues to thrive today.

2. Osing People

From the data we have 5% of the Osing people and they are an ethnic group that inhabits the eastern part of Java, Indonesia. They speak Osing language and they have a rich culture and traditions that have been passed down from generation to generation. The Osing people are known for their unique music and dance performances, which reflect their way of life and beliefs. Their traditional music is called Gandrung, which is accompanied by a dance

performance. It is believed that this music was created to honor the goddess of fertility and prosperity, Dewi Sri. The Osing people also have a strong belief in animism, where they believe that everything in nature has a spirit. The Osing people are also known for their traditional clothing, which includes colorful batik fabrics and headpieces made from woven bamboo strips. They also have unique rituals such as the Rebo Wekasan ceremony where they give offerings to their ancestors. Despite modernization and globalization, the Osing people continue to preserve their culture and traditions. Their way of life serves as an inspiration for many who seek to maintain their cultural identity amidst changing times.

3. Sunda People

The second ethnic with the most population in Indonesia is held by the Sundanese with a total population around 36 million people and based on the data we have collected; we have 5% Sundanese people to be examined. The Sunda people are an ethnic group that inhabits the western part of Java and Banten, Indonesia. They are known for their rich cultural heritage, which is reflected in their traditional music, dance, and art. The Sundanese language is their native language and also unique and distinct from other languages spoken in Indonesia. The Sunda people have a long history dating back to the 7th century when they were ruled by the Tarumanagara Kingdom. Over time, they were influenced by Hinduism and Buddhism before converting to Islam in the 16th century. One of the most notable aspects of Sundanese culture is their traditional music called Gamelan Degung. This type of music features a combination of percussion instruments such as gongs, xylophones, and drums. It is often played during important ceremonies and events. In addition to music, Sundanese dance is also popular among locals and tourists alike. The Jaipongan dance is one example that showcases graceful movements accompanied by upbeat music.

4. Betawi People

Betawi people, also known as Orang Betawi, are the native inhabitants of Jakarta, Indonesia. According to the data we have 15% of Betawi people to be examined. Their language is Betawi and they have a unique culture that is a blend of various ethnicities such as Javanese, Chinese and Arab. The Betawi language is a mix of Malay and Javanese languages with some Arabic and Chinese words. The Betawi people are known for their traditional arts such as Ondel-ondel (giant puppet), Lenong (traditional theatre), Gambang Kromong (music ensemble) and Tanjidor (brass band). Their cuisine is also famous for its rich flavors and spices such as Nasi Uduk, Soto Betawi and Kerak Telor. Despite being the original inhabitants of Jakarta, the

Betawi people face challenges in preserving their culture due to rapid urbanization and modernization. Many younger generations have assimilated into modern Indonesian culture while some still strive to keep their traditions alive.

5. Bali People

According to the table 3.3. there are 5% of Balinese we have observed. Bali, an Indonesian island located between Java and Lombok, is known for its stunning beaches, lush landscapes, and unique culture. The geography of Bali has played a significant role in shaping the lives of its people. The Balinese people are predominantly Hindu, and their religious beliefs play a significant role in shaping their way of life. They believe that everything is connected and that harmony between humans, nature, and the gods is essential for a balanced life. This belief system is evident in the way they interact with each other and the environment. The Balinese people have a strong sense of community; they work together to achieve common goals. They celebrate festivals and ceremonies together as a community, which strengthens their bonds. Their art forms such as dance, music, painting reflect their creativity and love for beauty. Bali language, also known as Balinese, is a member of Austronesian dialect group that is utilized throughout approximately 3.3 million citizens in Bali, Indonesia. It is a complex language with a unique writing system that uses both alphabetic and syllabic characters. The Balinese language has been influenced by Sanskrit, Javanese, and Dutch languages over the years. It is known for its rich vocabulary and intricate grammar rules that make it challenging to learn for non-native speakers. Despite being a minority language in Indonesia, Bali language plays an essential role in preserving the cultural identity of the Balinese people. It is used in traditional ceremonies such as weddings, funerals, and religious rituals.

6. Minang People

The Minang people, are an ethnic group native to the western coast of Sumatra, Indonesia. They are known for their unique matrilineal culture and strong adherence to Islam. According to our data we have 5% of Minang people. The Minangkabau society is organized around clans called "suku," which are headed by women. Inheritance and property rights are passed down through the female line, and women hold a significant role in decision-making processes. The Minang people have a rich cultural heritage that includes traditional dances, music, and cuisine. One of their most famous dishes is "rendang," a slow-cooked beef dish with spices that has been recognized as one of the world's best foods. Despite being a minority group in Indonesia, the Minang people have made significant contributions to Indonesian politics and

culture. Many prominent figures in Indonesian history have been of Minang descent, including former presidents Mohammad Hatta and Susilo Bambang Yudhoyono. Overall, the Minang people's unique culture and traditions make them an important part of Indonesia's diverse cultural landscape.

7. Banjar

The 5% of the data that we have collected is Banjar people. The Banjar people, also known as the Dayak Banjar, are an indigenous group found in the Indonesian province of South Kalimantan. They are known for their unique culture and language, which is distinct from other languages spoken in Indonesia. The Banjar language is a Malayo-Polynesian language called Banjar language and its roots in Old Malay. It has evolved over time to include words and phrases from Arabic, Sanskrit, and Javanese. The language is written using the Latin alphabet and has a rich literary tradition with works dating back to the 16th century. The Banjar people have a strong sense of community and are known for their hospitality towards visitors. They have a rich cultural heritage that includes traditional dances, music, and crafts such as weaving and woodcarving. Despite facing challenges such as modernization and globalization, the Banjar people continue to preserve their language and culture through education programs and cultural events. Their unique identity serves as a reminder of the diversity of Indonesia's cultural landscape.

Based on the data we have collected, the researcher can conclude that the ethnic groups we are studying, such as Java, Sunda, Betawi, Osing, Bali, Minang and Banjar, they have their own language and use it in their respective areas. Moreover, the languages they have, is a local language that is different from one another. If I myself as a Javanese, and meet Banjar people then hear them speak their local language, I will not be able to understand that language, it is so unique and different. Likewise, with other regional languages, they have their own unique and different characteristics. Not merely that, they are also really love and proud of their ethnic identity and their traditions. They make it as part of themselves. The dance, clothes, cuisines, especially the local or traditional language they have, represent their own identities to Indonesia's motherland.

3.1.2. Educational background

B. Roles of educational background.

In this section the researcher will discuss about the roles of educational background of the research participants in Indonesian context, especially about the level of education and their locations in various regions in Indonesia.

On this occasion, the research participants came from various educational backgrounds: elementary, junior high, senior high school, or university. Many of them also completed their education in a different area from their origin. especially at the university level, many of them leave their hometowns and study in big cities in Indonesia like Jakarta, Surabaya, Bandung, Medan, etc. The language used in school for teaching and learning is referred to as the medium of instruction. It is an important part of education since it impacts how well students absorb and express concepts. The language of medium instruction in Indonesia is Bahasa Indonesia, which also became the national or official language of Indonesia. According to the latest Presidential Regulation (Perpres) Number 63 of 2019 concerning the Use of Indonesian, which was signed by President Joko Widodo (Jokowi) on September 30 2019, it is stated that Indonesian must be utilized as the language of teaching in national education at all levels.

"Indonesian must be used as the language of instruction in Indonesian language subjects, religious education, and subjects related to citizenship education in foreign educational institutions or special education units"
Article 24 paragraph (2) of this Presidential Decree.

Indonesia is a country with a diverse population, consisting of hundreds of ethnic groups and languages. In order to promote unity and national identity, the Indonesian government has implemented a language policy that focuses on Indonesian Bahasa as the language of the state. The implementation of this policy has been successful in promoting national unity and facilitating communication between different ethnic groups. Bahasa Indonesia is now widely used in schools, government institutions, and media outlets across the country. Therefore, no matter where we come from or what ethnicity we belong to, we can learn and understand Bahasa Indonesia. At the same time, we utilize Indonesian in our everyday lives, and it has evolved into a kind of united communication in our beloved country of Indonesia.

