Multilingualism of High School Students in Yogyakarta, Indonesia: The Language Shift and Maintenance

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STATEMENT OF CANDIDATE

I certify that the work in this thesis titled "Multilingualism of High School Students in Yogyakarta, Indonesia: The Language Shift and Maintenance" has not previously been submitted for a degree, nor has it been submitted as part of the requirements for a degree, to any other university or institution other than Macquarie University.
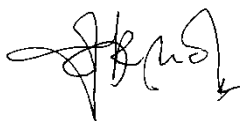
It should be noted that parts of Chapters 6-8 were presented at the 17th AILA World Congress held in Brisbane, Australia in August 2014 in a paper titled 'Investigating Young Yogyakartans' Local and National Identities through Their Language Attitudes and Behaviour'. Parts of Chapter 9 were presented at the 4th International Conference on Language, Education and Diversity held in Auckland, New Zealand in November 2015 in a paper titled 'Javanese Maintenance Strategies in the Multilingual Setting of Yogyakarta, Indonesia'. Both conference presentations were double-blind reviewed prior to acceptance.

I also certify that the thesis is an original piece of research and it has been written by me. Any help and assistance that I have received in my research work and the preparation of the thesis itself have been appropriately acknowledged.

In addition, I certify that the sources of information used and the extent to which they have been used have been indicated in the thesis.

Approval for the research was obtained from the Macquarie University Ethics Review Committee. The protocol number is 5201300735 (approved on 26 November 2013, with an amendment of approval on 13 February 2014).

Signature

Erna Andriyanti

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Dedicated to

Mas Mubin (my husband), Ariq and Aufa (my sons),
for being part of my soul and for your love

My parents, brothers and sisters,
for always distant-caring with prayer, love and support

"And of His signs is the creation of the heavens and the earth
and the diversity of your languages and your colours.
Indeed, in that are signs for those of knowledge."

(Surah Ar-Rum: Verse 22)

"O mankind! We have created you from male and female and made you into nations and tribes, that you
may know each other. Verily, the most honoured of you in the sight of Allah is he who is the most
righteous of you. Indeed, Allah is Knowing and Fully Informed."

(Surah Al-Hujurat: Verse 13)

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ABSTRACT

This present study examines the language choices and attitudes of multilingual high school students in Yogyakarta and considers the impact of factors, such as language prestige, ethnic and cultural identity, national pride, educational success and global competitiveness, on the maintenance or shift of their heritage language.

Data were collected using student and teacher surveys, interviews with principals, observations and documents. The main participants were 12-18 year-old high school students. Yogyakarta's population of 61,016 students across 149 schools (BPS, 2014b) is represented by a sample group of 1039 students from 10 schools.

Examination of the languages used by the young multilinguals in six domains reveals that Javanese and Bahasa Indonesia compete in the home, in schools and on the street, especially in peer-to-peer interactions. However, despite its large number of speakers, use of Javanese in other domains is endangered. Statistical measures of language proficiency and the inner functions of bi- and multilingualism reveal the extent of the shift away from Javanese, and provide insight into the relationships between their choice of language and their perceived local and national identity. The factors that influence the shift include: the government's national language policy which has gradually had a negative impact on local languages, including Javanese; exposure to languages in the home, school and media; settlement patterns; the difficulty of learning a language and its perceived benefits; and the attitudes toward particular languages.

This present study also includes proposals to revitalise Javanese. The strategies stress the significant role of education in local government language policy. They also rely on intergenerational transmission, a focus rarely discussed in-depth by Indonesians, and the importance of raising parents' awareness of family language planning, while maintaining the value of English so that young people become competent additive multilinguals.

TABLE OF CONTENTS

LIST OF FIGURES AND TABLES

Chapter Nine

LIST OF APPENDICES

TRANSCRIPTION CONVENTIONS

This present study discusses multilingualism in young people in Yogyakarta, focusing on four main languages: Javanese, with low (LJ Ngoko) and high (HJ Krama) varieties; Bahasa Indonesia; English; and Arabic. To distinguish the languages used in real communications and observations, the following conventions are used.

1. English is presented as normal text and non-English is in italics.
2. LJ Ngoko, as well as Javanese neutral words, is italicised and underlined.
3. HJ Krama is italicised and double-underlined.
4. Bahasa Indonesia is italicised.
5. Arabic is presented in bold italics.
6. All other languages are presented in bold italics and underlined.
7. The English translation is placed underneath non-English in single quotation marks.
8. Proper names are presented as normal text.

Examples follow.

Example 1: LJ Ngoko (underlined and in italics)

S1: *Iki cah VIIIA*.
     'This is a student of Class 8A.'

S2: *Endi?*
     'Which one?'

S1: *Iki.*
     'This one.'

S2: *Oh… Kok jeneng ku ra ana ning kene ya?*
     'Oh… Why is my name not written here?'

Example 2: HJ Krama (double-underlined and in italics)

T: *Sugeng siang*.
    'Good afternoon.'

S: *Siang*.
    'Afternoon.'

T: *Kapundi pawartosipun*?
    'How are you?'

Example 3: Bahasa Indonesia (in italics)

S1: *Berarti kita berdua nih*?
     'So is this for both of us?'

S2: *Berarti aku masukin yang ini*.
     'So I'll put this in (the box)'

S1: *Mas nanti, aku punya receh*
     'Please, wait. I have some small-denomination money.'

Example 4: English (normal)

T: Okay, do you remember the structure of… the structure of the description consist of? Tell me, the structure. Title.

S2: Identification.

T: Ok, good. Identification, first paragraph, and second paragraph?

S2: Description.

Example 5: Arabic (bold and in italics) with [Bahasa Indonesia (italics)]

T: *Sakit gigi*? **Masya Allah**. "*Sakit*" *Bahasa Arabnya* **maridl**.
     'Toothache? As God has willed. Sickness in Arabic is **maridl**.'

S2: **Maridl**.
     'Sickness.'

T: *Gigi*?
     'Tooth?'

S: **Sinnun**.
     'Tooth.'

T: **Maridl sinnun**.
     'Toothache.'

S: (*Tertawa*)
     '(Laughing)'

T: Iya, **maridl sinnun**. **Toyyib?** Sekarang udah sembuh?
     'Yes, toothache. Are you well? Are you OK now?'

Example 6: Korean (bold, italics and underlined)

T: I'm fine today. Well, any homework? Yes, eh no, no, no.

S1: ***<u>Annyo</u>***.
     'No.'

LIST OF ABBREVIATIONS AND ACRONYMS

A	Arabic [used in tables]
ASEAN	Association of Southeast Asian Nations
BI	Bahasa Indonesia [used in tables]
BIPA	*Bahasa Indonesia untuk Penutur Asing* 'Bahasa Indonesia for foreign speakers'
BPS	*Badan Pusat Statistik* 'Bureau of Statistics'
DIY	*Daerah Istimewa Yogyakarta* 'Special Region of Yogyakarta'
E	English [used in tables]
ELT	English Language Teaching
H	high
HJ	high Javanese
Kopertis	*Koordinasi Perguruan Tinggi Swasta* 'coordination of private higher educational institutions'
JH	junior high school
L	low
LC	language coordinator [used in tables and sources]
LJ	low Javanese
L1	first language
L2	second language
MGMP	*Musyawarah Guru Mata Pelajaran* 'the forum of subject teachers'
MS	mean score [used in statistic tables]
N	number of responses [used in statistic tables]
NJ	non-Javanese [used in tables]
P	principal [used in tables and sources]
OL	other language [used in tables]
Q	question [used in figures]
QUAL/qual	qualitative
QUAN/quan	quantitative
RLS	Reversing Language Shift
RRI	*Radio Republik Indonesia* 'the radio of the Republic of Indonesia'
RSBI	*Rintisan Sekolah Bertaraf Internasional* 'pilot school of international standard'
R	researcher [used in interviews]
S	student(s) [used in conversations]
SBI	*Sekolah Berstandar Internasional* 'International Standard School'
SD	standard deviation [used in statistic tables]
SEAMEO	Southeast Asian Ministers of Education Organization
SH	senior high school
Sinetron	*Sinema Elektronik* 'electronic cinema, TV soap opera'
SPSS	Statistical Package for the Social Sciences
T	teacher [used in conversations]
TEFL	Teaching English as a Foreign Language
TVRI	*Televisi Republik Indonesia* 'the television of the Republic of Indonesia'
UNESCO	United Nations Educational, Scientific and Cultural Organization
U.S.	United States
VP	vice principal [used in tables and sources]

PART 1

PROLEGOMENON

CHAPTER ONE
INTRODUCTION: MULTILINGUALISM IN CONTEMPORARY YOGYAKARTA

1.0   Introduction

The ability to speak two or more languages – i.e., bilingualism or multilingualism and hereafter referred to simply as multilingualism – is a common phenomenon (Bhatia & Ritchie, 2006, p. 1; Cook, 2012; Dorian, 2006, p. 449; Edwards, 2006, p. 7; Franceschini, 2002, p. 52; Grin & Vaillancourt, 1997, p. 48; Grosjean, 1982, p. vii; Romaine, 2006a, p. 385; Sallabank, 2013, p. 7; Wardaugh, 2006, p. 96; Wei, 2008, p. 3). Multilingualism has been researched for many decades; however, studies from theoretical and practical perspectives have only begun in earnest in more recent years. Some commentators claim monolingualism, historically considered to be the norm, is in fact rare, and that most countries are multilingual or have multilingual speakers (e.g., King, 2003, p. 12; Spolsky & Lambert, 2006, p. 568; Wei, 2008, p. 3). The rise of globalisation has also seen a rise in language endangerment, and there is now widespread recognition that cultural and linguistic diversity is a worthwhile global goal, linked to universal human rights such that they need to be preserved (Errington, 2003; Grin & Vaillancourt, 1997, p. 54; McCarty, Skutnabb-Kangas, & Magga, 2008; Skutnabb-Kangas & Phillipson, 1995; Smolicz, 1995).

The aim of this present study is to shed light on multilingualism in young people in Yogyakarta, Indonesia by focusing on language shift and maintenance. Examining this particular phenomenon is interesting, and yet challenging. The configuration of local, national and international languages in this city mean that young people are exposed to four main languages: Javanese, Bahasa Indonesia, English, and Arabic. Further, these languages, in their different situations and contexts, have low and high varieties and this further complicates language planning policies. Multilingual situations give rise to a number of interesting issues, such as the degree of multilingualism in speakers, code-switching and code-mixing, language choice and preference, attitudes to language, language use across domains, and perceived language identity.

Other issues, particularly relevant to Yogyakartan youth, are the status of each language, how each language represents or displays a particular ethnic and cultural identity, and how fluency in a language relates to national pride, educational success and global

competitiveness. For example, Bahasa Indonesia, as Indonesia's official language, is often connected to the shift away from Javanese, the decline of ethnic identity and to the lower prestige of Javanese relative to Bahasa Indonesia. Javanese is still taught as a subject in the school curriculum, but it is not tested in the high schools' highly valued National Examination, whereas Bahasa Indonesia and English are. Conversely, competence in English is regarded as a sign of educational success, and has the added benefit of allowing speakers access to global markets and communities. This has had significant impact on language education. The central government has mandated six years of English in high schools, and many high school students, parents, and the schools themselves, go to great lengths to ensure English is mastered. This high level of enthusiasm towards English leads some individuals and groups, including language activists and educationalists, to believe that attitudes towards English have weakened the younger generation's pride in their own languages and cultures (see e.g., Arafah, 2014; Hanna, 2012, p. 5; Lauder, 2008, p. 13; A. P. Wibawa & Nafalski, 2010a, p. 25), and has created ambivalent policies on language education in Indonesia (Lauder, 2008).

This present study builds on previous work that examines the shift from Javanese to Bahasa Indonesia (e.g., Kurniasih, 2006; Musgrave, 2014; Nurani, 2015; Purwoko, 2011; Setiawan, 2013; Smith-Hefner, 2009; Steinhauer, 1994; Zentz, 2012). It attempts to identify, explain and discuss the facts influencing the shift, and its impact on a large proportion of young people in Yogyakarta.

This chapter introduces the thesis, and outlines the research focus and its objectives. Three hypotheses are then proposed, followed by the significance of this present study and its position among other relevant studies. The chapter concludes with a general description of the organisation of the thesis.

1.1 Research focus and objectives

This present study explores four main topics. First, it analyses data related to the language use of Yogyakartan high school students in relation to domains, contexts and choices (see e.g., Grosjean, 2006; V. P. C. Lim, Liow, Lincoln, Chan, & Onslow, 2008; Mackey, 2006; Spolsky, 2003). Second, it looks at the extent of their shift from Javanese to Bahasa Indonesia (see e.g., Dorian, 2006; Edwards, 2006; Langdon, Wiig, & Nielsen, 2005; V. P. C. Lim et al., 2008; Romaine, 1995) and the implications of that shift on their perceived

local and national identities. Third, it provides insight into the various factors that influence their change in language behaviour, from Javanese, the local mother tongue, to Bahasa Indonesia (see Baker, 2001; Dorian, 2006; Edwards, 1985; Grin, 2003; Karan, 2011; Romaine, 1995; Sallabank, 2008; Skutnabb-Kangas & Phillipson, 2010; Zhang, 2010). Fourth, strategies for revitalising Javanese and promoting English competence – two languages which are important to their language repertoire – are proposed (see e.g., Ager, 2001; Hinton, 2001a, 2001b; Kirkpatrick, 2010, 2012; Romaine, 2006a; UNESCO, 2003).

Accordingly, this present study has the following objectives:

1) To describe the survey respondents' language use in six domains: home, school, telecommunication, shopping, street and religion;

2) To statistically measure the extent of the shift from Javanese to Bahasa Indonesia, and its implications on the relationship between language choice and their perception of their local and national identities;

3) To discuss four types of factors that might affect the language shift: opportunity, motivation, attitudes to language and parents' exogamy;

4) To propose strategies for revitalising Javanese, while still promoting English as their main international language.

To achieve these objectives, a large group of young people as the research participants were asked to answer 18 key questions. Copies of all surveys and the interview guideline are included in Appendix 1.

The questions that were designed to determine the first objective, language use in particular domains, queried:

1) What languages they speak in what various scenarios; with whom; and in what contexts.

2) How frequently they use particular languages.

3) What language-based activities they did, do or will participate in.

The questions used to measure the second objective, language shift and its implications, explored:

4) Which languages they consider to be their mother tongue.

5) Which language is dominant with regard to various inner functions of multilingualism.

6) How they rate their own competence in a variety of languages.

7) Which language is dominant based on the four main language skills: listening, speaking, reading and writing.

8) How well they score in language subjects at school.

9) How they perceive the relationship between language and their local and national identities.

The questions exploring objective three, factors that might affect language shifts, examined:

10) How language policy, exposure to language and environment, and settlement patterns accidentally limit opportunity for them to optimally acquire ambient languages.

11) How the perceived benefits and difficulties of learning or using certain languages motivate them in some ways or discourage them in other ways to use their languages.

12) Their attitudes toward these languages.

13) Whether exogamy is a factor in their shift.

To derive strategies for objective four, revitalising Javanese while promoting competency in English, the questions dealt with:

14) The principals' beliefs about local language maintenance.

15) The ways that the participating schools' activities, facilities, and efforts are relevant to maintaining the taught languages.

16) What actions other parties have undertaken to maintain Javanese.

17) Which strategies they feel will help to revitalise Javanese.

18) Which strategies would promote young people's competence in English.

1.2 Hypotheses

The research objectives were achieved by analysing and interpreting the respondents' answers using the theoretical underpinnings of this present study and relevant existing works. Three hypotheses are proposed:

1) Female participants tend to choose Bahasa Indonesia, rather than Javanese, because it has higher prestige and is a language of wider communication.

This hypothesis is based on many scholars' claims that there is positive association between gender and the use of prestigious versus less prestigious languages (e.g., Eckert & McConnell-Ginet, 1992; Eckert & McConnell-Ginet, 2003; Labov, 1990; Tannen, 1994, 2010; Trudgill, 1972). Relevant research includes Ladegaard (1998), Kurniasih (2006), Smith-Hefner (2009) and Bissoonauth (2011, p. 425).

2) Participants with a higher parental education level tend to choose Bahasa Indonesia, rather than Javanese, compared to those with a lower parental education level.