Apart from Bahasa Indonesia, according to this Perpres, Local languages may become utilized as teaching media in primary schools or other equivalent institutions in both first and second grades to facilitate studying. In order to keep and preserve the regional or traditional

language, the regional governments have the authority to supervise and control the policies that have been made by the president based on their respective regions. For example; the school in the city of Surabaya which posits in East side of Java island and mostly the population are Javanese ethnic and their traditional language is Javanese. So, the Javanese language is taught in the first grade or other similar settings during the first and second year educational level. It becomes the curriculum and support the learning and teaching activity inside the class. As well as other areas in Indonesia such in Bali people with Balinese language and Sunda people with Sundanese language.

Additionally, foreign dialects can be employed as a tool for teaching to help children improve their foreign language abilities. The government has implemented policies highlights Indonesian Bahasa as the language of the state, but also recognizes the importance of foreign languages in today's globalized world. Numerous nations adopt language-learning strategies to teach extra tongues. Most nations, including Indonesia, incorporate other languages into their educational curricula. English holds a significant place since it is the most essential tongue for broader connection. The foreign language policy in Indonesia aims to provide its citizens with opportunities to learn and master foreign languages, particularly English, as it is widely used in international communication and business. English is presented as a required course in school, and there are also private language institutions that offer courses for various other languages. At present, the use of English at the higher education level is needed and by this condition most of Indonesian people has considered as multilingual people with multicultural resources.

3.1.3. Information about the languages/dialects

C. The official language, traditional language, and foreign language.

In this section the researcher will discuss about the languages or dialects of the research participants in Indonesian context, especially about the language level and their mastery in various regions in Indonesia regarding their first language, second language, and third language.

The First Language

The first language means to the primary language which an individual acquires during younger years. It is the foundation of communication and performs a vital function in forming a person's identity, culture, and social interactions. The acquisition of first language is a natural process that occurs through exposure to linguistic input from parents, caregivers, and the environment. The importance of first language cannot be overstated as it provides a basis for cognitive development and academic success. Children who have strong first language skills

are more likely to excel in school and have better outcomes later in life. Additionally, first language is closely tied to cultural identity, allowing individuals to connect with their heritage and community.

Table 3. 4 The first language

From the table 3.4 we can see that the first language of research participant in Indonesian context are 60% Bahasa Indonesia and 40% traditional languages such Javanese, Sundanese, Balinese, and many others. It can be said that majority of Indonesian people learn considered Bahasa Indonesia as their first language and followed by traditional languages after.

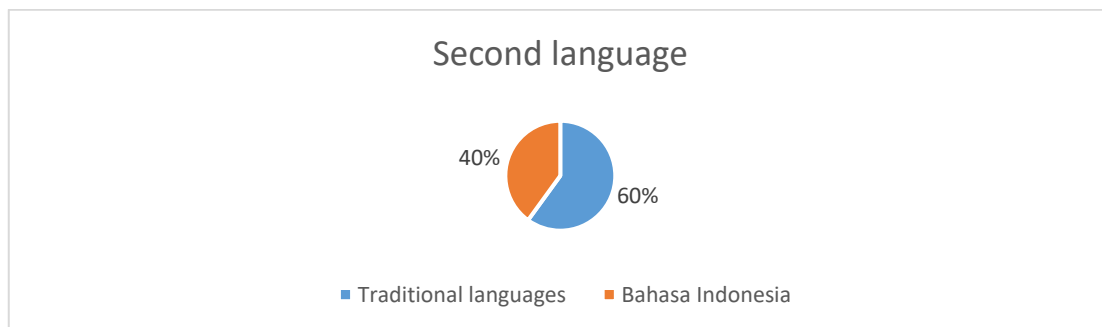*Table 3. 5 First language level of fluency*
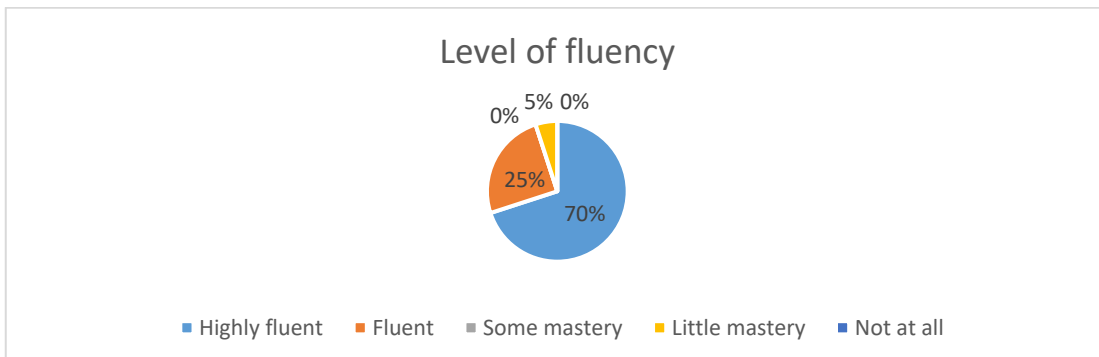
According to the table 3.5 we are able to know the level of fluency from the research participants. Most of the 70% data showed that they are highly fluent in their first language and the 25% considered themselves as fluent. Only 5% considered themselves in little mastery level. This can be an indicator that mostly the research participants are highly fluent in their first language. Although we still find very few of them which is in the level of little mastery. This condition can happen because many factors and mainly the socio linguistic factor start from intercultural marriage or the parents who are not teaching traditional language to their children or because they live in different part of region in Indonesia which speak differently.
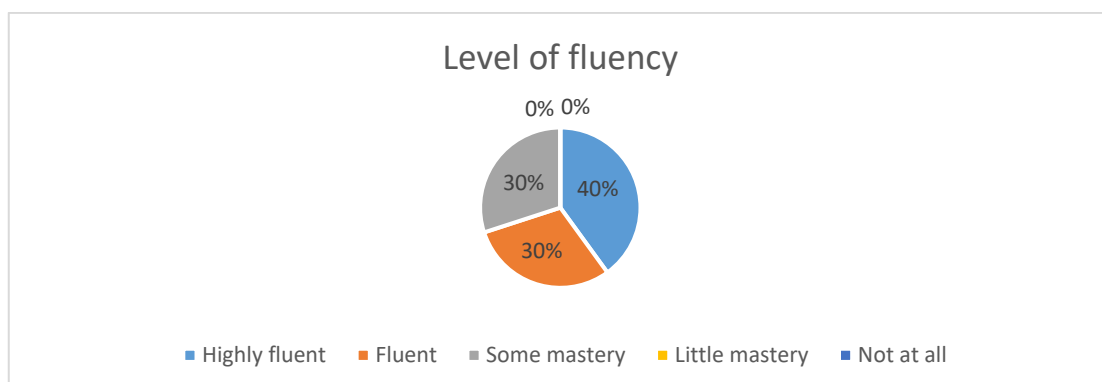
The Second Language

The second language refers to the acquisition of a new language after the first language has been learned. It is a process that requires time, effort, and dedication. Learning a second language can be challenging, but it also offers numerous benefits. One of the most significant advantages of learning a second language is that it opens up new opportunities for communication and interaction with people from different cultures. It also enhances cognitive abilities such as memory, problem-solving skills, and creativity. In today's globalized society, being able to speak a second language is extremely useful. Learning a new language opens up opportunities for personal and professional growth, as well as cultural understanding. However, the process of acquiring a second language can be challenging and requires dedication and perseverance. One of the main benefits of learning a second language is the ability to communicate with people from different cultures. This not only enhances one's interpersonal skills but also promotes tolerance and respect for diversity.

Table 3. 6 The second language

Second language

40% 60%

■ Traditional languages ■ Bahasa Indonesia

From the table 3.6 we can see that the second language of research participant in Indonesian context are 60% Traditional languages such Java, Sunda, Bali, Minang and many others. And 40% Bahasa Indonesia. It can be said that majority of Indonesian people considered Traditional languages as their second language and followed after Bahasa Indonesia.

Table 3. 7 Second language level of fluency

Level of fluency

0% 0%

30% 40%

30%

■ Highly fluent ■ Fluent ■ Some mastery ■ Little mastery ■ Not at all

According to the table 3.7 we are able to know the level of fluency from the research participants in their second language. Most of the 40% data showed that they are highly fluent and the 30% considered themselves as fluent and 30% some mastery level. There is none of research participants who considered them at the little mastery moreover not at all level. This can be an indicator that mostly the research participants are highly fluent in their second language. This condition can happen because many factors and mainly the socio linguistic factor start from the parents or their attitudes and interest to learn the second language or preserving their language culture and traditions and many others.

The Third Language

The next is the third language and it refers to the language that is spoken between two individuals who do not share a common native language or foreign languages. It is a means of communication that allows people from different cultures and backgrounds or even abroad to connect and understand each other. The concept of the third language has become increasingly important in today's globalized world, where cross-cultural communication is essential. It is often used in international education, business, diplomacy, and tourism. Learning a third language can be challenging, but it can also be rewarding. It allows individuals to broaden their horizons and gain a deeper understanding of different cultures. Moreover, it helps to break down barriers and promote understanding between people from different backgrounds and nationality. The third language refers to the bridge that connects people from different cultures, nationality and backgrounds. It is an essential tool for effective communication in today's globalized world. By learning a third language, we can foster greater understanding and cooperation among nations.
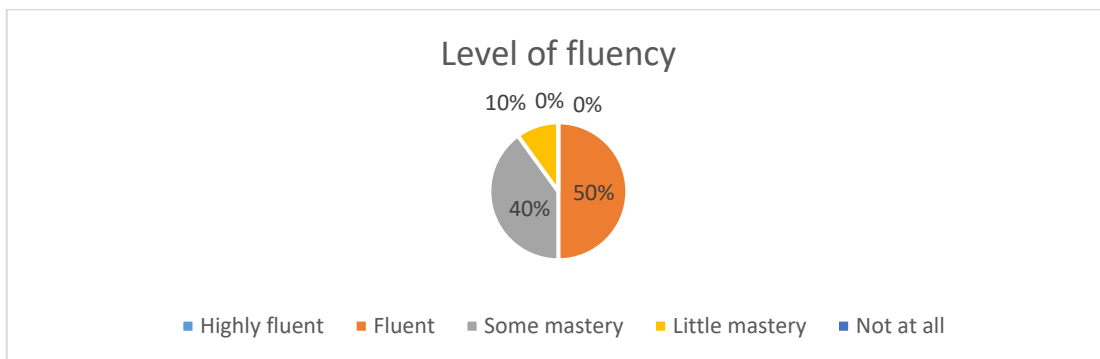
Table 3. 8 The third language
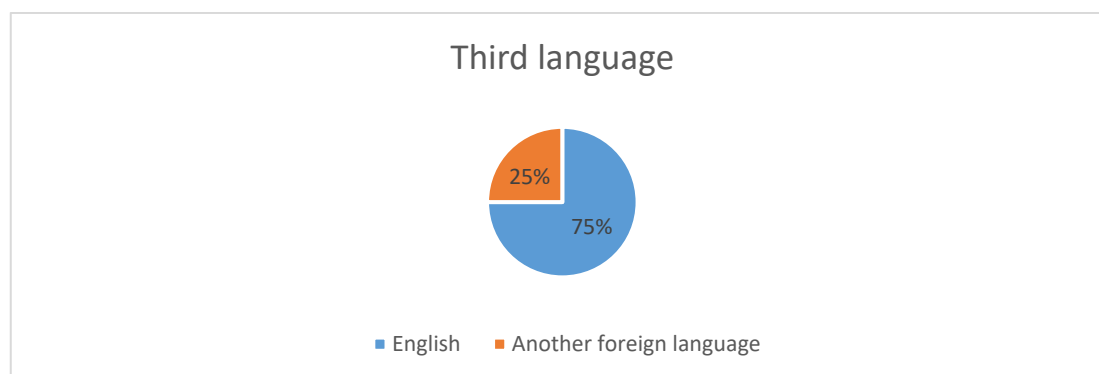
From the table 3.8 we can see that the third language of research participant in Indonesian context are 75% English language and 25% other foreign languages such; Arabic,

Mandarin, Korean, even Dutch and Japanese. It can be said that majority of Indonesian people considered English as their third language and followed after other foreign languages. English is unquestionably the most-known language in any nation. It is the world's most frequently spoken language, with approximately 1.5 billion speakers globally. English has become a worldwide universal language used to communicate with individuals from other countries or cultures. The popularity of English can be attributed to its widespread use in business, education, and entertainment industries. It is also the official language of many countries, including the United States, Canada, Australia, and New Zealand. English's fame can be attributed to its versatility and adaptability across various fields such as science, technology, politics and arts. Its global reach makes it an essential tool for communication in today's interconnected world.

Table 3. 9 Third language level of fluency

According to the table 3.9 we are able to know the level of fluency from the research participants in their third language. Most of the 50% data showed that they are fluent and the 40% considered themselves at some mastery level. The 10% of the participant considered them at the little mastery level. This can be an indicator that mostly the research participants are fluent in their third language. This condition can happen because many factors, start from the education system or their attitudes and interest to learn the foreign language or following the development of globalization and many more.

3.1.4.   The language use

D. The language use in Indonesian context

In this section the researcher will discuss about the languages or dialects of the research participants use in Indonesian context with people and situations. The research participants are allowed to give more than two languages as their answer.

In this opportunity, the researcher will analyze the data that has been collected regarding the language use of the research participants in several conditions and situations. The researcher finds out that at least they use two or three languages in their daily life to meet their needs adjusting for their situations or conditions. And I will also divide it into four categories; first is using Bahasa Indonesia, second is using Traditional languages, third is using Both Bahasa and traditional languages at the same time, last is using foreign language which is English language.

Table 3. 10 The language use in Indonesian context

No	Language use	Bahasa Indonesia	Traditional languages	Both languages	English language
1.	**With family members**	30%	40%	30%	-
2.	**With friends**	15%	5%	60%	20%
3.	**With neighbors**	30%	30%	35%	5%
4.	**In your house**	20%	30%	45%	5%
5.	**At workplace**	70%	-	20%	10%
6.	**At the market**	45%	15%	40%	-
7.	**In Elementary**	40%	20%	30%	10%
8.	**In middle school**	30%	10%	45%	15%
9.	**In high school**	35%	5%	45%	15%
10.	**In university**	25%	-	30%	45%
11.	**In social media**	15%	-	25%	60%

As you can see in the table 3.10, the traditional language has the biggest percentage for the language use with the family members which is 40%. So the family members in Indonesian context most of them they prefer to use traditional language for family communication in their daily needs. The rest of the results showed about 30% who use Bahasa Indonesia only and combination of both Bahasa Indonesia and traditional languages. It can be concluded that the use of Bahasa Indonesia and mixed languages are proven in this daily conversation with family members.

The next we have the analysis of language use with friends, the data showed that 15% of the research participants use Bahasa Indonesia in their communication and 5% use traditional languages. But we found that 60% of research participants prefer to use both Bahasa Indonesia and traditional languages for their communication with friends. It makes it the biggest

percentage and this is an indication that most of the research participants in the Indonesian context choose to use a combination of languages to meet their communication needs with friends although we find that 20% of the research participant use English language.