   This hypothesis is built on both traditional and contemporary works (e.g., Bernstein, 1960; Bissoonauth, 2011, p. 425; Kurniasih, 2006; Labov, 1963, 1972, 1990) confirming that a higher socio-economic status marks the more frequent use of language in terms of prestige.

3) A larger proportion of city residents consider Bahasa Indonesia to be their mother tongue, while a larger proportion of village residents consider Javanese to be their mother tongue.

   This hypothesis is based on the close relationship between languages of wider communication and urban areas, and similarly between indigenous languages and rural areas (e.g., Maryanto, 2009, p. 69; Romaine, 1995, pp. 40-41; Setiawan, 2013, pp. 184-185; Smith-Hefner, 2009, p. 66).

1.3 Significance of the present study

A number of studies have specifically discussed the language shift from Javanese to Bahasa Indonesia in Yogyakarta (Kurniasih, 2006; Nurani, 2015; Smith-Hefner, 2009) as well as in other regions (Musgrave, 2014; Purwoko, 2012; Setiawan, 2013; Steinhauer, 1994; Untoro, 2011; Zentz, 2016).

Kurniasih's (2006) sociolinguistic study investigates the attitudes toward language and the usage patterns of 108 students aged between 11 and 14 years old, and finds that social class and gender determine their language preference. Smith-Hefner (2009) studies the language shift in university students and graduates, and relates it to gender, attitudes to language and language ideology. Her survey and ethnographic data lead to the conclusion that young Javanese women are more dependent on language cultivation for opportunities of social and economic benefit. Nurani's (2015) ethnographic study reveals the extent of the

relationship between participants' local languages and their Javanese identity, and claims that language planning and policy is the main reason for the shift, which consequently influences intergenerational local language transmission, shrinking domains of Javanese use, decreased competence in Javanese, and negative attitudes towards Javanese.

Steinhauer (1994) finds that the number of Bahasa Indonesia speakers has increased but the number of speakers of many regional languages has decreased, either because they shifted to Bahasa Indonesia or to other regional languages with wider communication potential. Musgrave (2009) suggests that the shift from regional languages be best viewed as one of the changing patterns in multilingualism. Untoro (2011), Purwoko (2012), Setiawan (2013), and Zentz (2016) respectively discuss the shift from Javanese to Bahasa Indonesia that takes place in Manado, Semarang, East Java and Salatiga.

This present study is a large-scale sociolinguistic study that uses a mixed methods approach. It is a significant complement to previous studies on the shift from Javanese to Bahasa Indonesia, especially in terms of statistically measuring the extent of the shift. Its significance also lies in the strategies proposed to revitalise Javanese, while maintaining competence in English. By identifying the factors affecting the shift, combined with relevant documents and documented actions for language revitalisation and maintenance, this study proposes strategies that might be useful for making young people in Yogyakarta adequate multilinguals, who keep their local and national identities, yet still participate in global communities.

The strategies to maintain Javanese, a topic raised infrequently in previous studies on multilingualism, recognise that the shift from Javanese has occurred in stages. These stages are also used to determine the endangerment status of Javanese. Strategies for maintaining English are important as well, especially as a linguistic contribution to the development of English teaching and learning in Indonesia. Therefore, the results of this study present both a sociolinguistic analysis of multilingualism in Yogyakarta's youth, and insightful strategies to promote linguistic diversity.

The sociolinguistic analysis contributes to a deeper understanding of how young Yogyakartans use their languages in certain domains, and how their language dominance is revealed through different types of measurement in order to determine the extent of the language shift. The insights and the proposed strategies are important because they are based on strong research evidence and previous works on common issues relevant to

multilingualism, such as diglossia, heritage language revitalisation and foreign language teaching/learning.

Communicating in this global world, as well as maintaining linguistic and cultural diversity, is important to international relationships and the existence of certain social and cultural groups. Young people in Yogyakarta are mostly Javanese. The national language is Bahasa Indonesia, and the Indonesian education system has placed importance on English. It is therefore reasonable to suggest that it would be beneficial for them to be competent in Javanese, Bahasa Indonesia and English, so they can be deeply rooted in their ethnic and cultural identity, display their nationalism, and mingle successfully in global contexts.

1.4 Thesis description and organisation

This thesis comprises 10 chapters in four parts. Part 1, Prolegomenon, includes Chapter 1 – the Introduction, Chapter 2 – a Literature Review, and Chapter 3 – a Contextual Background to Languages in Yogyakarta. Part 2, Methodology, focuses on theory and methods. It consists of Chapter 4 Theoretical Underpinnings and Chapter 5 the Project. Part 3, Results, consists of four chapters. Chapter 6 presents findings on the use of language in the six aforementioned domains. Chapter 7 presents the analysis of the extent of the shift from Javanese to Bahasa Indonesia, and its implications on the relationship between their languages and local and national identities. Chapter 8 examines the possible factors of the shift, and Chapter 9 proposes relevant language maintenance strategies. This study concludes with Part 4, Chapter 10, which summarises the thesis and provides closing remarks on its significance and the focus of future research.

1.4.1 Prolegomenon

Chapter 1 presents an overview of multilingual situation in which young people in Yogyakarta find themselves, along with the focus and the objectives of the study. The key areas of the survey's question design is summarised according to each research objective, and the hypotheses are presented. This chapter also explains the significance of this study in the context of prior research, its contribution to linguistics research, and its pragmatics, that is, its contribution to language maintenance and the promotion of linguistic and

cultural diversity, especially within the research setting. The thesis structure is also presented chapter-by-chapter to assist the reader.

Chapter 2 reviews relevant literature on: multilingualism, the use of languages in multilingual settings, language shift and maintenance, the relationship between language and identity, language and globalisation, and language planning and policy, especially with regard to the education systems. The extent of language shift from Javanese to Bahasa Indonesia is backgrounded by a review of theories on mother tongues, language dominance and how to measure dominance. Five different ways to measure language dominance are discussed: self-rating, objective tests, surveys that do not rely on self-rating, questions on the inner function of bilingualism, and combined measures.

Chapter 3, Contextual Background to Languages in Yogyakarta, gives a general overview of the demography of the city of Yogyakarta, followed by a description of its languages, with a focus on the four most common languages of young people. Where necessary, the discussion includes structural and typological descriptions, as well as any relevant social, cultural, and educational aspects of those languages. The chapter also explains applicable language policies and the bodies that govern language development and cultivation in Indonesia, along with their relationship to Javanese society, culture and language. The last part of Chapter 3 focuses on the local and national media, which are important influences on young people, and their attitudes toward language and choices.

1.4.2 Methodology

Chapter 4 has three main topics of discussion: the kinds of research used to study multilingualism and identity, quantitative and qualitative research dichotomies, and mixed methods research. These three topics are important theoretical underpinnings for determining the suitability of quantitative, qualitative and mixed methods research as effective research approaches in particular studies.

Mixed methods research is discussed in more detail than quantitative or qualitative research because this third research paradigm is relatively new to a number of fields, including linguistics. A comprehensive understanding of this approach is expected to give strong theoretical and pragmatic foundations for using this integrated quantitative and qualitative method in social studies.

The discussion on mixed methods research starts with its history of emergence, followed by theoretical and methodological development. It also explains relevant controversies and issues, as well as its applicability to applied linguistics.

Chapter 5 begins with the rationale for choosing a mixed methods approach for this present study, and continues with a discussion on the selected data collection methods: surveys, observations and interviews. The subject parameters are described – young people between the ages of 11 and 18, who generally go to either junior high schools (Years 7-9) or senior high schools (Years 10-12). The scope of Yogyakarta is the city of Yogyakarta, in which their schools are located, not the province of *Daerah Istimewa Yogyakarta* (DIY) 'Special Region of Yogyakarta'. The city of Yogyakarta is one of four regencies under this province's administration. The context of this research population and sampling is also discussed. The contribution of the supporting participants, i.e. language teachers and principals, is explained: their insights on young people's multilingualism in schools, and their ideas on strategies to maintain their languages.

Students were asked to fill in a questionnaire and were observed in school. Teachers responded to a questionnaire and principals were interviewed. A research assistant and teachers helped to administer the students' questionnaires, in accordance with the schools' policies. The teachers' questionnaires were administered either directly to language teachers by myself as the PhD student researcher or by school coordinators. All interviews were conducted by myself, and class observations were conducted together with the help of a research assistant. Documents also form another source of data in this study, especially those related to language policy and planning.

The collected data were then coded and analysed based on their types. Quantitative data from the questionnaires were analysed using SPSS versions 21 and 22 to generate descriptive statistics and cross-tabulations of variables. SPSS was also used for the Chi-square analyses to test associations between the variables as hypothesised. Qualitative data from the interviews were analysed with NVivo10. The analysis included different types of data functions, such as triangulation and complementarity, and the integrated results were interpreted to describe and explain the multilingualism phenomenon and help with the development of strategies.

There are, however, some limitations to the mixed methods approach, and these are also explained in this chapter. The last section discusses ethical considerations.

1.4.3 Results

Chapter 6 to Chapter 9 detail the research results. Chapter 6 discusses: language use in young people in the six chosen domains, the frequency with which they use their languages, and the dominant language in each domain. It also examines the types of past, present and future language-based activities, these young people engage in.

Chapter 7 analyses the extent of the shift by examining their mother tongue and language dominance. Findings from Chapter 6, the inner function of multilingualism, and the participants' reported language proficiency in the four main language skills inform this analysis. It also examines the association between the students' use of their languages and their perceived local and national identities.

Chapter 8 focuses on the factors that influence the shift from Javanese to Bahasa Indonesia. Language policy, language exposure and environment, and settlement patterns are discussed first. These factors have the ability to accidentally limit opportunities for young people to naturally acquire their ambient languages. Next, the perceived benefits and difficulties of learning or using certain languages are discussed. These are factors that, in some ways, motivate young people to use their languages, and in other ways act as a form of discouragement. Lastly, their attitudes towards their languages and parental exogamy are presented.

Chapter 9 presents the principals' beliefs about the significance of family's role in local language maintenance. The participating schools' activities, facilities, and efforts to maintain particular languages are discussed, as well as wide-ranging actions by other parties to maintain Javanese. This chapter also includes a review on English language teaching –hereafter ELT- in Indonesia and strategies to revitalise Javanese and promote English.

1.5   Chapter conclusion

Chapter 10 forms the last part of this thesis. Section 10.1 presents the key findings of the four research objectives. Sub-section 10.1.1 discusses the struggle for Javanese to compete with Bahasa Indonesia; 10.1.2 looks at the shift away from Javanese, and the implications of Javanese endangerment to local and national identity; 10.1.3 focuses on the inter-dependent shift factors; and 10.1.4 stresses the necessity for shifting paradigms in language maintenance and language education. Section 10.2 outlines the implications of this present

study with respect to its findings. Section 10.3 deals with this study's contributions to research and language maintenance in Yogyakarta, as well as in Indonesia; and Section 10.4 explains this study's limitations, and provides suggestions for future research. Section 10.5 contains the closing remarks.

CHAPTER TWO
LITERATURE REVIEW: MULTILINGUALISM,
LANGUAGE MAINTENANCE AND CURRENT ISSUES

2.0   Introduction

Research on multilingualism dates back to the 17th century and became a major scientific focus for researchers in the 1970s (Wei, 2008, pp. 4-5). Since then, research has produced publications in a wide range of areas, such as: language use (e.g., Arua & Magocha, 2002; Leuner, 2010; Low, Nicholas, & Wales, 2010; Nercissians, 2001; Sercombe, 2003); attitudes to languages (e.g., Bokhorst-Heng & Caleon, 2009; Bourhis, 1983; Ladegaard, 2000; Lao, 2004; Lasagabaster, 2003, 2005; J. S. Lee & Oxelson, 2006; Ng & Zhao, 2014; Sercombe, 2003; Stewart-Strobelt & Chen, 2003); language shift and maintenance (e.g., Bahrick, Hall, Goggin, Bahrick, & Berger, 1994; Bissoonauth, 2011; Cavallaro, 2005; Gafaranga, 2010; Lasagabaster, 2008; Musgrave, 2014; Rasinger, 2013; Smith-Hefner, 2009; X. Wang & Chong, 2011; Zhang, 2010); multilingual identities (e.g., Andrews, 2013; Chong & Seilhamer, 2014; Ghuman, 2001; Ladegaard, 1998; Rieschild, 2007); and multilingual education (e.g., Alanis, 2000; Björklund, 2013; Freeman, Mercuri, & Freeman, 2001; Gomez, Freeman, & Freeman, 2005; Li, 2005; Sheffer, 2003; Soto, 1993; L. Wang & Kirkpatrick, 2013). Some of this research, however, has overlapping areas of interest.

The significance of discussing linguistic diversity and multilingualism is seen in the attention given to these issues by important institutions, like the European Union (Franceschini, 2011, p. 345), the Comité International Permanent des Linguistes (Comité International Permanent des Linguistes, 2014, p. 14) and UNESCO (L. Lim, 2009, p. 52; UNESCO, 1953, 2003, 2016), and in the increasingly wide-ranging research documenting the advantages of being multilingual, or learning more than language (e.g., Abu-Rabia & Sanitsky, 2010; Bialystok, Luk, & Kwan, 2005; Brohy, 2001; Cenoz & Valencia, 1994; Golash-Boza, 2005; A. S. Thompson, 2013, p. 686).

For multilinguals, proficiency in a second language needs to be benchmarked according to second language learning factors, not on monolingual learning, which was the yardstick for many decades (Cook, 1995, pp. 93-94; 2012).

This chapter explores prior research and commentaries relevant to multilingualism in young people in Yogyakarta. Section 2.1 provides an overview of the definitions and types of bilinguals/bilingualism and multilinguals/multilingualism. Section 2.2 explains the use of language in a multilingual society and its issues: language choice and domains, attitudes toward languages and language behaviour, and ethnolinguistic vitality. Language shift and language maintenance are two sides of the same coin (Fishman, 1991, 2006; Gafaranga, 2010, p. 243; Zhang, 2010, p. 43). Each side requires equal attention (Fishman, 2006, p. 425) and a tendency for language shift means a need for language maintenance (Kaplan & Baldauf, 1997, p. 77). Section 2.3 explores important aspects of language shift, covering language shift and mother tongue, stages and factors of language shift, and measurements of language shift and other relevant issues. Since "language and identity can be tightly intertwined" (Edwards, 2006, p. 29), it is necessary to look at their relationship, especially with regard to ambient languages and language shift. Section 2.4 deals with the link, if any, between language and group identity, language and globalisation, and the impacts of globalisation on identity. Section 2.5 discusses language maintenance and education, by focusing first on commentaries on the importance of diverse language maintenance, and then on language planning and policy in educational systems. The final section concludes the chapter.

2.1 Bilingualism and multilingualism

2.1.1 Defining bilingual/bilingualism and multilingual/multilingualism

Issues relevant to having more than one language have been vigorously investigated across many disciplines, including: neurolinguistics, speech and hearing studies, sociolinguistics, psycholinguistics, sociology, psychology, social-psychology, anthropology, and pedagogy (Bhatia & Ritchie, 2006, p. 2; Romaine, 1995, p. xii). So, naturally, a range of types and definitions of bilingual/bilingualism and multilingual/multilingualism have been proposed.

Many commentators use the term 'bilingual' to refer to someone who speaks two or more languages (Auer, 1995, p. 115; Bathia, 2006, p. 5; Butler & Hakuta, 2006, p. 126; Chaika, 1982, p. 100; Grosjean, 1985, p. 468; Kamwangamalu, 2006, p. 726; Mesthrie, 2009, p. 37; Muysken, 2013, p. 711; Romaine, 1995, p. 12). Others like Edwards (2003, p. 33), Meyerhoff (2006, pp. 102-103), and Wei (2008, p. 4) represent modern scholars who use the term 'multilingual' instead. Franceschini (2011, p. 346) uses both 'multilingualism'

and 'bilingualism' to refer to individuals that use their repertoire of regional languages, dialects, and sign languages in daily life, as well as to language policies and programmes for groups, societies, and institutions. Romaine (1994, p. 34) distinguishes between individual and societal multilingualism and notes 'bilingual' and 'multilingual' can be used interchangeably, as can 'bilingualism' and 'multilingualism' (see also Romaine, 2006a, p. 385).