The upcoming, in the third row, we have the analysis of language use with neighbors in Indonesian context. We found that 30% of the research participants choose to use Bahasa Indonesia and 30% traditional languages for their communication language with neighbors. Then continue with 35% of the participants choose mixed language for both Bahasa Indonesia and traditional languages and only 5% of the participants choose English language. So the majority of the participants prefer to use combination languages of Bahasa Indonesia and traditional languages with their neighbors.

The fourth row contains an analysis of language use at home in Indonesian context. We discovered that 20% of research participants utilize Bahasa Indonesia and 30% use Traditional languages as their primary communication language at home. Then, 45% of participants chose mixed language for both Bahasa Indonesia and traditional languages, while only 5% choose English language. As a result, the majority of participants choose to utilize a blend of Bahasa Indonesia and indigenous languages at home.

The fifth row contains an analysis of language use at workplace in Indonesian context. We discovered that 70% of research participants utilize Bahasa Indonesia. Then, 20% of participants chose mixed language for both Bahasa Indonesia and traditional languages, while 10% of the participant use English language and none of the participants use traditional language at workplace. As a result, the majority of participants choose to utilize Bahasa Indonesia as their language use at workplace.

The sixth row examines language use at market in Indonesian context. We determined that 45% of research participants use Bahasa Indonesia as their major communication language at market, while 15% use Traditional languages. Then, for both Bahasa Indonesia and traditional languages, 40% of participants chose mixed language, while none of them chose English language. As a result, the majority of participants choose to communicate in Bahasa Indonesia and at market.

The seventh row investigates language use at elementary school in Indonesian context. We discovered that 40% of research participants utilize Bahasa Indonesia as their primary language of communication at elementary school, whereas 20% use Traditional languages. Then, 30% of participants chose mixed language for both Bahasa Indonesia and traditional languages, while 10% chose English language. As a result, the majority of market participants

choose to interact in Bahasa Indonesia. It is also because of the implemented language policy in Indonesia which requires the use of Bahasa Indonesia.

The eight row looks into language use in middle school in Indonesian context. In middle school, 30% of research participants use Bahasa Indonesia as their major language of communication, whereas 10% use Traditional languages. Then, 45% of participants selected a mixed language that included both Bahasa Indonesia and traditional languages, while 15% selected English. As a result, the vast majority of community participants choose to communicate in mixed language both Bahasa Indonesia and traditional languages. It is also due to Indonesia's language policy, which demands the usage of Bahasa Indonesia and one foreign language as the instructional medium which is English, so the use of English here is improving and become the starting point of learning foreign language inside the curriculum.

The ninth row investigates language use in high school in Indonesia. In high school, 35% of research participants communicate mostly in Bahasa Indonesia, while 5% communicate primarily in Traditional languages. Then, 45% chose a mixed language, which contained both Bahasa Indonesia and traditional languages, while 15% chose English. As a result, the vast majority of community members prefer to converse in a combination of Bahasa Indonesia and local languages. It is also due to Indonesia's language policy again, which requires the use of Bahasa Indonesia and one foreign language as the instructional medium, which is English, that the use of English in the curriculum is improving and becoming main requirement for learning a foreign language.

The tenth row looks into language use in Indonesian university level. In university level, 25% of research participants mostly interact in Bahasa Indonesia, while none of the participants communicate in Traditional languages. The remaining 30% chose a mixed language that included both Bahasa Indonesia and traditional languages, while the last 45% chose English. As a result, the vast majority of members of the community prefer to communicate in English language. This happens not only because of the language regulation. However, at the university level it is required for the research participants to be able to master a foreign language as an international language and they are also required to be able to answer the challenges of global education, which mandates the use of English foreign language as the instructional medium nowadays.

The last, at the eleventh row, deals with language usage in social media for Indonesian context. In social media, 15% of this study participants interacted primarily in Indonesian, and none of the participants communicated in traditional languages. The remaining 25% chose mixed languages, including both Indonesian and traditional languages, and the final 60% chose

English language. For this reason, the majority of community members prefer to communicate in English. This happens because of globalization and current technological advances. Globalization and technological advancement have had a significant impact on multilingualism. On the one hand, globalization has led to an increase The application of the English to serve as world-wide language. This has resulted in many people globally learning English as a secondary or tertiary tongue which has become essential for communication in international business, economy and politics. However, this trend has also lcaused a reduction in the usage of other tongues, particularly those spoken by smaller communities. On the other hand, technological advancements have made it easier for people to learn new languages through online courses and social apps. This had eliminated the limit of someone to be able to meet and interact with the global world community and see the world closely.

3.1.5. Attitudes towards language

E. Indonesian attitudes towards language

In this part of the study, the study's investigator will go over the attitudes of the research participants towards language. The research participants are free to choose whether strongly agree, agree, somewhat agree, disagree, and strongly disagree for their answers. Here, the researcher will analyze the data that has been collected regarding the attitudes of the research participants towards language in Indonesian context.

Table 3. 11 Indonesian attitudes towards language

No.	Answer	Strongly agree	Agree	Somewhat agree	Disagree	Strongly disagree
1.	It is important to me to master my parent's language.	45%	55%	-	-	-
2.	It is important to me to master my native (local/traditional) language.	60%	25%	15%	-	-
3.	My children should master my first language.	40%	40%	20%	-	-

4.	It is not polite to use my local language around people who do not understand it.	10%	35%	50%	5%	-
5.	It seems old-fashioned to use local languages.	-	10%	10%	35%	45%

As you can see in the table 3.11, number one, the research participants prefer to consider that it is important to master parents' language in Indonesian context. About 55% of the participants agree and the rest of the results showed about 45% strongly agree that mastering parents' language is important for them. It can be concluded that the majority of Indonesian should master the parents' language and use it for conversation with family members especially with their parents. The language spoken by parents may vary and could be Indonesian which is also the official language or various other languages in Indonesia.

The next, number two, In the Indonesian context, research participants believe that mastering the native or local language is significant. Approximately 60% of participants strongly agree, and 25% agree towards this attitude. The remaining findings suggest that approximately only 15% somewhat believe that understanding their local language is vital for them. It may be stated that the majority of Indonesians should master their local or native language and utilize it to communicate with the people related to them. It can be an indication they are also proud of their traditional language and preserve it by learning and using it in their daily activities. To some extend the research participants think that being part of an ethnicity means they also have to master the traditional language they use so they feel more confident and comfortable.

Number three, investigates the language attitudes about mastering the first language of the participants for their children in Indonesian context. We discovered that 40% of research participants are strongly agree and agree that their children should master Bahasa Indonesia as the first language, whereas 20% of them chose somewhat agree. As a result, the majority of market participants choose that their children should master their first language which is Bahasa Indonesia. It is also because of the implemented language policy in Indonesia which requires the use of Bahasa Indonesia in all level of education.

Number four, looks into local or traditional language use in Indonesia. The researcher found out that, 10% of research participants strongly agree that is not polite to use my local

language around people who do not understand it. And 35% agree to this statement, while 50% of the participants somewhat agree that using local language around people who don't understand it is not polite. The remaining 5% chose disagree towards it. As an outcome, a huge number of members of community consider the usage of local language around people who don't understand it is impolite. This happens mainly because they want to respect other people by not using unfamiliar language so they are considered as part of the community. However, the minority of the research participants don't mind it.

The last, number five, it seems old-fashioned to use local languages. The participants 45% voted strongly disagree, 35% disagree and 10% somewhat agree. But, the rest of 10% of the participants agree about it. It can be said that the use of local language in Indonesian context is not old-fashioned or archaic. Moreover, they consider it as part of their identity and cultural wealth. Although still the minority of them considered local language as old fashioned.

Table 3. 12 Indonesian attitudes towards language

No.	Answer	Strongly agree	Agree	Somewhat agree	Disagree	Strongly disagree
6.	If you say you are a member of an ethnic group, you should be able use the language of that group.	20%	40%	35%	5%	-
7.	It is important to me to master the official language of Indonesia.	70%	30%	-	-	-
8.	It is important to me to master English.	40%	60%	-	-	-
9.	In order to understand the increasingly globalizing world, a person must use English.	35%	50%	15%	-	-

10.	It is important to master foreign languages other than English.	5%	70%	25%	-	-

As you can see in the table 3.12, number six, the research participants 40% agree and 20% strongly agree that as a member of an ethnic group, someone needs to be capable of communicating in their native tongue. About 35% of the participants choose to somewhat agree and the rest of the results showed only 5% disagree if they should be able to speak the language of that group as a member of ethnic group. It can be concluded that the majority of Indonesian research participants agree if you claim to be a member of an ethnic group, you should be able to communicate in that group's language. Indeed, language is a crucial part of identity and culture. It allows us to connect with our heritage and understand our history as well as preserving it for future generations.

The next, number seven, it is important to me to master the official language of Indonesia. The result showed that 70% of the research participants strongly agree and 30% agree about it. Even more none of the participants showed different opinion regarding the importance of mastering official language. Mastering the official language of a country is crucial for effective communication and integration into society. It is the key to understanding laws, policies, and regulations that govern a nation. Without proficiency in the official language, individuals may face difficulties in accessing education, healthcare, and employment opportunities. Furthermore, mastering the official language helps individuals to express themselves effectively and confidently. It enables them to participate fully in social activities and engage with people from different backgrounds. In addition, it promotes cultural exchange and fosters mutual respect among diverse communities. Moreover, mastering the official language is essential for national unity and cohesion. It creates a sense of belonging among citizens who share a common language. It also facilitates communication between different regions of a country and promotes national identity.

In number eight, it is important to me to master English. The outcomes revealed that 40% of the participants strongly agree and the rest 60% agree about the importance of English language. There are none of the participants with differing opinions. It is difficult to deny that English is currently the world's major language of contact. It is the state tongue of over 50 nations and is widely utilized by over 1.5 billion people throughout the world. The significance of English in worldwide trade, diplomacy, and education cannot be emphasized. English

proficiency is required in today's world for everyone who want to advance in their education, job or business. It gives access to a wide selection of English-language materials such as books, journals, and websites. Furthermore, it allows people to communicate with others from various cultures, nationalities, and backgrounds from all over the world.

In number nine, to grasp today's increasingly globalized society, one needs to understand English. The findings indicated that 35% of participants strongly agree and the majority of 50% agree on the importance of English language in this globalization era. The rest 15% of the participants choose somewhat agree to this opinion and there is none of them disagree. In today's world, English has become the worldwide language of communication. With globalization on the increase, it is critical for Individuals must have an excellent grasp of English to comprehend and communicate with people from all over the world. Furthermore, because the internet is such an important source of information and communication, the majority of websites are in English. As a result, learning this language is essential for gaining access to information on a variety of issues ranging from technology to politics. It can be concluded that the utilization of English to comprehend the world's growing globalization is needed by Indonesian.

The last, number ten, it is important to master foreign languages other than English. The participants 5% voted strongly agree, 70% agree and 25% somewhat agree. It can be said that it is essential to learn languages other than English. The capacity to communicate in many languages opens up numerous chances for personal and professional development. Learning a new language not only improves one's communication abilities but also broadens one's cultural perspectives. Moreover, in the professional world, knowing multiple languages can give individuals an edge over their competitors. Many businesses operate globally, and being fluent in the language of their clients or partners can lead to better communication and stronger relationships. It helps individuals to broaden their perspectives, connect with people from different cultures, and excel professionally in today's globalized economy.
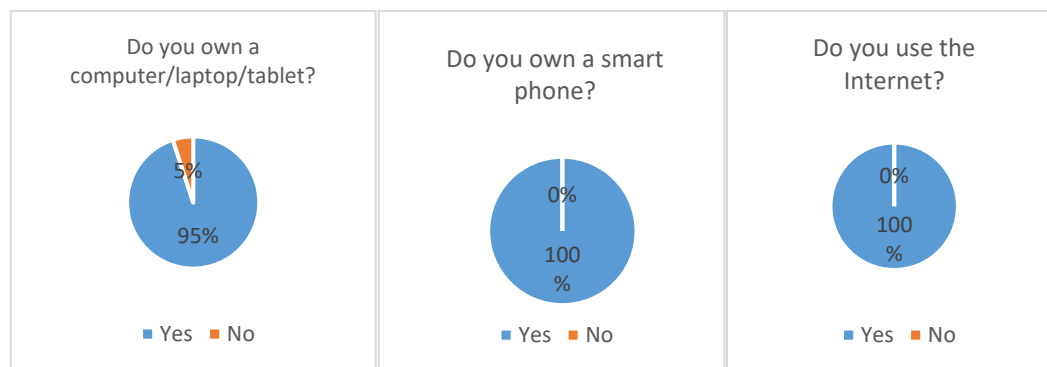
3.1.6. Other details

F. Related questions regarding technology

In this section the researcher will discuss about the other questions which can support or even influence the development of multilingualism of the research participants towards language in Indonesian context. Language and technology have always been intertwined. From the earliest forms of communication, humans have used tools and technology to enhance their ability to communicate with one another. Today, technology has revolutionized the way we use

language in ways that were once unimaginable. One of the most significant ways that technology has impacted language is through the internet. The internet has made it possible for people from all over the world to communicate with each other instantly, breaking down language barriers and creating a global community. Here, the researcher will analyze the data that has been collected from the research participants towards Indonesian context.

Table 3. 13 Related question regarding technology

Do you own a computer/laptop/tablet?	Do you own a smart phone?	Do you use the Internet?
5% / 95%	0% / 100%	0% / 100%
■ Yes ■ No	■ Yes ■ No	■ Yes ■ No

As you can see from the table 3.13, the 95% of the research participants do own computer or laptop. Only 5% of the participants do not own computer or laptop. Furthermore, 100% of the research participants do own smart phone and all of them use the internet. It can be concluded that technology has become an integral part of our daily lives, and it has undoubtedly affected language development. It has provided us with various tools to improve our language skills. For instance, educational apps and online courses can help individuals learn new languages or improve their grammar. Technology also had a significant impact on multilingualism especially in learning foreign language such English. This has allowed individuals to converse with individuals from various cultural backgrounds and countries, fostering a more globalized world. Additionally, social media platforms have enabled people to connect with others who speak different languages, promoting multilingualism. In conclusion, the internet has played a crucial role in promoting multilingualism by providing tools for communication and access to information in multiple languages. As our world becomes increasingly globalized, multilingualism will continue to be an essential skill for individuals seeking success in both personal and professional endeavors.

3.2. Discussion

There are six parts discussed in this topic. The first part is about the view of personal background. The second part deals with the view of educational background. The third part deals with the information of dialect/language which participants know. The fourth part deals with the language use based on situation and people. The fifth topic deals with attitudes towards

language. The last part deals with other question related to technology. This section also contained information related to sources, themes, and where the interview took place. Interviews were carried out using semi structured interviews and via online video call.

The first part is the view of personal background of the research participants in Indonesian context, especially about the gender, age, occupation, and ethnicity. In this research, the researcher analyzed the data using percentage. According to the results of the online questionnaire, the researcher found that the gender of research participant 50% male and 50% female. The age of Indonesian research participant ranges from 18 to 38 years old and it is deliberately in active period and productive ages of using language. The productive age period, which is typically between the ages of 18 and 60, is a crucial time for language use. During this period, individuals are expected to be productive members of society and effective communication is essential for success in both personal and professional settings. The productive language use can affect an individual's ability to communicate effectively with others, express their ideas clearly, and understand complex information. Poor language skills can lead to misunderstandings, miscommunications, and even conflict in personal relationships or at work. On the other hand, strong language skills can enhance an individual's productivity by allowing them to effectively convey their thoughts and ideas.