A number of scholars (e.g., Cenoz & Gorter, 2011; Dorian, 2006; Kroll & Dussias, 2006, p. 169; V. P. C. Lim et al., 2008, p. 389; Spolsky, 2003, p. 45; Wardaugh, 2006, pp. 96-100) use either the term 'bilingual' or 'multilingual' depending on the contexts of their studies. Other scholars (e.g., Cenoz & Gorter, 2011; Cenoz & Valencia, 1994; Hoffmann, 1985; Lawson & Sachdev, 2004; L. Wang & Kirkpatrick, 2013) use the word 'trilingual' to refer specifically to people who speak three languages.

This present study uses the terms 'bilingual/bilingualism and 'multilingual/multilingualism' when referring to particular scholars' and their ideas, concepts and theories, but consistently uses the terms 'multilingual' and 'multilingualism' to refer to the language phenomenon of the Yogyakartan research participants who typically use more than three languages – high and low Javanese, Bahasa Indonesia, English and Arabic.

2.1.2 Types of bilinguals/multilinguals

There are a number of ways to create a typology of bi-/multilinguals, each with its own criteria. Proficiency, language skills, attitudes, and context of acquisition are used to classify the participants in this present study.

Within proficiency, there are balanced and unbalanced bilinguals (Edwards, 2006, p. 9; Grosjean, 1982, p. 235). Balanced bilinguals, also called "ambilingual" or "equilingual" (Edwards, 2006, p. 9), have roughly equivalent mastery in both languages and are often called 'ideal bilinguals' because they use their languages equally well in all contexts and domains (see also Romaine, 1995, p. 15; Skutnabb-Kangas, 1981, p. 29). However, this is rare. It is more likely for bilinguals to be unbalanced bilinguals (Edwards, 2006, p. 9; Grosjean, 1982, p. 235; Wardaugh, 2006, p. 96) because they have developed their abilities as a social practice, based on their needs in different situations, which often leads to unequal fluency levels and skills (Grosjean, 1982; 1985, p. 467 & 471; Romaine, 1995,

pp. 12-13). They "tend to be dominant in one of their languages in all or some of their language abilities" (Baker, 2001, p. 9). With regard to multilingualism, Cenoz (2013, p.6) defines a balanced multilingual as having similar levels of proficiency in two or more languages and an unbalanced multilingual having different levels of proficiency in his/her languages.

Based on language skills, i.e., reading, listening, writing, speaking, the terms 'receptive' or 'passive' bilinguals refer to those who can read or understand a second language when heard, but cannot speak or write. "Productive" or "active" bilinguals can produce both of their languages (e.g., Edwards, 2006, p. 10; Skutnabb-Kangas, 1981, p. 29; Wei, 2008, p. 4). Grosjean (1982, p. 239) refers to "dormant bilinguals": people who have lost their capacity to understand and/or produce a previously known language. Cenoz (2013, p.6) refers receptive multilinguals by exemplifying Swedish, Danish and Norwegian speakers in Scandinavia, who speak to each other using their respective first languages because they can understand their interlocutors' languages.

From the perspective of the outsiders' attitudes to the effect of being bilingual, bilinguals can be divided into "additive" or "subtractive" bilinguals (Edwards, 2006, pp. 10-11; Lambert, 1981, pp. 12-14). 'Additive bilingualism' is usually the result of elite bilingualism, when, for example, official language speakers also speak a prestigious language, usually learned at school or university, and are positively judged for it, like English-speaking Australians learning French (Romaine, 1995, p. 25; Skutnabb-Kangas, 1981, p. 97ff for a full description of 'elite bilingualism'). 'Subtractive bilingualism' refers to speakers that have compromised development of a socially valuable language in favour of learning another, like children from migrant backgrounds trying to maintain their parents' mother tongue.

The last typology is based on when the languages were acquired. Lambert (1981, pp. 14-15) and Wei (2008, p. 4) distinguish "early" and "late" bilinguals and multilinguals, while Meisel (2009, pp. 5-6; 2013) distinguishes "simultaneous" or "successive" bilinguals and multilinguals. The simultaneous acquisition of two or more languages can create what Swain (1972) calls "bilingualism as first-language" (as cited in Lambert, 1981, p. 14; see also Meisel, 2013, p. 393; Swain, 1972). There are also "primary" and "secondary" bilinguals (Edwards, 2006). Primary bilinguals have "dual competence acquired naturally due to contextual demands", while secondary bilinguals acquire the second language

through "systematic and formal instruction" (p. 11). This is similar to Grosjean's (2006, p. 34) distinction between language learners at different stages of their language acquisition.

Developing skills in more than one language involves "multiple linguistic competences", and has been considered from many perspectives (Auer, 1995, p. 115). This notion is called 'multi-competence' (Cook, 1995, pp. 93-94; 2012). Bi-/multilingual competence should be measured by examining all languages within the individual's repertoire (Grosjean, 1985, p. 472), and second and subsequent languages should not be measured by the same standards as a native speaker's (Cook, 2012; Doyle, 2015, p. 887; Franceschini, 2011, p. 348).

2.2 Language use in a multilingual society

Research on language use in multilingual settings often looks at the participants' contextual language use, or its patterns in particular domains. For example, to determine their language repertoire (e.g., Arua & Magocha, 2002; Low et al., 2010; Sercombe, 2003), language preferences and choices (e.g., Arua & Magocha, 2002; Low et al., 2010; Nercissians, 2001; Remennick, 2003), and attitudes to languages (e.g., Abdulaziz, 1982; Lawson & Sachdev, 2004; Low et al., 2010; Sercombe, 2003), as well as to explain or predict any language shift (e.g., Abdulaziz, 1982; Leuner, 2010; Low et al., 2010), and to reveal about their identities (e.g., Lawson & Sachdev, 2004; Leuner, 2010).

The following sub-sections discuss language use with respect to language choice and domains, attitudes to language and behaviour, and ethnolinguistic vitality.

2.2.1 Language choice and domains

Language domain refers to a range of activities or socio-cultural constructs or contexts representing a combination of settings or place, topic, and role relationship in which a language is used (Fishman, 1965, p. 75; 1991, p. 44; Romaine, 1994, p. 43; 1995, p. 30; Spolsky, 2003, p. 34). Patterns of language use entail particular language domains and imply the choice of languages in those domains.

In multilingual situations, different languages are commonly assigned to different domains (Spolsky, 2003, p. 34), and multilinguals usually acquire and use their languages for either particular purposes, or depending on who they are speaking with (Grosjean, 1985, p. 471;

2006, p. 34). The number of domains in which a language is frequently used indicates its dynamics and vitality (Ager, 2001, p. 128).

This present study covers six domains: home or family, school or education, telecommunications, shopping, small talk on the street, and religion. The home and school domains, where the research participants have most of their language interactions, are discussed in more detail than the others, but the other domains are significant for showing language use in a variety of settings. The telecommunication domain helps to identify the influence of technology in language use. The street domain provides insight into informal settings. The religion domain relates specifically to the use of Arabic.

An individual's language choice in particular domains is not random. Rather, it is embedded in his or her motivations: their membership of particular social groups, the social norms for each context and domain, their goals, and the topics of conversation (Fishman, 1965, pp. 68-72; see also Grosjean, 1982, p. 128; Romaine, 1994, p. 36). These are examples of communicative and social identity motivations, which Karan (2011) adds to his taxonomy of benefit-based motivations, alongside economic factors, language power and prestige, nationalistic and political views, and religious motivators. Romaine's (1994, p. 44; 1995, p. 30; 2006a, p. 393) "pressures" and Mackey's (2006, pp. 619-630) "factors" are somewhat similar, and include economic, administrative, legal, social, cultural, political, and religious determinants.

V. P. C. Lim et al. (2008, p. 390) states that language use may change during a speaker's lifetime if his/her acquisition of a language is interrupted, if circumstances demand use of a different language, or if his/her attitudes to that language change. On a daily basis, individuals' language choices have a significant impact on the long-term future of their languages (Romaine, 1994, p. 50).

2.2.2 Attitudes toward languages and language behaviour

The discussion of attitudes to language, as a central variable in bi-/multilingualism studies, reveals its: influence on a multilingual's language acquisition and proficiency (e.g., Franceschini, 2011, p. 346; Gibbons & Ramirez, 2004); relationship with identity (e.g., Lasagabaster, 2008, p. 84; Rieschild, 2007, pp. 46-47); and "a language's health" at a societal level (Baker, 1992, p. 9).

Favourable or unfavourable evaluations (Baker, 1992, pp. 11-12; Garrett, Coupland, & Williams, 2003, p. 3) are perhaps relatively stable to be able to be identified and measured (Garrett, 2010a, p. 20; Garrett et al., 2003, p. 5), but they often need to be indirectly investigated from observing naturally occurring or elicited behaviours (Baker, 1992, p. 11; Fishman, 1991, p. 49). Attitudes also tend to be-culture- or group-specific (Rieschild, 1999; 2007, pp. 46-47)

Behaviour can be viewed as a mirror of the individual's current attitudes, as seen for example in a speaker's use of literal and non-literal vocatives to express a specific attitude towards an addressee (Rieschild, 1998, p. 619). Attitudes can also affect the individual's behaviour, as found, for example, in a study of Sylheti-Bangladeshi teenagers in London (Lawson & Sachdev, 2004, p. 61), and in other commentaries (e.g., Ager, 2001, p. 9 & 126; Baker, 1992, pp. 12-13; Edwards, 1985, p. 139; Garrett, 2010a, p. 24; Garrett et al., 2003, p. 3; Gibbons & Ramirez, 2004, p. 192; Ostrom, 1969).

However, the relationship between attitudes and behaviour may be problematic. Garrett et al. (2003, pp. 7-9) and Garrett (2010a, pp. 24-25) caution that there is reliable research evidence showing discord between the claims participants make about their attitudes and their behaviour when recorded in natural situations. This gap can be clarified using Ajzen and Fishbein's (2005, p. 179) notion that the degree of consistency between attitudes and behaviours depends on the personality of individual performing that behaviour: its context, and the types of attitudes that the components are focused on. This present study, therefore, pays attention to the difference between intention (attitude) and action (behaviour); and recognises that beliefs comprise cognitive elements of attitudes (Ager, 2001, p. 127; Baker, 1992, p. 12; Edwards, 1985, p. 140; Garrett et al., 2003, p. 3).

This present study also adopts Chin and Wigglesworth's (2007, p. 115) notion that attitudes to language are linked in some way to language prestige. Attitudes to language can form a significant variable in studies on how language use impacts language shift. They can also be accessed, from self-reported data (Fishman, 1991, p. 49; Garrett, 2010a, p. 21), for example, and many researchers have used this approach (e.g., Bourhis, 1983, p. 168; Lao, 2004, p. 104; Lasagabaster, 2003, p. 585 & 588; 2005, p. 300; Ng & Zhao, 2014, p. 1 & 6; Rieschild, 2007, p. 35; Stewart-Strobelt & Chen, 2003, p. 162; Yagmur, Bot, & Korzilius, 1999, p. 51 & 56).

Institutional factors, such as relative language status, language teaching philosophies and methods, mass media, and ritual and ceremonial symbolism affect attitudes to language, as well (Baker, 1992, pp. 110-111).

Baker (1992, pp. 48-49) also points to personal factors such as gender, age, language background, language ability or achievement, type of school attended, social class, and institutional cultural affiliation. Echeverria's (2005) study on the influence of schooling on attitudes toward language in the Basque Autonomous Community of Spain demonstrate that positive attitudes towards Basque were not dependent on educational factors. The most positive attitudes were toward everyday Basque, not Spanish, and this was also the case for school students from families with Spanish as the home language.

2.2.3 Ethnolinguistic vitality

UNESCO's (2003, p. 7) treatise on language vitality and endangerment stipulates six major factors of language vitality that are relevant to the status of home languages within communities. They are:

1) intergenerational language transmission;
2) absolute number of speakers;
3) proportion of speakers within the total population;
4) trends in existing language domains;
5) response to new domains and media; and
6) materials for language education and literacy.

Giles, Bourhis, and Taylor's (1977) concept of "ethnolinguistic vitality" is "that which makes a group likely to behave as a distinctive and active collective entity in intergroup situations" (p. 308). It allows investigation of the complex relationships between language, ethnicity and group. Scholars like Yagmur et al. (1999), Gogonas (2009), and Rasinger (2013) use this framework in their research on language shift, while Karan (2011) developed a "model of the dynamics of language stability and shift".

Giles et al. (1977, p. 309) sees ethnolinguistic vitality as being dependent on linguistic group status, and demographic and institutional factors (also quoted in Baker, 2001, pp. 68-72; see also Dorian, 2006, p. 453; Rasinger, 2013, p. 49). 'Status' refers to economic, social, socio-historical and language aspects. 'Demographic' refers to the geographical distribution of speech communities and the size of the language community, and is

influenced by absolute numbers, birth-rate, endogamous and exogamous marriage, and immigration-emigration patterns. Institutional factors relate to government, religious and cultural organisations, mass media, industry, commerce and education.

The factors identified by Giles et al. (1977) and UNESCO (2003) that are significant to this present study are: a) intergenerational language transmission, which is influenced by endogamous and exogamous marriage patterns to some extent; b) the relevant institutions assisting language transmission and acquisition; and c) trends in existing language domains. In terms of the number of speakers, birth-rate and children's exposure to learning the languages, plus the language group status, the home languages in this study are far from endangered (Krauss, 1992, p. 4; G. Poedjosoedarmo, 2006, pp. 111-113). Similarly, immigration-emigration patterns are not demographic factors relevant to the investigated participants.

A number of scholars (e.g., Cummins, 2001, p. 19; Dorian, 2006, p. 455; Fishman, 1991, pp. 372-374; 2007, p. 166; Kipp & Clyne, 1997, p. 451; Mufwene, 2010, p. 40) emphasise the significance of intergenerational language transmission through family and the home environment, because maintenance solely through language education at school is not sufficient. Home transmission is seen as the most effective way to produce a significant number of fluent new speakers, at the expense of devoted efforts by fluent parents (UNESCO, 2003, pp. 7-8).

Intergenerational language transmission also often relates to types of marriage, despite differing opinions in the research findings. For example, Kipp and Clyne (1997, p. 463) attest to the significance of endogamous-marriage couples as a positive influence on their children's acquisition of the home languages. Borland (2006, p. 29) finds variation in commitment to intergenerational language transmission among the endogamous families of Maltese migrants in Australia. This contradicts Rasinger's (2013, p. 54) results which show that both endogamous and exogamous second generation couples in London's Bangladeshi community do not support home transmission of Bangla.

Language transmission at home is fundamental. However, schools and other institutions, like the media, work-place and government, can contribute significantly towards maintaining a home language and preserving a mother tongue (UNESCO, 2003, pp. 11-12). This can happen if institutions focus attention, funding, intelligence and other societal resources on supporting home-oriented language activities or projects (Fishman, 1991, p.

375). Dorian (2006) confirms that acquisition of a second, third or fourth language does not necessarily mean the loss of the first (p. 452). In the case of endangered-language communities, immersion-schooling with continued study of only the target language at higher levels can have an immediate positive impact (pp. 455-456).

UNESCO's (2003) "trends in existing language domains" refer to the contexts and settings of language use in limited or multiple domains, i.e., home, school, government, commerce and religion. With technological progress, new domains have emerged and a further test for language maintenance lies in how communities respond to them. A minority language group's flexibility and open-mindedness to the changes brought about by modernity are important factors that can keep a language dynamic and vital (UNESCO, 2003, p. 11). For example, by embracing use of the minority language in new media, and ensuring its preservation in other important domains – especially those related to culture. By staying flexible, a multilingual person can develop a strong sense of ethnic identity in themselves (Crystal, 2000) as part of the process of maintaining all their languages across many domains in 21st century life. The role of mass media and technology can be highly significant if, for example, the authorities use new media to spread positive images of a particular language, thus bringing the language closer to its speaking community, and in turn increasing its prestige (Baker, 2001, p. 71). It is important to note that, as Sallabank (2008, p. 135) discovered, increasing prestige is, in itself, not sufficient to revive ethnolinguistic vitality.

2.3 Language shift

An ethnolinguistic group's ability to maintain its language across domains may prevent language shift: high ethnolinguistic vitality means ethno-language maintenance (Karan, 2011, p. 137; Rasinger, 2013, p. 49). Both ethnolinguistic vitality and language shift depend on the total number of the individuals choosing to use the language, and both are influenced by the same set of motivations (Karan, 2011).