The researcher also found out various kinds of professions carried out by research participants such student, teacher, engineer, geologist, tour leader, palm oil business, lawyer which of course also affect their language skills, especially for mastering three or more languages on the basis of their needs in communicating and this data can also be evidence that sometimes professions can also affect language skills of somebody.

The researcher selected numerous ethnics or suku in Indonesia taken as sample here. There are seven ethnics from several part in Indonesia that we have examine here such; Jawa (Javanese), Osing (Osingnese), Sunda (Sundanese), Betawi (Betawinese), Bali (Balinese), Minang (Minangnese), and Banjar (Banjarnese). All of them speak differently and they have their own traditional languages used by them. Ethnicity and language are two interconnected aspects of human identity that play a significant role in shaping our social interactions and cultural practices. Ethnicity refers to the shared cultural heritage, ancestry, and traditions of a group of people, while language is the primary means of communication that enables individuals to express their thoughts, emotions, and ideas. Ethnicity can influence language use as it often determines which languages are spoken within a community. For example, members of an ethnic group may speak their native language at home or in informal settings while using the dominant language of the country they reside in for formal communication. Language can

also play a role in shaping ethnic identity as it serves as a marker of belonging to a particular community. The relationship between ethnicity and language is complex and dynamic. While ethnicity can shape language use, linguistic diversity can also enrich cultural traditions and foster intercultural understanding. So with this multicultural which Indonesia has, drives Indonesia into multilingual nations. According to Xiaoming Jian (2022), multilingualism and multiculturalism are interrelated, and via multilingualism, students may be lured into the concept of multiculturalism, beginning with what they already comprehend and building on their language learning experiences. Multiculturalism and multilingualism are important characteristics of the society students live in that they should be aware of. They must also comprehend the world as a whole, and one stage in that process is to share sympathy with diverse cultures, which begins with social interaction. Not merely that, they are also really love and proud of their ethnic identity and their traditions. They make it as part of themselves. The dance, clothes, cuisines, especially the local or traditional language they have, represent their own identities to Indonesia's motherland.

The second part is the role of educational background in Indonesian context. Education is a necessary instrument for personal development and society advancement. The role of educational background cannot be overstated. It is the key to unlocking one's potential and achieving success in life. Therefore, it is crucial for a nation to invest in their education by pursuing quality education from reputable institutions to ensure a solid foundation for their future endeavors. On this occasion, the research participants came from various educational backgrounds: elementary, junior high, senior high school, and university. Many of them also completed their education in a different area from their origin. especially at the university level, many of them leave their hometowns and study in big cities in Indonesia like Jakarta, Surabaya, Bandung, Medan, etc. Indonesia is a country with a diverse population, consisting of hundreds of ethnic groups and languages. In order to promote unity and national identity, the Indonesian government has implemented a language policy that encourages the implementation of Indonesian Bahasa as the language of the state. The implementation of this policy has been successful in promoting national unity and facilitating communication between different ethnic groups. Bahasa Indonesia is now widely used in schools, government institutions, and media outlets across the country. Apart from Bahasa Indonesia, according to presidential regulation or Perpres, Local languages are able to be utilized as the language of teaching in primary schools or other analogous settings during both first and second grades to aid studying. In order to keep and preserve the regional or traditional language, the regional governments have the authority to supervise and control the policies that have been made by the president based on

their respective regions. Not only that, additionally, foreign dialects can be employed as a tool for teaching to help children improve their foreign language abilities. The government has implemented policies to encourages the implementation of Indonesian Bahasa as the language of the state, but also recognizes the importance of foreign languages in today's globalized world. Numerous nations adopt language-learning strategies to teach extra tongues. Most nations, including Indonesia, incorporate other languages into their educational curricula. English holds a significant place since it is the most essential tongue for broader connection. At present, the use of English at the higher education level is needed and by this condition most of Indonesian people has considered as multilingual people with multicultural resources.

The third part is information about the languages/dialects in Indonesian context such the official language, traditional language, and foreign language with the level of fluency. According to the evidence which has been obtained, the researcher found out that the first language of research participant in Indonesian context are 60% Bahasa Indonesia and 40% traditional languages such Javanese, Sundanese, Balinese, and many others. It can be said that majority of Indonesian people considered Bahasa Indonesia as their first language and followed by traditional languages after. And most of the 70% data showed that they are highly fluent in their first language and the 25% considered themselves as fluent. This can be an indicator that mostly the research participants are highly fluent in their first language. The second language of research participant in Indonesian context are 60% Traditional languages such Java, Sunda, Bali, Minang and many others. And 40% Bahasa Indonesia. It can be said that majority of Indonesian people considered Traditional languages as their second language and followed after Bahasa Indonesia. The level of fluency from the research participants in their second language are highly fluent. Because most of the 40% data showed that they are highly fluent and the 30% considered themselves as fluent and 30% some mastery level. There is none of research participants who considered them at the little mastery moreover not at all level. This can be an indicator that mostly the research participants are highly fluent in their second language. The third language of research participant in Indonesian context are 75% English language and 25% other foreign languages such; Arabic, Mandarin, Korean, even Dutch and Japanese. It can be said that majority of Indonesian people considered English as their third language and followed after other foreign languages. The level of fluency from the research participants in their third language are fluent. Because most of the 50% data showed that they are fluent and the 40% considered themselves at some mastery level. The 10% of the participant considered them at the little mastery level. This can be an indicator that mostly the research participants are fluent in their third language.

The fourth part is the language use in Indonesian context with people and situations. There are four categories of language use; first is using Bahasa Indonesia, second is using Traditional languages, third is using Both Bahasa and traditional languages at the same time, last is using foreign language which is English language.

The researcher found out that the traditional language has the biggest percentage for the language use with the family members which is 40%. So the family members in Indonesian context most of them they prefer to use traditional language for family communication in their daily needs. The rest of the results showed about 30% who use Bahasa Indonesia only and combination of both Bahasa Indonesia and traditional languages. The usage of traditional language is somehow advantageous in several ways. It contributes to the preservation of cultural legacy and identity. Traditional language is an important component of the history of a culture and should be carried down from generation to generation. We may keep our cultural origins intact by employing traditional language. Furthermore, traditional language encourages diversity and inclusion. We acknowledge the presence of many cultures and respect their distinct identities when we employ traditional language. This promotes social harmony and generates a sense of unity among individuals from diverse origins.

The result of analysis regarding the language use with friends showed that 60% of research participants prefer to use both Bahasa Indonesia and traditional languages for their communication with friends. This is an indication that most of the research participants in the Indonesian context choose to use a combination of languages to meet their communication needs with friends. Then, we have the analysis of language use with neighbors in Indonesian context. We found that 35% majority of the participants choose mixed language for both Bahasa Indonesia and traditional languages with their neighbors. The language use at home about 45% of participants chose mixed language for both Bahasa Indonesia and traditional languages at home, while only 5% choose English language. As a result, the majority of participants choose to utilize a blend of Bahasa Indonesia and indigenous languages at home. And we discovered that 70% of research participants utilize Bahasa Indonesia at work place. Of course this is also depending on the job or profession they have. I also curious with the language use at market in Indonesian context. the result determined that 45% of research participants use Bahasa Indonesia as their major communication language at market, while 15% use Traditional languages. Here the usage of Bahasa Indonesia is also quite significant.