Studies on language shift have primarily focused on the influence of a second or third language on a mother tongue (Shameem, 1994, p. 403) in a range of areas, such as language use, domains of use, and explanations for shifts in specific or general situations (Clyne, 1998, p. 206). Data on language use can be used to analyse language shift, and predict the types, timing, and degree of the shift (Tent, 2000, p. 133). Language shift has also been

studied at the macro-level, e.g., government language policies, and at the micro-level, e.g., individual goals and motivations (Karan, 2011, p. 137).

This section discusses language shift in relation to mother tongues, the stages of language shift, the factors affecting language shift and the measurement of language dominance as one of a shift's indicators.

2.3.1 Language shift and mother tongue

Language shift occurs when a group of speakers no longer use their mother tongue, or minority language, and use instead the language of the wider society (Holmes, 1995, p. 56; Milroy & Muysken, 1995, p. 9; Romaine, 1994, p. 37), such as a majority or national language (Errington, 1998, p. 4). Loss of a mother tongue is likely to occur in bilingual or multilingual societies where another language is dominant (Fishman, 2006, p. 407). The majority language replaces the range and functions of a minority language (May, 2012, p. 132) and a community increasingly uses one language at the expense of another (Karan, 2011, pp. 137-138). Over time, the second/ mainstream language replaces the minority language of that group in both functions and domains and leads to monolingualism in the mainstream language (Romaine, 1994, p. 50; 1995, p. 40; 2006a, p. 395; see also Shameem, 1994, p. 404). Language shift might also happen because of its functionality. People in Wagu Village in Papua New Guinea, who are mostly Christians, used to speak various languages, but then agreed to speak only two languages: Bahinemo, in which the New Testament was translated, and Tok Pisin, which was perceived as their future language (Dye & Dye, 2012). Tok Pisin is also tied to Christianity (Kulick, 1992: 293).

Some definitions of language shift raise the question of what 'mother tongue' means. The term 'mother tongue', also known as 'vernacular', literally evokes the notion of the mother passing the language to her children (Kaplan & Baldauf, 1997, p. 19; Romaine, 1994, p. 37; 1995, p. 19; Wardaugh, 2006, p. 40). Yet, the concept of a 'mother tongue' is problematic since: a) in some patriarchal communities the fathers' language is transmitted to children; and b) the first language learned may not become one's mother tongue or the one in which they are most proficient (Romaine, 1994, pp. 37-38; 1995, pp. 20-22). In Singapore, for example, the mother tongue is more closely associated to the father's race (Bokhorst-Heng & Caleon, 2009, p. 236; Romaine, 2006a, p. 400). Skutnabb-Kangas'

(1981, p. 14) concept of the mother as the origin of the language does not always mean the biological mother, rather it means the first person, male or female, to transmit a language.

UNESCO (1953, p. 46) defines mother tongue, or native tongue, as the language acquired in one's early life that becomes one's means of daily thought and communication (p. 46). This definition is in line with Skutnabb-Kangas' (1981, p. 15 & 17) criterion of one's mother tongue as "the language s/he uses most".

Besides origin and function, Skutnabb-Kangas (1981, pp. 14-19) uses two other criteria for determining someone's mother tongue – competence and attitudes. She states that mother tongue can be someone's best language (p. 14 & 18), that is, the language someone uses to identify themselves in the process of acquiring social norms and values (p. 15 & 18).

Considering its various definitions, this study defines mother tongue as the first language a multilingual acquires, whether passed on by their mother or not. Information about use of the mother tongue was derived from self-reports. Given some research was carried out in Bahasa Indonesia, it is important to note that the term *bahasa pertama* 'first language' was used to replace the actual translation – *bahasa ibu* – which would be literally interpreted as 'mother's language'.

2.3.2 Stages and factors of language shift

2.3.2.1   Stages of language shift

There are three stages of language shift (May, 2012, p. 132), which, to some extent, are similar to those of language death (Sasse, 1992a, pp. 59-60; 1992b, pp. 9-11; Steinhauer, 1994, p. 772). In the first stage, there is increased pressure on minority language speakers to speak the majority language, particularly in some domains. In the second stage, both minority and majority languages continue to be used, but there is a decreasing number of minority language speakers, particularly among the younger generation. In the third stage, the minority language is no longer spoken widely. It has been replaced by the majority language, and is only remembered by a small group of speakers. Gafaranga (2010, p. 242) claims that the people involved are commonly not aware of the language shift, but Karan (2011, p. 144) asserts that members of communities undergoing language shift do have "conscious knowledge" that language use is changing and are aware of the shift as it happens.

Steinhauer (1994, pp. 771-773) describes the shift from regional languages in Indonesia as a gradual process of language death caused by external pressure (see also Romaine, 1995, p. 40). Their comments focus on external factors, but their distinction between 'external' and 'internal' is not clear. For example, Steinhauer (1994, p. 772) cites contact with economically superior outsiders as a factor but, without evidence of pressure this could also be considered an internal motivation by the speakers to gain economic benefit. Similarly, the attitudes Romaine (1995, p. 40) describes can be viewed as internal. To avoid this ambiguity, this research does not view language shift factors as either internal or external, and this is discussed more fully in the following sub-section.

2.3.2.2 Factors affecting language shift

Zhang (2010, p. 44) claims, in his research on the social and cultural factors that influence language maintenance and shift, that the factors influencing language shift essentially relate to either opportunity or motivation. Without the opportunity or the necessary motivation to use the heritage language, children shift to the mainstream language.

Opportunity factors might include: government policy (Dorian, 2006; Romaine, 1995; Skutnabb-Kangas & Phillipson, 2010), language exposure or environment (Dorian, 2006; Romaine, 1995; Skutnabb-Kangas & Phillipson, 2010; Zhang, 2010), settlement patterns (Romaine, 1995; Zhang, 2010), and the speakers' strength in numbers (Romaine, 1995).

Any government policy that promotes a mainstream language holds the opportunity for that language to be learned and/or chosen as the language for a particular domain, for example as the medium of instruction in schools (Skutnabb-Kangas & Phillipson, 2010, pp. 85-86). It also increases the motivation for speakers to learn that language, hence reducing the use and prestige of minority languages.

Language shift might also occur among children with little exposure to their heritage language (Zhang, 2010, p. 44) outside of the home domain (Romaine, 1995, pp. 42-44; Skutnabb-Kangas & Phillipson, 2010, pp. 85-86), and is even more likely if there is minimal exposure to the heritage language (Dorian, 2006, p. 455).

Romaine (1995, pp. 40-41) claims that language shift might also happen with national languages, for example the Buang and Taiap languages in Papua New Guinea, which have gradually declined because people prefer the official and most widely used language, Tok

Pisin. In the case of Taiap, this shift is most likely the result of increasing identification with the values associated with Tok Pisin (Kulick, 2010, p. 293-294;Stroud, 2002, p. 32).

Language shift is triggered by individuals' choices (Edwards, 1985, p. 71), or motivations because use of a particular language has benefits (Karan, 2011, p. 139). Karan's (2011, pp. 140-143) model, which underpins this present study's analysis of the motivations for language shift, shows a complex set of motivations based on perceived benefits relating to communication, economic and social well-being, language and power, and nationalistic, political and religious views. Other commentators (e.g., Edwards, 1985; Grin, 2003; Romaine, 1995) have proposed additional motivations. Coulmas (2009, pp. 32-33) states that "language skills are human capital", from which people might gain an expected return. In short, people are likely to learn a valuable language without being directed to learn it (Grin, 2003, p. 36).

Because language is used to communicate, it is reasonable to assume that motivations relevant to communication needs will factor into language shift or maintenance. People commonly choose a language that the interlocutors understand and they prefer one that is widely used (Karan, 2011, p. 140).

Economic motivation, related to better jobs, trade access and networking influences the "fortune of different languages" (Karan, 2011, p. 140), whereby particular languages are chosen according to particular economic considerations, e.g., the cost of text books, or the higher salaries proficiency in a particular language may attract in the workplace (Grin, 2003, p. 3).

Karan's (2011, p. 141) perspective on social motivation is particularly relevant to this present study in terms of how a language can index aspects of identity, like prestige, solidarity and speakers' distance.

Power, as a motivation in language, gives a language an intrinsic value – as distinct from the power value of a particular group – and the use of that language is associated with power (Karan, 2011, p. 142; Romaine, 1995, p. 44).

Nationalistic and political motivations drive people to choose the language that best represents them as good citizens or as one who takes pride in their nation (Karan, 2011, p. 142).

Religious motivations, and the role of religious institutions, are significant to language maintenance or shift (Karan, 2011, p. 143; Romaine, 1995, p. 40). For example, a language is maintained when a) speakers give them holy status as has been the case with Arabic and Islam; b) when they use them in their sacred writings as with Arabic and the Quran, Hebrew and the Old Testament and the Torah, and Pali and the Tripitaka; and c) when they are the language of religious practice and/or education. Some people are willing to disregard other motivations in order to learn a language associated with a religion (Edwards, 1985, p. 93 & 97).

Beyond Karan's (2011) model, this present study also considers the perceived level of difficulty in learning a language as a motivating factor (Romaine, 1995, p. 44; Zhang, 2010, p. 44; Zhang & Slaughter-Defoe, 2009, p. 89). This can be connected, for example, to the degree of similarity between or among languages.

In addition to opportunity and motivation, attitudes to language and mixed marriages are also factors in language shift. Positive attitudes toward a language are essential for a minority or heritage language to survive (Romaine, 1995, pp. 43-44). Conversely, negative attitudes can promote language shift (Sallabank, 2008, p. 133). For obvious reasons, there is also a tendency for a language shift to occur in mixed marriages, most commonly when the first language of one or both spouses is a minority or lower-status language (Baker, 2001, p. 70; Romaine, 1995, p. 42; Schupbach, 2008, p. 30).

This present study's approach to factors of language shift is demonstrated in Figure 2.1, following:
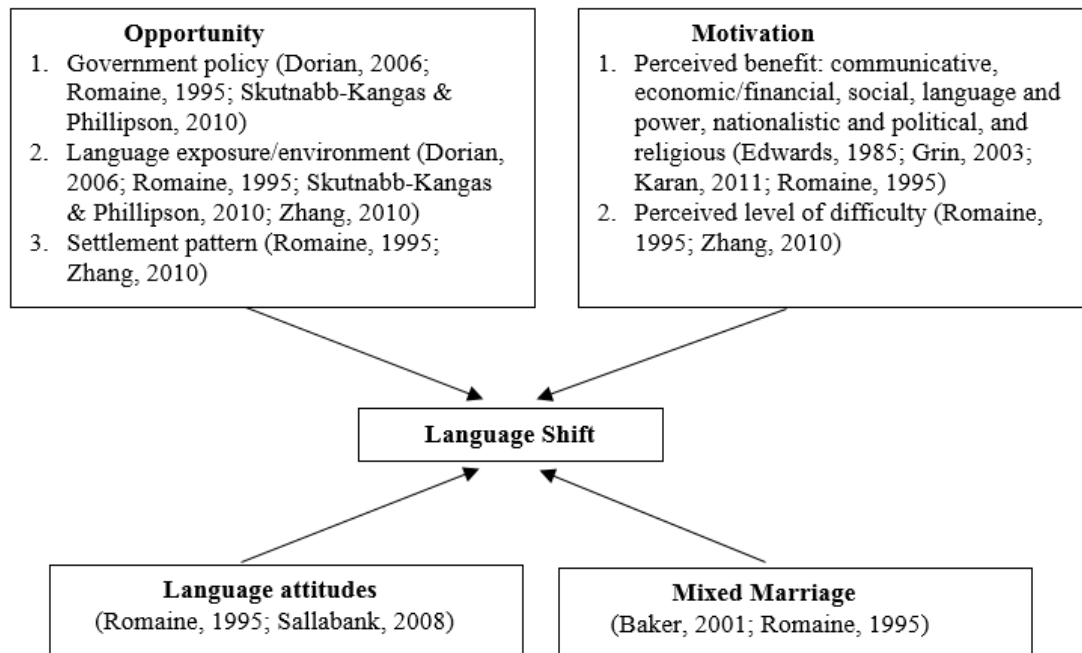
Figure 2.1 Possible factors of language shift

Karan (2011, p. 138) suggests that language shift, as well as ethnolinguistic vitality, should be treated from a combined micro- and macro-societal point of view because language shift is concerned with the individuals' daily decisions on language use, as well as the shared values of a particular language in a community.

2.3.3 Language dominance as a language shift determinant: research and measurements

The following section critiques the body of research on determining and measuring language dominance, and covers: 1) research related to language dominance; 2) the definitions of language dominance; 3) the kinds of language dominance measurements; 4) the validity, reliability, and effectiveness of particular measurements; and 5) measurement bias and constraints.

2.3.3.1 Research on bilingualism and language dominance

There is a growing body of research on multilingualism in different parts of the world, especially in relation to language competence, language proficiency and language dominance. This research falls into four categories.

Tools to measure language dominance – (e.g., Dunn & Tree, 2009; V. P. C. Lim et al., 2008). V. P. C. Lim et al. (2008) develops a self-report-based classification tool to measure the English-Mandarin language dominance of 168 bilinguals in Singapore. Results are validated using discriminant analysis and single-word receptive vocabulary tests. Dunn and Tree (2009) presents a bilingual dominance scale to quantify the language dominancy of bilinguals. This tool targets three main criteria for measuring dominance – the relative ratio of use of the languages, the age of language acquisition, and how comfortable the speaker is with using the ambient languages.

Identifying language dominance – (e.g., Bahrick et al., 1994; Flege, Mackay, & Piske, 2002; Haji-Hassam, 2008; Langdon et al., 2005; Santello, 2014). Bahrick et al. (1994) tested aspects of language proficiency in 801 Cuban and Mexican immigrants living in the U.S. for 50 years to gauge the language maintenance and language dominance of bilingual Hispanic people. Langdon et al. (2005) examined 25 English-Spanish bilinguals' in California, to determine their language dominance by comparing the efficacy of naming speed and verbal fluency with those biliterate participants' self-ratings of language competence and frequency of language use as the standards for comparison. The result shows that the test to measure naming speed agrees 100%, and the verbal fluency test agrees 52% with the self-ratings and frequency of language use. Haji-Hassam (2008) used various tests to investigate a Japanese-English bilingual's language dominance. One of the conclusions supported Langdon et al.'s (2005, p. 320) assertion that language dominance is not static. Rather, it is influenced by contextual factors, such as the sequential relationship of the first language to the second, attitudes towards the two languages, internal and external pressures, and so on (pp. 102-105).

Language dominance and bilingual proficiency – Paciotto's (2000) study of language dominance and oral bilingual proficiency in 125 Tarahumara-Spanish speaking children from Northern Mexico. This study showed that *The Bilingual Interview* was a useful tool for collecting language dominance and proficiency data, whereas the production of bilingual vocabulary lists was not so reliable (p. 62).

Language dominance and degree of bilingual ability or performance – (e.g., Bullock, Toribio, Gonzales, & Dalola, 2006; Hakuta, 1987). Hakuta (1987) studied the relationship between degrees of bilingualism and the cognitive ability of 83 bilingual mainland Puerto Rican children. To establish language dominance, data were collected using a home language survey, teachers' assessment of their English skills, and a standardised English

proficiency test. Bullock et al. (2006) examined the relationship between language dominance and bilinguals' pronunciation, with 15 L1 Spanish/L2 English speakers in the first experiment and 10 L1 English/L2 Spanish speakers in the second experiment. It demonstrated that the dominant L1 phonetic system did not influence bilingual performance.

This present study belongs to the second category, and aims to establish language dominance through various measures as a step to revealing the extent of the language shift in its participants.

2.3.3.2   What is language dominance?

Language dominance relates to the degree of multilingualism based on linguistic capacity. Langdon et al. (2005, p. 320) refers to language dominance as the language from which a bi-/multilingual can retrieve the largest number of words from various semantic classes in specific domains. Similarly, Birdsong (2006, p. 47) states that, in bilinguals, one language is dominant over the other if her/his language processing in that language is "faster, more fluent, more automatic, and more accurate" (see also Flege et al., 2002, p. 569). Language dominance is also connected to bi-/multilinguals' proficiency in certain language skills (Santello, 2014, p. 27).

This notion is simple, but establishing a bi-/multilingual's language dominance can be complex, particularly if the term 'proficiency' is strictly differentiated from 'competence'. Various language proficiency skills and levels of linguistic competence are considered, and the domains or contexts of acquisition become included variables.

Francis (2012, pp. 3-4) stresses the point that language competence is linguistic knowledge: the underlying cognitive structures that store how to use a language; and language proficiency is language ability, skills in performance, or adeptness in using language in comprehension and or expression. This distinction makes it clear that language proficiency is easier to measure than language competence; therefore, language competence is measured through observations of language proficiency.

Hemàndez-Chávez, Burt, and Dulay (1978, p. 41) and Butler and Hakuta (2006, p. 15) look at language dominance in reference to the levels of proficiency in two or more languages. More specifically, Heredia (1997, pp. 37-38) and Heredia and Brown (2006, pp. 238-239) argue that language dominance is based on the speed of bilingual lexicon

retrieval. That is, bilinguals' access to the lexicon of the more dominant language is faster regardless of which language is first acquired.

Birdsong (2006, p. 47) suggests that in psycholinguistic terms, dominance usually indicates a difference in processing ability between L1 and L2, and proficiency is viewed in terms of the mastery of syntax, vocabulary, and pronunciation of a language. Therefore, even though a bilingual may be proficient in two languages, one language is still dominant over the other. This reminds the reader that even if a bilingual is dominant in one language, s/he may still not be highly proficient in that language. Romaine (1995, pp. 12-14) believes that there is no absolute relationship among linguistic levels – graphic, phonological, lexical, grammatical, semantic, stylistic, pragmatic and sociolinguistic competencies – even though in practice there are some interdependencies. Similarly, Wardaugh (2006, p. 96) states that bilingual or multilingual people do not necessarily have the same ability in their languages or varieties.

Measuring language dominance in various skills and linguistic levels is complex in studies with a large number of participants. Haji-Hassam (2008) applies this within a case study that involves only one participant. A number of research studies have relied solely on measuring language proficiency in the four main linguistic skills – listening, reading, speaking and writing (e.g., Flege et al., 2002; Langdon et al., 2005; V. P. C. Lim et al., 2008). However, translation is another skill, which is more complex to measure than the core linguistic skills (e.g., Flege et al., 2002). Other aspects of language mastery include fluency and timely responses (e.g., Langdon et al., 2005, pp. 323-324).

This present study identifies language dominance using: the four skills of language proficiency, language use in a number of domains, and the inner functions of bi-/multilingualism (Romaine, 1995, p. 31).

2.3.3.3 Kinds of language dominance measurements

There are a range of ways to measure language dominance, but there is little agreement on which is best (Flege et al., 2002, p. 569). There is also little consistency in preparing and executing assessments, which makes it difficult to conduct cross-study comparisons (Grosjean, 1998, 2006).

This section critiques the range of measures commonly used in dominance testing: self-rating, objective tests, surveys that do not rely on self-rating, questions on the inner functions of bilingualism, and combined measurement.

1) Self-rating

A number of researchers have used this approach. Paciotto (2000) applied rating scales through interviews. Flege et al. (2002) used verbal ability self-rating to speak and comprehend Italian and English and written ability self-rating to read and write in both languages. Hakuta and D'Andrea (1992), Langdon et al. (2005), Haji-Hassam (2008) and V. P. C. Lim et al. (2008) asked their participants to complete a questionnaire on language proficiency, covering the four language skills except Hakuta and D'Andrea's. Haji-Hassam (2008) also asked her subject to self-report her sociological background. The Basque Government surveyed three different areas to collect data on proficiency in Basque and the development of proficiency over 16 years (Cenoz, 2008).

2) Objective tests

In the 1950s and 1960s researchers concentrated on designing objective measurements at the expense of more qualitative measures of language proficiency, such as the size of vocabulary (Romaine, 1995, pp. 14-15). However, more than three decades later a vocabulary test was still the preferred data collection method. Hakuta and D'Andrea (1992) used productive vocabulary, grammar knowledge and cloze tests. Bahrick et al. (1994) relied on tests for making lexical decisions and recognising vocabulary. V. P. C. Lim et al. (2008) used single-word receptive vocabulary tests (see also Hakuta, 1987). Haji-Hassam (2008) used a free-word association oral and written test. The participant was asked to say as many words as possible in a limited time and the language in which the participant provided more words was judged to be dominant (see also Heredia, 1997; Heredia & Brown, 2006). The synonyms test has been used as an alternative, based on an assumption that bilinguals can make stronger word associations in their dominant language (Edwards, 2006, p. 9; Romaine, 1995, p. 18).

Other objective tests include: oral comprehension, where a passage is read, in either the presence or absence of noise, and participants answer questions about its contents; grammar tests (e.g., Bahrick et al., 1994); cloze tests to text comprehension (e.g., Bullock et al., 2006; Haji-Hassam, 2008); speaking tests (e.g., Edwards, 2006, p. 8); fluency tests (e.g., Edwards, 2006, p. 9; Langdon et al., 2005; Romaine, 1995); and

the Stroop test, to prove that a bilingual cannot ignore the language s/he associates with and incoming stimulus affects her/his response (e.g., Haji-Hassam, 2008; Romaine, 1995, p. 95 & 114).

Romaine (1995, p. 17) asserts that picture naming is a weak predictor of bilingual proficiency compared to other tests of fluency, such as word completion, oral reading, and following instructions.

3) Survey that does not rely on self-rating

Dunn and Tree (2009) used open and closed questions in survey form in their first stage of constructing their bilingual dominance scale. Twelve closed questions were used to measure information about how bilinguals acquire their languages, how they use them, and how they feel about them. They claim that questions beginning with phrases, such as 'at what age', 'which language', 'how many years', and 'where are you' are grounded more on the participants' memory than self-assessment. The 12 answers were then converted into a scale score using a points system based on previous theoretical foundations, and supported by comparison with the responses to the open questions in the first stage of the survey.

Santello (2014) extended analysis of this scale with some complementary descriptors, and compared the results to self-reporting.

4) Questions on inner functions of bilingualism

Romaine (1995) states that some researchers refer to inner functions of bilingualism and how these are relevant to the individual's languages (p. 31). These functions include: counting, reckoning, praying, cursing, dreaming, diary or letter writing, note taking, speaking to oneself, and thinking aloud (Nercissians, 2001, p. 68; Romaine, 1995, p. 31; Skutnabb-Kangas, 1981, p. 14; Spolsky, 2003, p. 46). In terms of dominance studies, researchers have compared which languages are used for which functions as the dominant language.

5) Combined measures

It is common to use self-reporting measures and a combination of two or more parameters that include objective tests of proficiency (V. P. C. Lim et al., 2008, p. 392). Some studies combine both self-assessment and objective measures, such as self-rating combined with sentence repetition and translation tasks, or vocabulary

tests, text comprehension, and fluency tests. (e.g., Flege et al., 2002; Haji-Hassam, 2008; Langdon et al., 2005; V. P. C. Lim et al., 2008)

2.3.3.4 Validity, reliability, and effectiveness of particular instruments to measure language dominance

V. P. C. Lim et al. (2008) claims the results of a discriminant analysis on the self-reported data in their study resulted in a reliable three-way classification of their subjects into English-dominant, Mandarin-dominant, and balanced bilinguals (p. 389). This kind of measurement is valid and highly recommended, as long as the subjects self-report accurately, share a roughly similar definition of competence, and are willing to report their proficiency levels disinterestedly and without bias (Edwards, 2006, p. 9; Romaine, 1995, p. 18).

Referring to Grosjean (1982), Langdon et al. (2005) and Oscarson (1989), V. P. C. Lim et al. (2008) confirms that self-measures of language skill proficiency are valid and reliable, and have high correlation with ratings by judges and standardized test (see also Bachman & Palmer, 1989, p. 14). They point to a number of studies that rely exclusively on self-reporting (i.e., Altarriba, 2003; Cutler, Mehler, Norris, & Segui, 1992; Golato, 2002; Tokowich, Michael, & Kroll, 2004) and discover that vocabulary scores support the classification results of self-reported data analysis(p. 392).

Some researchers rely only on objective tests; however, Edwards (2006) realises that, although the results of objective tests often intercorrelate, they are clearly far from perfect. Some factors, such as attitude, age, sex, intelligence, memory, linguistic distance between the two languages, and context of testing, may affect the results of the tests.

2.3.3.5 Bias and constraints on language dominance measurement

Despite positive views toward the reliability of self-rating, and its common use, researchers must be careful when choosing this measure due to its subjective nature. Researchers also need to be wise when selecting from the wide range of available objective tests, and choose one that suits their research, for example in terms of their knowledge about the tests or practicality.

Edwards (2006, p. 24) and Romaine (1995, p. 15) agree that questionnaire responses can vary depending on the respondents emotions towards particular languages. Consequently, variables like the subject's attitude towards a particular language and its relative status in a certain context may influence the reliability of self-assessment – the subjects' likes and dislikes affect their claims of proficiency in a given language. Dunn and Tree (2009, p. 275) chose spoken fluency over written fluency because comparing each participants' self-rating of their writing skill is problematic.

One of the tentative solutions to self-rating scales is to control the differences in the way people self-rate themselves (Grosjean, 2006, pp. 39-40). It is known that people commonly choose the end points of a scale, which means that some groups may overrate themselves, while others may judge themselves more conservatively. Therefore, anchoring scales properly when comparing groups is important.

Bahrick et al. (1994) did not include tests like spelling or punctuation because they fell outside the theoretical interest of the study. They also excluded written and oral expressions because the administration time would be lengthy and scoring was considered to be unreliable. They did not apply phonology tests either because of the unpredictability of the results.

Experts debate the best ways to combine these measures, and how to interpret the results of each type of test to classify language dominance.

V. P. C. Lim et al. (2008, pp. 392-393) and Grosjean (1998) admit the difficulty of constructing equivalent objective tests in different languages and interpreting the scores, especially when the languages have dissimilar structures, and argue that a using self-rating system first, and correlating those results with additional objective tests is a more acceptable approach

There may also be language-pair-specific constraints that makes it difficult to rely on equivalence of measures, as with, for example, Cutler et al.'s (1992, p. 400) finding that phonological differences between English and French makes a cross-linguistic test impossible.

Among the objective measures of main language skills, writing and reading tests have been used less frequently. Dunn and Tree (2009, p. 275) argues that these types of tests are time consuming, and therefore neither easy, nor suitable, to administer to large populations.

This present study applies combined measures. They include: self-rating of language proficiency; questions that do not rely on self-rating, that is, ones asking the use of languages in home and school domains (see also Flege et al., 2002, pp. 569-570); and questions on the inner functions of bilingualism to establish the participants' language dominance.

2.4 Language, identity and globalisation

This section's discussion is framed by two traditional functions of language – language as a means of communication and as a means of representation, which can both act as identity markers for individuals or groups (Cleveland, Laroche, & Papadopoulos, 2015, pp. 542-543; Grin & Vaillancourt, 1997, p. 44; Joseph, 2004, p. 15 & 224; Smolicz, 1995, p. 237; Taylor-Leech & Liddicoat, 2014, p. 356). In terms of identity, sometimes "who we are or where we come from are not so important as how we are represented and what we may or cannot become" (Baker & Sienkewics, 2005, p. 23). Research on linguistic identity can be conducted by studying what language is about, how it operates, and how it is learned and used in everyday life (Joseph, 2004, p. 224).

Identity markers, such as gender, race, nation, and religion, are relatively static. They are rarely seen as either single or unified identifiers, and studied in the wider context of identity negotiation (Baker & Sienkewics, 2005, p. 23; Niño-Murcia & Rothman, 2008, p. 12; Schupbach, 2008, pp. 39-40). Joseph (2004, pp. 8-9) explains that individuals can have multiple identities (see also Gibbons & Ramirez, 2004, p. 198; Schupbach, 2008, p. 41) that they can construct for themselves (see also Stets & Burke, 2000, p. 224) and others can construct as well for them. They can realise their self-identity through their own language behaviour in the forms of language choice or language variety (Ager, 2001, p. 136). Fought (2006, p. 6) similarly emphasises 'self-identification' and 'the perceptions and attitudes of others' in ethnic-identity construction.

This present study adopts the view that young multilinguals are in an intensive process of identity formation and negotiation, and their languages and their attitudes toward them play a significant role in that construction.

The following critique addresses the relationships between: language and group identity; language and globalisation; and globalisation and identity.

2.4.1 Language and group identity

Language is not an exclusive identity marker (Edwards, 1985, p. 3; 2006, p. 23; May, 2012, p. 138; Niño-Murcia & Rothman, 2008, p. 12), yet it is powerful (Majhanovich, 2014, p. 169). It becomes one of the keys to identity negotiation (Niño-Murcia & Rothman, 2008, p. 12; Oriyama, 2010, pp. 238-239) because it is more flexible in representing its speaker, compared to other more stable markers.

The relationship between a language and group identity has dual dimensions. Culturally, it shows the complex interconnections between individual and social identities, surely mediated in, and through, languages. Politically, it demonstrates the formal and informal associations between languages and particular ethnic and national identities (May, 2012, pp. 138-139). Tomlinson (2003, p. 269) states that language and group identity are collectively owned, fragile, and in need of maintenance (see also Edwards, 1985, p. 97).

The notions of 'national identity' and 'ethnic identity' as group identities are similar in some respects because of their shared characteristics; however, they are different in scope. National identities involve political borders, autonomy, and multiple ethnic elements (Ager, 2001, p. 13; Edwards, 1985, p. 11; Joseph, 2004, pp. 162-163).

The idea of community language or a mother tongue being part of a shared cultural heritage is significant for the construction and continuity of ethnic group identity (Baker & Sienkewics, 2005, p. 25; Cavallaro, 2005, p. 564; Cleveland et al., 2015, p. 543; Edwards, 2006, p. 26; Giles et al., 1977, p. 307; Joseph, 2004, p. 185; L. Lim, 2009, pp. 52-53; Zhang & Slaughter-Defoe, 2009, pp. 84-85). Ethnic group identities differ in many ways. They include observable physical markers, such as race, dress, and food, along with other cultural markers, such as religious customs, music, language, and ideology (Fought, 2006, pp. 13-15).

Even though a language often becomes a national symbol (Ager, 2001, p. 14; Quirk, 2000, p. 5), Joseph (2004, pp. 12-13) debates the mutual influence of national languages and national identities. On one hand, a national identity stimulated through the promotion of a national language might raise the prestige value of that language and broaden its domains of use (Dorian, 2006, p. 440; Simpson, 2007b, p. 16). On the other hand, the fact that there are sub-national regional identities might also become a force that can impact whether or not a national language is able to develop a sense of national identity (Simpson, 2007b, p. 25). For example, the speakers of North-eastern Thai – also known as Isan or Lao – feel

closer to the language sub-variety and culture of Laos than to those of Thailand (Simpson & Thammasathien, 2007, pp. 400-401). When taken to the extreme, this can create problems in balancing the relative status of ethnic and national languages. These issues are relevant in many regions of Indonesia, including Yogyakarta, mainly because of the wide use and high prestige of the national language.

The use of a language makes speakers feel as though they belong to a heritage group, and also distinguishes them from other groups (Ager, 2001, p. 84 & 136; Cleveland et al., 2015, p. 543). Joseph (2004) describes this as creating a "categorical distancing" that can become a "double-edged sword" for ethnic and national identities. A sense of belonging that is constructed through focusing on how one is different from others, or how others are different from oneself, is a position that may lead people to intergroup disharmony and isolation (p. 46).

This research explores the ways that young multilinguals in Yogyakarta construct their ethnic and national identities, with focus on: language; whether they feel as though they belong to a group; and whether they perceive other people's attitude towards their identity.

2.4.2 Language and globalisation

Globalisation, first spoken of in 1951, is

> "the act or process of globalizing, the state of being globalized, the process of becoming global, and the state that results from this process, which is related *especially* with the development of an increasingly integrated global economy marked especially by free trade, free flow of capital, and the tapping of cheaper foreign labor markets" (Globalization, 2015).

Mufwene (2010, p. 32) questions this definition because it does not carefully consider the meaning of 'global'.

Held, McGrew, Goldblatt, and Perraton (1999, pp. 2, 15 & 27) defines globalisation as "the widening, deepening and speeding up of worldwide interconnectedness …" (see also Block, 2010, p. 300). Globalisation connects communities, international institutions, government and non-government organisations, and multinational corporations in local and national networks and systems and has various aspects of culture, economy, politics,

communication and technology (see also Garrett, 2010b, p. 455 & 457) to varying degrees (Mufwene, 2010, p. 32).