Now we look into language use in elementary school, middle school, high school and university in Indonesian context. I found out that the use of traditional languages reducing over time and the use of foreign English language is increasing in every level of education. It is also due to

Indonesia's language policy, which demands the usage of Bahasa Indonesia and one foreign language as the instructional medium which is English, so the use of English here is improving and become the starting point of learning foreign language inside the curriculum. Especially at the university level it is required for the research participants to be able to master a foreign language as an international language and they are also required to be able to answer the challenges of global education, this requires the employment of English as foreign dialect for media of instruction nowadays.

In the end, the language use for social media in Indonesian context. it is interesting that vast majority of the participants use English in their social media. About 60% the majority of community members prefer to communicate in English. This happens because of globalization and current technological advances. Globalization and technological advancement have had a significant impact on multilingualism and has led to an increase the use of English. This has resulted in many people globally ascertain English as a secondary or tertiary tongue, which has become essential for communication in international business, economy and politics. However, this tendency has resulted in a utilization reduction of other tongues, particularly those spoken by smaller communities. Furthermore, technological advancements have made it easier for people to learn new languages through online courses and social apps. This had eliminated the limit of someone to be able to meet and interact with the global world community and see the world closely.

The fifth part, deals with the Indonesian attitudes toward language. The outcome showed that 55% of the participants agree and 45% strongly agree that it is important to master parent's language. So whatever the language spoken by their parents they should be able to use it in order to have good communication. About 60% of the participants chose strongly agree towards the importance of mastering native (local/traditional) language. The participants' awareness regarding traditional language are high and as I have explained before in previous chapter, that they consider it as part of their identity. The language regeneration is also important part of preserving a language and I do find out that 45% strongly agree and 40% agree that their children should master the first language of the parents. This is a good sign that language regeneration will continue to be passed down from generation to generation. But, it is undeniable that challenges always exist during the implementation of a thing, around 50% of the participants somewhat agree that using local language around people who don't understand is impolite. This happens mainly because they want to respect other people by not using unfamiliar language so they are considered as part of the community. However, the minority of the research participants don't mind it. Other attitudes towards language in Indonesian context,

it seems old-fashioned to use local languages. The participants 45% voted strongly disagree, 35% disagree. It can be said that the use of local language in Indonesian context is not old-fashioned or archaic. Moreover, they consider it as part of their identity and cultural wealth. Although still the minority of them considered local language as old fashioned.

If you identify as a member of a particular ethnic group, you have to be able to communicate using that group's language. The respond from the Indonesian research participants 20% strongly agree and 40% agree to that statement. From here, the majority of the participants approve that if you claim to be a member of an ethnic group, you should be able to communicate in that group's language. Therefore, in my opinion, it seems common or a basic standard that in order to be a part of a group, we must be able to speak their language. The next statement, it is important to master the official language of Indonesia. I found out that 70% of the participants strongly agree and 30% of them agree to that statement. A country's official language is an important part of its identity and plays an important role in the operation of its government and society. It acts as a unifying factor, bringing people together, promoting national unity, and assisting in the preservation of cultural legacy. Having an official language also fosters good communication between citizens and the government. It enables citizens to have access to critical information, engage in democratic processes, and obtain critical government services. Furthermore, it helps international relations by allowing for effective contact with other countries. Aside from practical advantages, having an official language generates a sense of pride and affiliation among residents. It fosters social cohesiveness and national unity by providing a common cultural identity. The next assertion, it is important to me to master English. The result showed that 40% strongly agree and 60% agree that mastering English is important. It is no doubt that English is a worldwide language, and learning it has become a necessary ability in today's society. It offers access to a variety of knowledge and possibilities that might otherwise be unavailable. Next, to grasp today's increasingly globalized society, one needs to understand English. The result showed 35% strongly agree and 50% of the participants agree to that projection. In my opinion, English is not simply a language, but also a tool for success in today's international business. It has become the universal language of international trade, science, gadgets, and diplomacy. It is hard to keep up with the current advancements in these disciplines if you do not speak English. Furthermore, English has become a crucial component of education all around the world. Many colleges and institutions offer English as a second language (ESL) courses to assist students enhance their communication skills and prepare them for future professions. The last from this part, it is important to master foreign languages other than English. The Indonesian opinion regarding

this topic are 70% agree that mastering another foreign language is also important. Effective communication with persons from diverse cultures and backgrounds is essential in both personal and professional situations. Learning a foreign language improves one's communication abilities while also broadening one's horizons by introducing them to different ideas, viewpoints, and ways of life. Learning a foreign language may lead to several professional prospects. Many global corporations prefer personnel who speak various languages since it allows them to communicate with clients and consumers from all over the world. Furthermore, learning a foreign language can also have cognitive benefits such as improving memory, enhancing problem-solving skills, and increasing creativity.

The last, the sixth part, about the other questions related to technology which can support or even influence the development of multilingualism of the research participants towards language in Indonesian context. It is showed that 95% of the participants own laptop or computer and 100% of them also own smartphone and use the internet. The internet has transformed the way we communicate and engage with one another. It's also had a big influence on language, both in terms of how we use it and how it's developing. The internet has given rise to new modes of communication such as instant messaging, social media, and email, all of which have influenced how we write and communicate. The computer has transformed how we consume and engage with media. In today's digital era, it has become a crucial tool for accessing, producing, and sharing information. The computer's capacity to give quick access to information is one of its most significant benefits as a media. We may search for news items, research papers, and even get through books with a few clicks. Smartphone, as a media platform, have given people access to news, entertainment, and instructional information at their fingertips. The ability to watch films, listen to music, or listen to podcasts on the go has made it simpler for consumers to keep informed and engaged while commuting or traveling. Furthermore, smartphone have simplified communication by enabling instant messaging capabilities that allow people to keep in touch with friends and family regardless of location. Social networking platforms like Instagram, Twitter, and Facebook allowed users to share their opinions, experiences, and interact with others from all over the world. It can be said by this development, the exposure to multiple languages from various directions cannot be shackled especially the influence of English. This condition definitely has an impact on individual and group language skills, including Indonesian society as part of a global community.

CHAPTER IV

CONCLUSION AND SUGGESTION

In this chapter, the researcher presents the findings of the research conclusion of this study and the suggestions.

4.1. Conclusion

The goal of this research investigation is to discover the type of languages in Indonesia, and Indonesian attitudes toward language. The research design of this study was descriptive qualitative research. The participants of this study were twenty native Indonesian, 9 females and 11 males from several different ethnicities, provinces and regions across Indonesia including four big islands such Java Island, Bali island, Kalimantan or Borneo and Sumatra Island. There are seven Ethnics or Suku in Indonesia that we managed to retrieve the data for this research such; Jawa, Osing, Sunda, Betawi, Bali, Minang and Banjar. The research instrument utilized in this study was a Google Form online questionnaire. The questionnaire consisted of 6 components. The first segment, which had 6 questions, dealt with personal background perspectives. The second section, which had 4 questions, dealt with the educational background. The third section, which consisted of 8 questions, dealt with dialect/language knowledge among participants. The fourth section, which consisted of 11 questions, addressed language use in relation to context and persons. The fifth section, which had ten questions, dealt with attitudes over language. The sixth segment, which had 3 questions, addressed additional technology-related issues. In overall, the investigator has 42 questions online.

The data were analyzed by using percentage in a table and the result of the research showed that the range of the age of Indonesian research participant deliberately in active period and productive ages of using language. The use of language is very important throughout the productive age. In this era there is a great influence on the use of language, so that it can accept or absorb the influence of various kinds of languages from the surrounding environment and make them easier to learn language. The various kinds of professions carried out by the research participants also turn out affect their language skills, especially for mastering three or more languages on the basis of their needs in communicating and this data can also be evidence that professions can affect language skills of somebody. Moreover, Indonesia is home to numerous ethnic groups, each with its own distinct language and culture. With a lot of ethnic groups (suku) Indonesia has, creates a lot of language diversity and every single ethnic has its own

traditional or local language serve as part of their identity and communication. This has resulted in the development of multiple languages in the region and created multilingual society.

Educational background also plays a role creating multilingualism in Indonesian context. Start from the educational language policy which stated that Bahasa Indonesia should be employed as a medium of teaching in state schooling across all levels which promotes unity and national identity. Then the application of indigenous or traditional dialects as the medium of teaching during the first and second years to facilitate their studies. In addition, the application of foreign language as the teaching medium to support students' foreign language skills. This implemented policy has created multilingual education system in Indonesia. At present, the use of English at the higher education level is needed and by this condition most of Indonesian people has considered as multilingual people with multicultural resources.

Based on the survey data, the researcher found out that the first language of majority Indonesian people are 60% Bahasa Indonesia and 40% traditional languages such Javanese, Sundanese, Balinese, and many others. Most of the 70% data showed that they are highly fluent in their first language and the 25% considered themselves as fluent. The second language of research participant in Indonesian context are 60% Traditional languages such Java, Sunda, Bali, Minang and many others. And 40% Bahasa Indonesia. It can be said that majority of Indonesian people considered Traditional languages as their second language and followed after Bahasa Indonesia. Most of the 40% data showed that they are highly fluent and the 30% considered themselves as fluent and 30% some mastery level. There is none of research participants who considered them at the little mastery moreover not at all level. This can be an indicator that mostly the research participants are highly fluent in their second language. The third language of research participant in Indonesian context are 75% English language and 25% other foreign languages such; Arabic, Mandarin, Korean, even Dutch and Japanese. It can be said that majority of Indonesian people considered English as their third language and followed after other foreign languages. Most of the 50% data showed that they are fluent and the 40% considered themselves at some mastery level. The 10% of the participant considered them at the little mastery level. This can be an indicator that mostly the research participants are fluent in their third language. This data also become the evidence that Indonesian people possess the first, the second, and the third language they have mastered with a good level of fluency.

The language use of Indonesian is also varying in some conditions and situations. The language use with family members, friends, and neighbors are mostly in combination between Bahasa Indonesia and their traditional languages depending on their locations. Then the language use at house are mostly combination between Bahasa Indonesia and traditional

languages, at workplace mostly in Bahasa Indonesia, and at market mostly in traditional languages depend on their location or the place they live. Afterward, the language use in all educational levels from elementary up to university. We find out that most of Indonesian people use Bahasa Indonesia and traditional languages with the addition of one foreign language which is English language. This happened because of the implementation of language policy by the Indonesian government related to the language of instruction in schools which I have previously explained and the use of English here increased in every level of education especially in university level. The last language use is the language use in social media. Based on the survey, the researcher found out that majority of Indonesian use English language for their social media communication. This happens because of the influence of globalization and advances in the development of communication technology, where English is currently the dominant international language.

The Indonesian attitudes toward language are divergent. According to the data, 45% and 55% of the participants strongly agree and agree about the importance of mastering parents' language. Therefore, all the participants are able to speak their parent's language as a provision for them to have a good communication inside family members. The Indonesian also consider mastering their traditional or local language is important and it is proven by the data that 60% strongly agree and 25% agree to the statement. It is supported by other statement that the next generation or their children also should master the first language of the parents. So there is a big tendency here for the Indonesian to inherit the language tradition among them especially to their kids. Then I also found unique fact based on the data that somehow it is not polite to use local language or traditional language around people who do not understand it. Stated from the data that 50% of the Indonesian somewhat agree if talking or using another language around people who do not understand is impolite. This can reflect interethnic tolerance and mutual respect among Indonesian people. Moreover, the Indonesian people are proud with the diversity they have and they believe that the application of traditional language is not old-fashioned. The data showed that 45% strongly disagree and 35% disagree against the statement stating that it seems old-fashioned to use local language. As the member of an ethnic group, the Indonesian people agree that they should be able to use the language of that group. The Indonesian people considered that it is very important to master the official language as the language of unification or the the people's language, the data showed that 70% strongly agree and 30% agree about the importance of mastering Bahasa Indonesia. Moreover, the Indonesian government requires the use of Indonesian language or Bahasa Indonesia at all levels of education and one additional foreign language inside the school curriculum which is English language as the most significant

language in this globalized world. The Indonesian participants are also agreeing to the importance of mastering English which is shown by the data that 60% agree and 40% strongly agree. The essential value of fluency in English is acknowledged by the Indonesian people as an international language at this time and they are also adapting to the developments and challenges of the globalization era in order to have competitiveness and fighting power in global competition especially in the field of education, communication, politics and economy. The 50% of the Indonesians agree, in order to understand the increasingly globalizing world a person should know English. At the end, the Indonesians additionally take into consideration of the importance mastering foreign language other than English, this is evidenced by data showing that 70% of Indonesians agree with the importance of mastering another foreign language. Therefore, it is not surprising that now many parents in Indonesia send their children to multilingual schools that not only learn English but also other foreign languages such as Mandarin, Korean, Japanese and Arabic.

Due the significant development of technology, it cannot be denied that the influence of internet use on language, especially in the field of communication and information, can also lead to multilingualism. According to the research data, 100% of the participants do own smart phone and 95% of them do own computer or laptop. Moreover, all of the research participants use the internet as their daily basis of information and communication. The internet has transformed how we interact and obtain information. It has also developed a multilingual platform where individuals from all over the world may engage and exchange ideas in a variety of languages. The internet's impact on language learning and acquisition cannot be understated. The internet gives access to a large selections of language learning tools. Online dictionaries, grammar guides, language classes, and forums allow students to enhance their language abilities at their own speed. Furthermore, sosmed sites something like FB, IG and Twitt enable users to connect in a variety of languages with people from all over the world. As it is proven that most of the Indonesian use English in their social media interactions and various kind of the latest platforms which everyone can access it freely through the internet. The internet has produced a worldwide community that promotes multilingualism. People are encouraged to study new languages since it allows for personal development and career advancement, as well as the opportunity to be able to study abroad and get scholarships will also be even greater. This is a good sign for the education development.

As a result, it is possible to conclude that the multilingualism that exist in Indonesia are genuine and have an influence on numerous aspects of life, which produces a multilingual society. The Indonesian language use and their attitudes toward language and with many other

societal elements, such as geography, occupations, ethnicity, language planning policy, education, and technology, all play an important part in multilingualism's contribution. Based on this research, it is obvious that all of these social variables encourage or generate a diverse society in Indonesia that is accustomed with the numerous languages. However, further study on sociolinguistic factors and multilingualism is still required, particularly with regard to the many other social elements that are relevant and interconnected.

4.2. Suggestions

Concerning the conclusion drawn above, the researcher offers several recommendations to students, instructors, and future researchers. Theoretically, the findings of this study are intended to contribute to the body of knowledge on sociolinguistic aspects, particularly in terms of multilingualism, and practically, the findings are likely helpful to lecturers, professors, students, and future researchers.

As the candidates of the future, students of English language and literature are required to devote more time and attention towards acquiring and comprehending sociolinguistics. The researcher hopes that this study will help students understand and learn more about the sociolinguistic elements that drive multilingualism and how it emerged in Indonesia. Students can also utilize the results of this study to create comparisons with their research topic linked with their own geographical setting.

The researcher hopes that the findings of this study will assist lecturers and teachers in developing their students' language comprehension skills by understanding how sociolinguistic variables influence multilingualism. Understanding the sociolinguistic elements that support it allows the instructor to choose the most appropriate method, particularly when teaching extra languages to students. Lecturers might use this work as a reference for sociolinguistic research.

The last suggestion is that the next researcher may be able to perform a study on sociolinguistics analysis, and the researcher expects the future researcher to go deeper into this area. The researcher hopes that this research will serve as a reference for future researchers, particularly in the sociolinguistics subject of multilingualism.

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APPENDIX

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Sincerely yours,

Abdullah Miftachul Irvan

LIST OF TABLES