Technology and English as "a global/world language" (Crystal, 2003; Majhanovich, 2014, p. 169) have made rapid global communication, which involves more socio-culturally and linguistically diverse actors (Heller, 2010, pp. 349-350), possible. Both are often regarded as "global literacy skills" (Tsui & Tollefson, 2007, p. 1).

This section provides a brief discussion on English as a global language and its role in education before discussing the relationship between globalisation and identity.

2.4.2.1   English as a global language

English as a global language refers to its functions as a lingua franca: its use in global, international or inter-lingual communication, and its globally recognised roles (Ammon, 2010, p. 102; Crystal, 2003, p. 3; Majhanovich, 2014, pp. 168-169; Mufwene, 2010, pp. 42-43; Ricento, 2010, p. 127).

Although there are other languages with more native speakers, such as Mandarin and Hindi (Mufwene, 2010, pp. 42-43; Skutnabb-Kangas & Phillipson, 2010, p. 77; Swaan, 2010, p. 72), they are not recognised as global languages because their use is limited to their country of origin and related diaspora (Mufwene, 2010, pp. 42-43). Arabic is spread over many continents and countries but it is not a lingua franca either, because its use is only related to religious practices, not in business or scholarship (Mufwene, 2010, p. 43). Spanish has a similar global status to English but is less predominant (Ammon, 2010, p. 102).

Ammon's (2010) language ranking, based on "indicators of internationality or globality", puts English as the language with: the most non-native speakers (p. 105), the highest gross domestic product of native speakers (p. 110), and official status with the highest number of countries (p. 112). The increased use of English is also obvious in scientific publications (Ammon, 2010, p. 115; Majhanovich, 2014, p. 171; Ricento, 2010, pp. 129-130). Swaan's (2010, pp. 56-57) world language system places English as "the hyper-central language" (see also p. 72) in a constellation of: 11 "super-central" world languages – Arabic, Chinese, French, German, Hindi, Japanese, Malay (Bahasa Indonesia), Portuguese, Russian, Spanish, and Swahili; around 150 "central" languages – usually national or official languages; and thousands of "peripheral" languages (see also Ammon, 2010, p. 104).

The dominant status of English worldwide is generally connected to the British colonies (Crystal, 2003, p. 59; Majhanovich, 2014, p. 169; Mufwene, 2010, pp. 41-42). In the fields of business, science, and publishing, it is especially connected to the rise of the U.S. as a superpower (Crystal, 2003, pp. 59-60; Mufwene, 2010, p. 47; Ricento, 2010, p. 129 & 138). Its power in business and global markets holds high value as social and economic capital (Cleveland et al., 2015, p. 544; Majhanovich, 2014, p. 171; Skutnabb-Kangas & Phillipson, 2010, p. 92), both as a necessary skill and as a 'saleable product' (Block, 2010, p. 295 & 300; Coulmas, 2009).

It is more appropriate now to speak of a set of world Englishes, given the number of varieties in use around the world. Native or 'inner circle' English is spoken in Britain and other English-speaking countries, like the U.S., Canada, Australia, and New Zealand. 'Indigenised/ nativised' or 'non-native' English, as a second language, evolved in the British colonies (Kachru, 1983, p. 212; 1988, p. 5; Mufwene, 2010, pp. 43-44). Creole/pidgin English developed in the Caribbean and the Pacific islands (Mufwene, 2010, p. 43). Non-native or 'expanding circle' English is spoken as a foreign language in China, Egypt, Indonesia, Israel, Japan, Saudi Arabia, and so on (Kachru, 1983, p. 212; 1988, p. 5). The varieties of English can also be associated with their roles as native, official or priority foreign languages (Nunan, 2003, p. 590).

The range of ecologies, cultures and proficiency of speakers result in non-uniformity at many levels, to the extent that speakers of one variety may not comprehend speakers of another (Kachru, 1983, p. 69; Mufwene, 2010, pp. 46-47). "English-language uniformation will only elicit opposition and acrimony both within and across borders all over the world" (Fishman, 2006, p. 424).

2.4.2.2 English as the most globally taught language

This sub-section provides background information on the kinds of English used in Indonesian schools, and its place among other languages in the context of globalisation. It also compares the perception of English to its position in educational systems in other countries.

Many countries, challenged with the force of globalisation, struggle between support of their own languages and cultures and their desire to mingle with more powerful groups through global languages (Majhanovich, 2014, p. 168). As a result, English has become a

part of the global education system and knowledge economy (Majhanovich, 2014, p. 170) and this has had significant impacts (Nunan, 2003, p. 594).

The perceived significance of English has made it the most globally taught language (Block, 2010, p. 288; Crystal, 2003, p. 5). English is both taught as a subject, which is made compulsory as early as possible (Nunan, 2003, p. 591), and used as a medium of instruction in school curricula, with the rationale of preparing the young for the global market, especially in economics, business, science and technology (Majhanovich, 2014, p. 171; Ricento, 2010, p. 138).

The growing number of off-shore campuses of the world's English speaking universities and tertiary education programmes offered in English also proves the perception of the immense need for English in the global era (Majhanovich, 2014, pp. 170-171). Non-English speaking academics face great pressure to write in English, especially for highly-ranked journals (Crystal, 2003, p. 16; Majhanovich, 2014, p. 171; Nunan, 2003, p. 590; Ricento, 2010, p. 130).

The pervasive view that English is an absolute means of global communication is also held by a large number of African states. English has become their medium of instruction to prepare learners for the global markets (Arua & Magocha, 2002, p. 450; Majhanovich, 2014, p. 171; Ricento, 2010, pp. 134-137; Romaine, 2006b, p. 460) although in South Africa its use still relates to apartheid (Ricento, 2010, p. 135). Many Asia-Pasific countries, e.g., China, Japan, Korea, Malaysia, Indonesia, Taiwan, India, Singapore, the Phillipines and Papua New Guinea, also highly value English for its colonial heritage or not and position it as a medium of instruction (Bautista & Gonzalez, 2006; Majhanovich, 2014, p. 172; Ng & Zhao, 2014, p. 3; Nunan, 2003, p. 589; Piller & Cho, 2013; Ricento, 2010, p. 137; Romaine, 2006a, p. 389).

However, the positioning of English in African and Asian-Pacific countries has, to some extent, created negative attitudes towards the use of local or vernacular languages (Arua & Magocha, 2002, p. 460; Ricento, 2010, p. 135). Sufficient educational resources to ensure native languages are maintained alongside English have not been provided (Kirkpatrick, 2010, p. 4; Majhanovich, 2014, p. 173; Ng & Zhao, 2014, p. 3; Nunan, 2003, p. 610). A high human toll was exacted on those impacted by implementation of particular English language policies (Majhanovich, 2014, p. 172 & 174; Piller & Cho, 2013, pp. 23-26). The

suicide of four students and a professor at a prestigous Korean institution in 2011 is one extreme example (Piller & Cho, 2013, p. 23).

Unlike those countries that prioritise one language over others in their education systems and despite the fact that most European and North American countries apply policies that disadvantage children with minority mother tongues and cultures (Cummins, 2001, p. 16), a number of countries like Scandinavia, the Basque Country, Canada, and Luxembourg (Genesee, 2006, pp. 568-570; Lasagabaster, 2003, p. 585) and the U.S. (Fishman, 2006, p. 424; Lao, 2004; Zhang & Slaughter-Defoe, 2009, pp. 77-78) strive to accommodate both global and national/local/heritage languages, some through multilingual education. That type of education – the use of various languages as medium of instruction for significant proportions of the curriculum – promotes multi-competence (Genesee, 2006, p. 548). Despite a limited amount of evidence, reports show those types of programmes work satisfactorily (p. 569).

Kirkpatrick (2010, pp. 9-10), Cook (2012) and Doyle (2015, p. 887 & 890) stress the goals of producing successful multilingual learners in terms other than imitating native speakers. They place significance on factors like the learners' cultures and local contexts in the teaching of English as a lingua franca.

2.4.2.3 Impacts of globalisation on identity

The spread of English also raises an issue about the tensions between the value of English as a means of global communication and the value of local languages laden with the authentic identities of the speakers (Joseph, 2004, p. 23).

While some commentators (e.g., Crystal, 2000; Crystal, 2003, p. 21; Krauss, 1992, p. 5; Ricento, 2010; Skutnabb-Kangas & Phillipson, 2010) agree that English as a dominant first language has driven local/indigenous languages to extinction in the history of North America and Australia, there are others (e.g., House, 2003; Mufwene, 2010) who argue that English is not a threat to local/indigenous languages – a belief which is also shared by Garret's (2010b, p. 465) Chinese participants. Similarly, Joseph (2004) questions the extent of the impact in terms of mother tongues versus regional/national languages (pp. 183-184). Other scholars (e.g., Hatley, 2004, p. 64; Mufwene, 2010, p. 35 & 42; Tomlinson, 2003, p. 273) argue that globalisation does not lead to uniformity, but instead keeps alive the local and heritage diversity which then is able to co-exist with adaptation

and changes. This implies that societal and group identities also evolve with the global flow (Cummins, 2001, pp. 16-17).

This polarisation of ideas on the impacts of globalisation (Cummins, 2001, p. 15; Garrett, 2010b, p. 449) is reasonable because both have different grounds, strong evidence and arguments. However, whether globalisation has more positive or negative impacts overall is debatable.

This present study analyses the relationship between multilingualism and identity, with a stress on the two traditional functions of language – communication and representation (see e.g., Cleveland et al., 2015, pp. 542-543; Grin & Vaillancourt, 1997, p. 44; Joseph, 2004, p. 15 & 224). English as a foreign language in Indonesia is an additional language: a co-language that can complement communication in local languages (House, 2003, p. 574), and the need for cultural and national identities does not oppose the need for a language for global communication (Crystal, 2003, p. 22). Therefore, Ammon's (2010) statement that "Anglophones could satisfy their communicative as well as their identity needs through their native tongue alone" (p. 102) can be expanded to non-Anglophone multilinguals with their native tongues.

2.5 Language maintenance and education

Chapters 8 and 9 of this thesis discuss the extent of the home environment in maintaining the participants' languages. Language maintenance and education in the home is an important frame for Chapter 9's analysis of the role the school environment plays and its potential to fill any remaining gaps in promoting those languages. This is important since governments provide schools with legitimate support that the home environment does not.

This section discusses the importance of maintaining diverse languages in multilingual countries and the role of language planning and language policy in educational systems.

2.5.1 The importance of diverse language maintenance

For commentators who support diverse language maintenance, its significance lies in: "linguistic human rights" (Errington, 2003; Grin & Vaillancourt, 1997, p. 54; McCarty et al., 2008; Skutnabb-Kangas & Phillipson, 1995); "the economics of multilingualism" (Grin & Vaillancourt, 1997, p. 43; Skutnabb-Kangas & Phillipson, 2010, p. 94) because its

benefits outweigh its costs (Grin, 2003, p. 36); the role language diversity plays in strategic social and economic goals in the global era with high cross-cultural contacts (Cummins, 2001, p. 16); and its correlational and even causal relationship with biodiversity (Sallabank, 2013, p. 10; Skutnabb-Kangas & Phillipson, 2010, pp. 88-89; UNESCO, 2003). The loss of a language means the loss of a group's "culture, systems of general, environmental, or medical knowledge, philosophy, literary and musical tradition, and others" (Hinton, 2001a, p. 5).

Chapters 8 and 9 examine the issues of linguistic human rights, especially whether the language policies of Indonesia's Central Government demonstrate a sufficient and determined will to preserve multilingualism at both macro- and micro- levels. The economic and social benefits of having multilingual skills in particular languages in the global era are meaningful to both the research participants and the government. The relationship between the maintenance of diverse languages and biodiversity can become a source to educate both the government and the people in general; this can be included as one of arguments of the significance of maintaining the ambient local language or other regional languages in Indonesia.

UNESCO (2003) recommends that its member states take steps to ensure the sustainability, encouragement, incorporation, and promotion of linguistic diversity in educational system, and their web presence reflects a strong determination to preserve all the languages of the world (p. 4). Fishman (2006, pp. 420-421) stresses the significance of education, government, commerce and industry in assisting weaker or threatened languages and nurturing home-grown multilingualism.

Education systems are important because teaching languages affects the success of language revitalisation (Cummins, 2008, p. 2). Hakuta and D'Andrea (1992) and V. P. C. Lim et al. (2008, p. 390) support the view that language proficiency is associated with its practice at home, and that language choice and attitudes to language are important variables in language maintenance and shift – all of which can be transferred and trained in a school environment. Governments can create policies to institutionalise individuals' language choices in a variety of situations (Romaine, 2006a, p. 393). They can also direct and formalise language maintenance efforts (Fishman, 1991, p. 130). Commerce and industry are also significant because knowledge and use of one language is often an economic necessity (Romaine, 2006a, p. 393).

2.5.2 Language planning, language policy, and educational systems

This sub-section underpins the analysis of Indonesian language policy and educational language policy in particular, presented in Chapters 8 and 9.

Long before notions like 'language planning' or 'language policy' emerged, people had been managing, and mismanaging, multilingualism (Romaine, 2006a, p. 397). Language planning and language policy are terms which are often used interchangeably (Baldauf, 2008, p. 20; Grin, 2003, pp. 27-28; Moeliono, 1986, pp. 7-8; Spolsky & Lambert, 2006, p. 561). For more than three decades, both notions have garnered great concern as a means to solve problems or gain benefits for multilinguals and multicultural settings (Kaplan & Baldauf, 1997, pp. x-xi).

This present study acknowledges that both language planning and language policy are organised and systematic. Their goal is to influence members of the community to use particular languages (Ager, 2001, p. 5; Grin, 2003, p. 28; Hatoss, 2008, p. 56; Moeliono, 1986, p. 4), but planning and policy are different in scope and agency (Kaplan & Baldauf, 1997, p. xi).

Language planning has a broader definition (Ager, 2001, p. 5; Moeliono, 1986, p. 4). Governments and national-level institutions sit at the macro-level. Local planners, such as individuals, small pressure groups and associated language organisations, operate at a micro-level (Ager, 2001, pp. 5-6 & 108; Kaplan & Baldauf, 1997, p. 5 & 198; Liddicoat & Baldauf, 2008, pp. 3 & 5-6; Moeliono, 1986, p. 11). Kaplan and Baldauf (2003) places community groups and organisations at a third meso-level (p. 201), and this present study uses all three levels of language planning in its discussions.

Language policies are official. They represent political decisions (Ager, 2001, pp. 5 & 175-176; Moeliono, 1986, p. 9) that impact language practice in society (Grin, 2003, p. 29), family, and individuals (Sallabank, 2013, p. 2). They are generally stipulated by the government or other authorities, as formal pronouncements or informal statements of intent, or are even left unstated (Baldauf, 2008, pp. 19-20; Hatoss, 2008, p. 56; Kaplan & Baldauf, 1997, p. 3) .

There are four fields of language planning – status, corpus, acquisition or language-in-education, and prestige planning (Baldauf, 2008, p. 18; Hatoss, 2008, p. 59; Kaplan & Baldauf, 2003, p. 202; Sallabank, 2008, p. 125). All are discussed in Chapters 8 and 9 from

the view that they can generate synergies meaningful to the maintenance of the young people's languages (Fishman, 2006, p. 420).

Status planning is about society (Baldauf, 2008, p. 18; Kaplan & Baldauf, 2003, p. 202) and aims to influence the functions of the languages in a community (Ager, 2001, p. 6). Corpus planning includes language standardisation, modernisation, renovation, and internalisation (Ager, 2001, p. 6; Kaplan & Baldauf, 2003, p. 2002). The two fields commonly operate at a national level (Chua, 2008, p. 184) and are interdependent (Kaplan & Baldauf, 1997, p. 49). Language-in-education planning deals with the acquisition, learning or maintenance of first, second, or foreign languages (Ager, 2001, p. 6). It is governed by educational language policies (Kaplan & Baldauf, 2003, p. 202), and is considered to be the most important component in macro-level language planning (Taylor-Leech & Liddicoat, 2014, p. 354).

The discussion of language planning and language policy relating to status, corpus, and acquisition fields in the Indonesian context is presented in Chapter 3: Sub-sections 3.4 and 3.5 and demonstrates the government's significant and immense role. These two sections underpin the analysis of the strategies for the youths' language maintenance in Chapter 9. Additionally, because language planning is significant at all levels (Kaplan & Baldauf, 1997, p. 4; 2003, p. 201; Liddicoat & Baldauf, 2008, p. 3) and prestige planning can be done by government, institutions, pressure groups and individuals (Kaplan & Baldauf, 2003, p. 202) to increase a particular language's image (Ager, 2001, p. 6), actions taken by schools and other possibilities are scrutinised.

Micro language planning is often seen as secondary or complementary (Hatoss, 2008, p. 56; Liddicoat & Baldauf, 2008, p. 3); however, it is fundamental, especially in the absence of macro planning for local community languages and behaviour (Hatoss, 2008, p. 56; Liddicoat & Baldauf, 2008, p. 9). The significance of micro-level planning appears, for example, in Ricento's (2010, p. 134) evidence of the lack of success in overt, top-down, and centralised language planning and in a number of international policy documents (Hatoss, 2008, p. 57), or Baldauf's (2008) view that implementation might be useful in a number of areas, including: education, families, and communities (p. 37). This means, schools act as an authority at the meso-level and can become mediators between government and society.

Official language policies in the education sector commonly govern the languages taught to segments of students, the supply of language teachers, and the provision of other support (Kaplan & Baldauf, 1997, pp. 8-9 & 36). Macro language-in-education policies direct pedagogy at the micro-level to adopt a specific method or approach in classroom practice, focusing on language as a subject or as a medium of instruction. Policy changes therefore have a significant impact on micro-level ideas, values and the beliefs underlying its practice (Liddicoat, 2014, p. 118).

Thus, the success of language planning relies on a massive and well-coordinated team at both micro- and macro-levels with complex interactions and the potential for tension (Baldauf, 2008, p. 28; Chua, 2008, p. 184; Hatoss, 2008; Liddicoat & Baldauf, 2008, pp. 10-11). Smooth communication between decision makers and the language community must consider top-down vs bottom-up approaches (Kaplan & Baldauf, 1997, p. 55 & 196). Success at all levels depends on particular situations (Kaplan & Baldauf, 1997, p. 52). Evaluating, disseminating and implementing plans based on appropriately determined goals is essential (Kaplan & Baldauf, 1997, p. 37).

Questions relevant to this present study are: What kinds of language planning are stipulated in Indonesia in terms of the four fields? and Who are the planners and how are their plans implemented, especially at the micro-level? Chapter 3 provides some of the answers based on collected documents and the literature. Chapter 9 describes some strategies for maintaining youth languages which also help to answer these questions, based on collected data and other relevant previous research.

2.6 Analytical framework

Based on the literature reviewed, the analyses of the four topics of young people's multilingualism in this present study are based on the analytical framework in Figure 2.2, following.
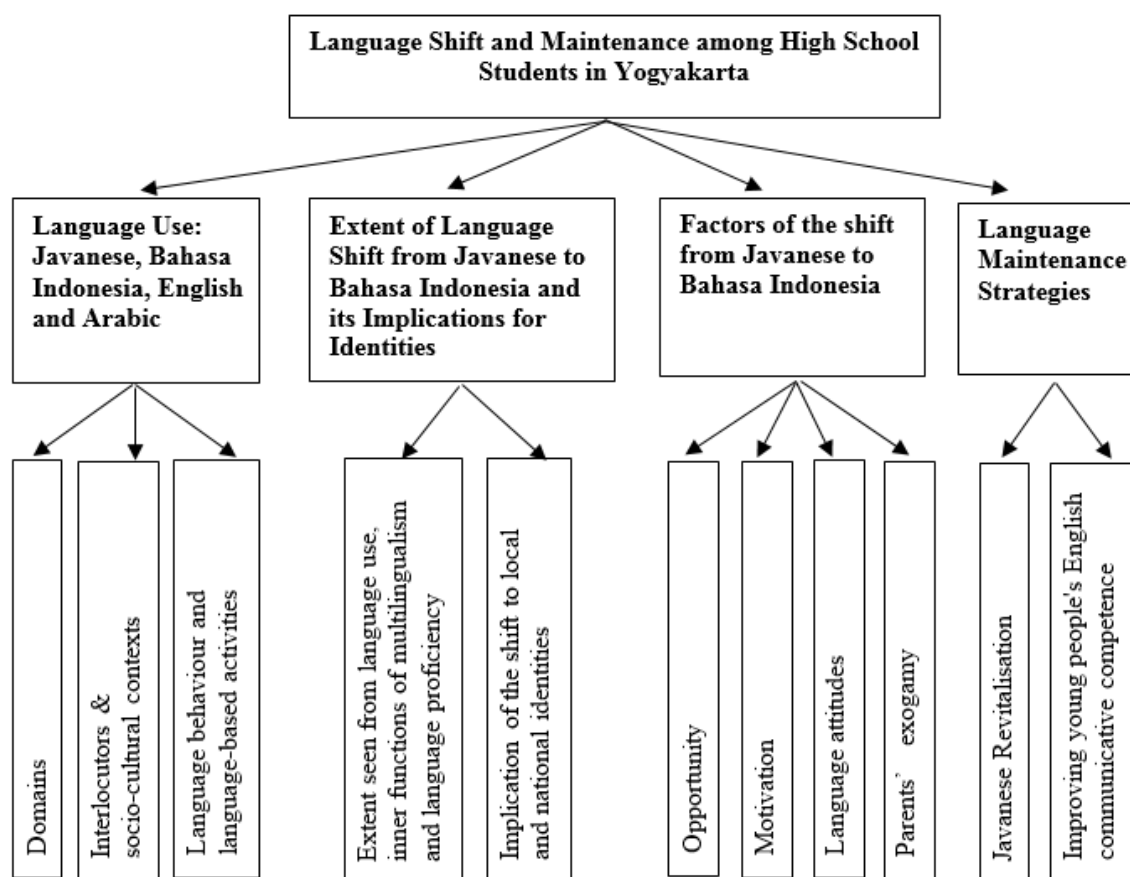
Figure 2.2 Analytical Framework

The first topic covers the young people's use of the four main languages in the six domains and their language-based activities. The second topic explains the extent of their language shift, therefore it is imperative to identify their first language and their dominant languages in a number of domains. This information also helps to explain any relationships between the language shift and their perception of their identities and how they construct them. The third topic explores the factors that cause the shift. The fourth topic covers strategies for language maintenance at macro-, meso- and micro-levels.

2.7 Chapter conclusion

There have been a wide range of studies dealing with a number of multilingualism-related topics, such as language use, competence, attitudes and behaviour, shift, planning, policy, and maintenance. Prevalent recent studies tend to approach this grand topic positively, giving consideration to the advantages of preserving minority and local/regional languages

and nurturing multilingualism itself (Cummins, 2001; Grin, 2003; Grin & Vaillancourt, 1997; Skutnabb-Kangas & Phillipson, 2010; UNESCO, 2003).

Language use in multilingual contexts is closely related to language choices which can be motivated by community membership, various contexts, conversational topics, and so on (Fishman, 1965). Over the long term, daily language choices influence the vitality of languages (Romaine, 1994). The use of particular languages in particular domains is usually assigned and its stability, to some extent, indicate the diglossic situation (Romaine, 1994).

More frequent use of a language within a community can lead to a shift from a less valued language to a more valued one. This commonly occurs when the local mother tongue is a minor language and gives way to a dominant and superior language of wider use and function (Fishman, 2006; Holmes, 1995; Milroy & Muysken, 1995; Romaine, 1994). Opportunity, motivation, attitudes to languages, and mixed marriages are all determinants of the shift (Dorian, 2006; Edwards, 1985; Grin, 2003; Karan, 2011; Romaine, 1995; Skutnabb-Kangas & Phillipson, 2010; Zhang, 2010). The lesser the degree of opportunity and motivation, and the more negative the attitude a society has to a language, the more likely they are to shift to another language.

To maintain languages in multilingual contexts, especially those in a weak position, macro-level language planning, language policy, and the language community itself, must provide opportunities for the languages to be used continuously and increase the speakers' positive attitudes. For the younger generations, micro-level language maintenance has to start at home and be supported by the education sector and the whole community. Language maintenance at macro-, meso- and micro-levels, that includes both top-down and bottom-up approaches are interdependent and complement one another (Chua, 2008; Hatoss, 2008; Kaplan & Baldauf, 1997; Liddicoat & Baldauf, 2008; Ricento, 2010).

CHAPTER THREE
CONTEXTUAL BACKGROUND
TO LANGUAGES IN YOGYAKARTA

3.0   Introduction

This chapter aims to provide contextual background for the language situation in Yogyakarta. A glance at the history and geographical and physical features of Yogyakarta is presented in Section 3.1, and its demographics are described in Section 3.2. Section 3.3 explores the city's languages to provide a deeper understanding of the multilingual situation. Sections 3.4 and 3.5 respectively explain Indonesian language policies and the government bodies responsible for language development and cultivation. Section 3.6 deals with relationships between culture and language, followed by Section 3.7 which outlines the Yogyakartan media, and its power to influence the community's use of language. The final section summarises and concludes the chapter.

3.1   A glance at the history and geographical and physical features of Yogyakarta

Yogyakarta is an old city, which together with the *Kraton* 'Palace' of Ngayogyakarta Hadiningrat, was established by Sri Sultan Hamengkubuwono I in 1755 (BPS Yogyakarta, 2012, 2014; Carey, 1986, p. 19; Houben, 1994, p. 4). Shortly after the independence of Indonesia, the whole kingdom was appointed as a province known as *Daerah Istimewa Yogyakarta* (DIY) 'the Special Region of Yogyakarta' with Yogyakarta as the capital (BPS Yogyakarta, 2012, pp. xv-xvi; 2014, pp. xv-xvi). During the national revolution, Yogyakarta became the temporary capital of Indonesia (1945-1948) (Carey, 1986, p. 25) and the city's formal, juridical and autonomous government was formed on 7 June 1947 (BPS Yogyakarta, 2012, pp. xv-xx; 2014, pp. xv-xx).

Yogyakarta is located on a plain, on a slope of Mount Merapi, at an average altitude of 114 meters above sea level (BPS Yogyakarta, 2012, p. 3; 2014, p. 3). Compared to the other four regencies of DIY: Sleman, Kulon Progo, Bantul, and Gunung Kidul, it has the smallest area – 32.5 km^2 or 1.02% of the province (BPS DIY, 2014, p. 7). With 14 districts and 45 sub-districts (BPS DIY, 2014, p. 27; BPS Yogyakarta, 2014, p. 4), its area is 64.6% residential, 9.2% business, 8.6% service, with the remainder used for industrial,

agricultural, and other purposes (BPS Yogyakarta, 2012, p. 15 & 17; 2014, pp. 17, 19 & 29).

Yogyakarta is a popular tourist destination (Lowenberg, 1991, p. 130; Smith-Hefner, 2009, p. 59). It boasts two major landmarks: the Sultanate Palace with its royal garden and Taman Sari water castle, along with Malioboro Street, a two-kilometre strip of shopping centres and street vendors offering modern and traditional goods. Within the radius of forty kilometres of the Palace, there is a large number of attractions: museums and art galleries, caves, beaches, resorts, royal grave yards, the Hindu temple Prambanan, with its spectacular indoor and outdoor Ramayana ballets, and the largest Buddhist temple in the world, Borobudur.

Due to the efforts of a long line of Sultans to preserve its traditions, Yogyakarta has become the centre of Javanese language and culture (Carey, 1986, p. 19; Errington, 1985, p. 2; Houben, 1994, p. 360; S. Jones, 1983, p. 87; Smith-Hefner, 2009, p. 59).

3.2 Yogyakarta's demographics

The 2010 census reports Yogyakarta's population as 388,627: 48.7% males and 51.3% females (BPS Yogyakarta, 2012, p. 36) and increased to 402,679 in 2013, with similar gender composition of 195,712 or 48.6% males and 206,967 or 51.4% females (BPS Yogyakarta, 2014, p. 44).

In 2013, 89,346 or 22.2% of the population were school-aged children, with 26,055 5 to 9 year-olds, 25,584 10 to 14-year-olds, and 37,707 15 to 19 year-olds (BPS Yogyakarta, 2014, p. 48). Commonly, children of 5 to 6 years of age attend kindergarten, 7 to 12 year-olds go to primary school, 13 to 15 year-olds attend junior high school and 16 to 19 year-olds attend senior high school.

School participation fluctuates, but it is always high. In 2012, the participation rate was 99.11% for children aged between 7 and 12 years old, 100% for 13 to 15-year-olds, and 91.53% for 16 to 18 year-olds (BPS DIY, 2014, p. 91). In 2013, the Education Office of Yogyakarta City reported the numbers of schools and students as shown in Tables 3.1 and 3.2 (BPS Yogyakarta, 2014, pp. 93-131).

No	Types of schools	Number of primary schools	Number of Students
Under the Ministry of Education			
1	State General Schools	92	22,964
2	Private General Schools	76	21,231
Under the Ministry of Religious Affairs			
3	State Islamic Schools	1	398
4	Private Islamic Schools	1	110
	Total	**170**	**44,703**

Table 3.1 Number of primary schools and their students in Yogyakarta 2013

Source: BPS Yogyakarta (2014)

Indonesian secondary schools consist of junior and senior high schools. Senior high schools offer both general and vocational education.

No	Types of schools	Junior High Schools		Senior High Schools	
		Number of Schools	Number of Students	Number of Schools	Number of Students
Under the Ministry of Education					
1	State General Schools	16	10,286	11	7,835
2	Private General Schools	43	12,272	34	9,113
3	State Vocational Schools	-		8	10,127
4	Private Vocational Schools	-		24	6,459
Under the Ministry of Religious Affairs					
5	State Islamic Schools	1	685	2	1,283
6	Private Islamic Schools	6	1,777	4	1,179
Total		**66**	**25,020**	**83**	**35,996**

Table 3.2 Number of high schools and their students in Yogyakarta 2013

Source: BPS Yogyakarta (2014)

Based on *Kopertis* or *Koordinasi Perguruan Tinggi Swasta* 'the Coordination of Private Higher Educational Institutions' of area V Yogyakarta, the number of higher education institutions and students is shown in Table 3.3:

No	Types of higher educational institutions	Number of Institutions	Number of Students
1	Private Universities	6	31,392
2	Institutes	13	11,841
3	Academies/ Colleges	17	5,290
4	Polytechnic	1	659
	Total	**37**	**49,182**

Table 3.3 Number of higher educational institutions and their students in Yogyakarta 2013

Source: BPS Yogyakarta (2014, pp. 146-150)

Two public universities: Gadjah Mada University – the oldest and biggest in Indonesia – and Yogyakarta State University – formerly the Yogyakarta Institute of Teacher Training and Pedagogy – are located in the Sleman Regency on its Yogyakartan border.

Yogyakarta is Muslim dominated. It has a high tolerance to diversity (Houben, 1994, p. 156) that is maintained through a sense of common culture and nationalism (Geertz, 1960, p. 365). In 2013, Yogyakarta's religious composition was 82.4% Muslim (around 332,210 of 402,679 people), 10.6% Catholic, 6.5% other Christian denominations, 0.34% Buddhist, 0.14% Hindu, and 0.02% unspecified (BPS Yogyakarta, 2014, p. 180). Many Islamic educational institutions exist to provide education with religious foundations.

3.3 Languages of Yogyakarta

The three prominent languages for young Yogyakartans are the Javanese language, henceforth Javanese, Bahasa Indonesia, and English. Javanese is indigenous to Yogyakarta, Bahasa Indonesia is the national and official language, and English is a compulsory subject in high school. Arabic is important in Islamic schools and to Muslims. There are also the local minority languages linked to various ethnic communities that visit or live in the city (Kurniasih, 2006, p. 2). Contact with all these languages is absolutely unavoidable.

The following sub-sections describe the four main languages, especially the linguistic forms of Javanese and Bahasa Indonesia, and their positions and main uses in the community. As a native Javanese and Bahasa Indonesia speaker, and a member of these speaking communities for forty years, I also add aspects of my knowledge to the literature where insufficient information is given.

Both Javanese and Bahasa Indonesia borrow and contribute to each other's vocabulary. They also borrow a huge number of English and Arabic words.

3.3.1 Javanese and concerns about its decline

Javanese, the indigenous language of the Javanese community (Reg. No. 64, 2013), belongs to the Malayo-Polynesian branch of the Austronesian language family (Blust, 2013; The Editors of Encyclopaedia Britannica, 2015; I. Thompson, 2014). Based on the 2000 census (Simons & Fennig, 2017), it has 84,300,000 speakers across Indonesia (see also G. Poedjosoedarmo, 2006, pp. 112-113; Quinn, 2011, p. 362; Ravindranath & Cohn, 2014, p. 64; Robson & Wibisono, 2002). It is spoken in daily informal and formal situations, such as the home, traditional markets, art performances, traditional rituals, Royal Court activities and in religious ceremonies in Javanese speaking areas, including Yogyakarta. Some of the media also promotes its use.

Despite its status as one of the most widely-spoken languages in the world (Ravindranath & Cohn, 2014, p. 71; Simons & Fennig, 2017), Javanese is not a national language and does not carry official status anywhere in Indonesia (Koentjaraningrat, 1985, p. 78). It is nevertheless recognised as an everyday regional or local language in Central Java, East Java and DIY (Kosonen & Young, 2009, p. 12), and the dominant regional language in their largest cities, including Surakarta, Semarang, Purwokerto, Surabaya, and Yogyakarta, each with their own unique dialects (Errington, 1998, p. 1; Koentjaraningrat, 1985, pp. 21-22; G. Poedjosoedarmo, 2006, pp. 113-114; Quinn, 2011, p. 362; I. Thompson, 2014). .

Figure 3.1
Area of the use of Javanese in Java

Source: http://www.lowlands-l.net/anniversary/images/java-island.jpg

Among the regional varieties of Javanese, the ones used in Yogyakarta and Surakarta – both were Javanese kingdoms split from Mataram kingdom in the past and are regarded as the main repository of Javanese culture – have higher prestige and have become the

standard varieties of the spoken and written language (Antunsuhono, 1953, p. 43; Koentjaraningrat, 1985, p. 20; S. Poedjosoedarmo, 1968, p. 57).

Javanese is also spoken in the Javanese settlements in other Indonesian islands, including Sumatra, Kalimantan, Sulawesi, and Papua, and by Javanese descendants in other countries, such as Malaysia, Singapore, the Netherlands, Suriname, South Africa, Sri Lanka and New Caledonia (Koentjaraningrat, 1985, pp. 24-25; Quinn, 2011, p. 363; I. Thompson, 2014; Simons & Fennig, 2017).

Javanese has a written tradition that dates back to circa 750 A.D. Its old script, *Hanacaraka*, was derived from southern Pallava/Palawa script (Koentjaraningrat, 1985, pp. 14-15; I. Thompson, 2014). During the 19th century, the Dutch introduced the modern or Latin script (Koentjaraningrat, 1985, pp. 14-15; I. Thompson, 2014), which is more practical and most commonly used today.

ꦲ	ꦤ	ꦕ	ꦫ	ꦏ
ha	na	ca	ra	ka
ꦢ	ꦠ	ꦱ	ꦮ	ꦭ
da	ta	sa	wa	la
ꦥ	ꦝ	ꦗ	ꦪ	ꦚ
pa	dha	ja	ya	nya
ꦩ	ꦒ	ꦧ	ꦛ	ꦔ
ma	ga	ba	tha	nga

Figure 3.2 The old script of Javanese or *Hanacaraka*

Source: https://id.wikipedia.org/wiki/Ha_%28aksara_Jawa%29,
        see also Antunsuhono (1953, p. 7), Koentjaraningrat (1985, pp. 27-28)

Javanese has rules to mark a speaker's degree of formality and respect (S. Poedjosoedarmo, 1968, p. 56). Principally, the differences lie in vocabulary and its affixes (Errington, 1986, p. 333; Gumperz, 1962; S. Poedjosoedarmo, 1968, p. 57). The two basic style levels in Javanese are: the low variety Ngoko or *kasar* 'unrefined' and the high variety Krama or *alus* 'refined' (Errington, 1985, p. 9; 1988, p. 49 & 92; Geertz, 1960, pp. 248-249; Mulyani, 2008, p. 236; G. Poedjosoedarmo, 2006, p. 114; Quinn, 2011, p. 362; Smith-Hefner, 2009, p. 60; The Editors of Encyclopaedia Britannica, 2015). Coupled with a third middle variety, Madya (Antunsuhono, 1953, p. 45; Errington, 1988; Koentjaraningrat, 1985, p. 18; G. Poedjosoedarmo, 2006, p. 115; S. Poedjosoedarmo, 1968, p. 57; Romaine, 1994, p. 20; Suwadji, 1994, p. 3; I. Thompson, 2014), these levels can be further divided into six

varieties (Geertz, 1960, p. 253), nine varieties (S. Poedjosoedarmo, 1968, pp. 59-61; Sasangka, 2004, p. 19; Suwadji, 1994, p. 13), or more than nine sub-varieties (Koentjaraningrat, 1985, p. 15), making Javanese very complicated even for its native speakers (G. Poedjosoedarmo, 2006, p. 111).

S. Poedjosoedarmo (1968, pp. 57-58) identifies Javanese vocabulary – bases, prefixes and suffixes – in association with four style levels: Ngoko, Madya, Krama, and 'Respect': Krama Inggil and Krama Andhap 'high and low respect styles'. Sasangka (2004) points out another category: neutral vocabulary (p. 25). Ngoko words are the basic vocabulary because every concept in Javanese has a Ngoko form (S. Poedjosoedarmo, 1968, p. 64). Suwadji (1994) divides Krama vocabulary into standard and non-standard: Dialects, Villagers', and Madya (p. 8). A summary of Javanese vocabulary is shown in Table 3.4.

Vocabulary type		Degree of politeness and formality	Usage
Ngoko		Non-polite and informal	Used only in addressing someone familiar with the speaker
Madya		Semi-polite and semi-formal	Used to express an intermediate formality, such as a neighbour who is not close or a relative of an older generation
Krama	Standard	Polite and formal	Used formally by a speaker who is distant to the interlocutor
	Non-standard	Polite	Used by a dialect speaker or villager to express respect towards his interlocutor
'Respect'	Krama Inggil 'High Krama'	Polite and formal	Used in conjunction with any other types of words to indicate high respect toward the addressee with reference to his being, actions and possessions
	Krama Andhap 'Low Krama'	Polite and formal	Used in referring to any persons actions toward a highly respected person
Neutral		No indication of politeness or formality	Used in any speech levels

Table 3.4 Javanese vocabulary: types and usages

Summarised from S. Poedjosoedarmo (1968), Suwadji (1994), and Sasangka (2004)

Table 3.5 shows Ngoko words with its synonyms in the other varieties, except Neutral words which do not have any synonyms.

English word and its word class	Ngoko	Madya	Krama	Krama Inggil	Krama Andhap	Neutral
red - adj	*abang*		*abrit*			
angry - adj	*nesu*			*duka*		
will - V	*arep*	*ajeng*	*badhe*			
go - V	*lunga*		*kesah*	*tindak*		
give - V	*aweh, weneh*		*suka*	*atur, caos*	*paring*	
you - pron	*kowe*		*sampeyan*	*panjenengan*		
for - prep	*nggo, kanggo*	*ngge*	*kangge*	*kagem*		
spouse - N	*bojo*		*semah*	*garwa*		
come - V	*moro*		*rawuh*		*marak*	
book - N						*buku*
window - N						*cendhela*

Table 3.5 Examples of words based on Javanese vocabulary typology

Source: Robson and Wibisono (2002)

S. Poedjosoedarmo (1968, pp. 64-69) states that Ngoko has the most extensive vocabulary, with around 10,000 words compared to Madya with only 35 words, Krama with only 850 (see also G. Poedjosoedarmo, 2006, p. 115 on the number of Krama and Madya words), Krama Inggil has 260, and Krama Andhap has 20. Neutral vocabulary is likely to have the largest number because it includes words borrowed from other languages, such as the English loans *komputer, laptop, tivi, internet, satelit, online* and *telefon*, to name a few (Sasangka, 2004, p. 50).

Table 3.6 illustrates three types of affixes which have Ngoko and Krama alternatives:

Types of affix	Ngoko	Krama	Grammatical function	Example
Prefix	*di-*	*dipun-*	passive	*Dituku – dipuntumbas* 'be bought'
Suffix	*-e*	*-ipun*	determinative	*Katese – katesipun* 'the papaya'
	-[a]ke	*-aken*	causative	*Gawakke – betaaken* 'have something brought'

Table 3.6 Javanese affixes with their alternate Krama and Ngoko forms

Source: S. Poedjosoedarmo (1968, p. 58), with examples added

Sasangka (2004) identifies another typology of Javanese varieties, Krama Inggil 'the very polite speech level' (pp. 16-18). Other varieties include: *Basa Kedhaton* in Surakarta and *Basa Bagongan* in Yogyakarta, which are used by the royal families and male workers in the presence of the king (Antunsuhono, 1953, pp. 55-59; Errington, 1982, p. 89); *Krama Desa* 'the villagers's Krama' (Antunsuhono, 1953, pp. 54-55); and *Basa Kasar* 'the rude

or vulgar language' (Antunsuhono, 1953, p. 45; S. Poedjosoedarmo, 1968, p. 64). *Krama Desa* is similar to *Krama Gunung* 'the hill people's Krama', referring to a polite variety used by villagers or hill people who do not know the polite style commonly used by their city fellows in terms of vocabulary and speech level choice (S. Poedjosoedarmo, 1968, p. 79).

Speaking Javanese properly is part of the system of Javanese etiquette (Errington, 1986, p. 333; Geertz, 1960, p. 248; S. Poedjosoedarmo, 1968, p. 54). Proper etiquette requires use of at least the low and high varieties based on the degree of formality or familiarity between the speakers. Their kinship, social distance, social status, and ages are all factors (Geertz, 1960, p. 248; Koentjaraningrat, 1985, p. 15; S. Poedjosoedarmo, 1968, p. 74). General rules are difficult to make because relationship distance is subjective, but S. Poedjosoedarmo (1979, pp. 13-15) mentions some principles. The low variety is the language of solidarity, an informal form, and in some ways impolite. Conversely, the high variety is the language of respect, considered formal, and therefore polite. The low variety is commonly spoken among people who are familiar with each other, such as family members or intimate friends, by older people to younger ones, and by people of higher status to those of lower one, such as employers to employees. The high variety is generally used by younger people to address their elders and by people of lower status to those of higher status (S. Poedjosoedarmo, 1979, pp. 13-15).

With regard to Ferguson (1959), this Javanese situation is diglossic because the two varieties exist side by side, each with a distinct and definite role to play (p.325). It suits Ferguson's important features of diglossia (1959), for examples and as explained previously: they function differently in different situations, one is considered more prestigious than the other, the low variety is acquired naturally by children and they have a number of different grammatical and lexical forms.

However, it must be noted that high variety Krama, which is closely associated with the high Javanese language and its literary traditions, is used in more restricted social settings. It was formerly the language in the *priyayi*'s circle in the centres of Javanese politics, and was not the language most non-royal nor rural people used (Errington, 1985, pp. 1-5; 1988, p. 2; 1998, p. 7; Purwoko, 2012, p. 18). It is not naturally transmitted by Javanese parents.

Regarding the use of Javanese for everyday communications, many scholars have observed that Javanese, especially the high variety, has been losing ground over time (Errington,

1988, p. 8; 1992, p. 421; 1998, p. 67; 2003, p. 729; Purwoko, 2011, 2012; Ravindranath & Cohn, 2014; Subroto et al., 2008).

There is a history of debate on the ways to maintain and revitalise Javanese, starting from the early discussions and conferences before independence in 1918-1929 (Darusuprapta, 2013, pp. 35-38). However, few have touched on the significance of home language transmission. Instead they focused on Javanese teaching and learning and are more inclined to attempts to revitalise HJ Krama.

Debate on the decreasing use of high variety Krama has also led to Javanese language-in-education policies which have emphasised teaching that variety (Errington, 2003, p. 729; Zentz, 2014, p. 344). Teaching high literacy and literary traditions is also seen as being relevant in the past, and even less so now, to only a small traditional elite (Errington, 1992, p. 421; 1998, p. 67; Zentz, 2014, p. 344) rather than to the youth of today.

Papers have been presented at the five-yearly Javanese conferences called *Kongres Bahasa Jawa*. It started in 1991 with the sixth annual congress in 2016. These have become prestigious forums for many key groups in the three Javanese speaking provinces of DIY, Central Java and East Java to come together and discuss the future of Javanese. These forums have been well-documented. They produce a range of important recommendations to local governments regarding language-in-education policies and to schools regarding the implementations of these policies, such as those mandated in the 5th Javanese Congress (Saryono et al., 2011).

Similar forums that focus on Javanese intensely include: the National Seminar on Javanese Language and Literature Learning 2008, the National Seminar on Regional Languages 2010, and the annual International Seminar on Language Maintenance and Shift I-V in 2011 to 2015. There are many conference papers on the pedagogy of HJ Krama and the use of high literature as teaching materials. For example in *Pembelajaran Bahasa dan Sastra Daerah dalam Kerangka Budaya* 2008 (Mulyana, 2008), and *Kongres Bahasa Jawa* 5 2011 (Sokowaten, n.d.) but few on teaching LJ Ngoko.

Through serious engagement, high commitment, numerous ideas and large numbers of participants supported by authorities, these academic forums and the recommendations and strategies that result from them have proven to make a significant contribution to providing Javanese with a better future. However, if we compare their recommendations and efforts

to teach Javanese with the shift from Javanese to Bahasa Indonesia as researched by the aforementioned scholars from 1988-2014, their strategies have not been able to have optimum effects.

This lack of success can be attributed to the complex ideological situation underpinning the debate on Indonesia's languages, and the part language plays in positioning Indonesia within the modern world without sacrificing its local traditions and culture. Part of this relates to the fact pointed out by Errington (1992) that debates unrealistically centre on the language and culture of the "traditional elite", which is not relevant to the lives of the rest of the society, nor to their language use (p. 421). In fact, young people from the traditional elite do not themselves adhere to the cultural or linguistic traditions of their forebears. Errington's observation in 1992 is still relevant, as we can see the papers in the 5th Javanese Congress, 2011 (Sokowaten, n.d.), which mostly focused on high Javanese literature as an important part of the teaching of Javanese and on the relationship between education, Javanese philosophy and moral values, which essentially was relevant only to the traditional elite.

3.3.2 Bahasa Indonesia

Like Javanese, Bahasa Indonesia also belongs to the Malayo-Polynesian branch of the Austronesian language family (Blust, 2013; I. Thompson, 2014). It used to be a dialect of Malay, and has been a long-spoken lingua franca across the Indonesian archipelago. On 28 October 1928, in the *Sumpah Pemuda* 'Youth Pledge', the Indonesian nationalists adopted Bahasa Indonesia as its national language to unify the ethno-linguistically and culturally diverse nation (Alisjahbana, 1986, p. 25; Errington, 1986; Foulcher, 2000; Junus, 1969, p. 9; Keane, 2003, p. 513; Kirkpatrick, 2010, p. 2; Nugroho, 1957, p. 24; G. Poedjosoedarmo, 2006, p. 112; Schefold, 1998, p. 265; Smith-Hefner, 2007, p. 185; Sneddon, 2003b, p. 5). Bahasa Indonesia was more politically and socially neutral than Javanese (Kaplan & Baldauf, 1997, p. 33; Kirkpatrick, 2010, p. 2; Schefold, 1998, p. 266) and had the psychological benefit of nurturing nationalism over the colonialists' Dutch (Sneddon, 2003b, pp. 103-104). This everyday spoken Bahasa Indonesia or the informal language, which Sneddon (2003b, p. 93) identifies as low Malay, was expected to be codified, elaborated, learnt and spread easily regarding its previous wide use and considerably simpler grammatical and lexical forms (Nugroho, 1957, pp. 24-25).

With the proclamation of Indonesia's independence and the Constitution (Const. of R o I, 1945), Bahasa Indonesia achieved official status as the state language, which reflects real progress in its function as a national language (Alisjahbana, 1986, p. 5; Junus, 1969, p. 18; Sneddon, 2003b, p. 6). Language standardisation began (Sneddon, 2003a, p. 520), and became a development project for the New Order (Smith-Hefner, 2007, pp. 185-186).

Bahasa Indonesia as an official or formal language can be traced back to 1855, when Dutch authorities debated the language question and attempted to standardise Malay to assist their rule. They chose high Malay for administrative and educational affairs, leaving low Malay as a language for the people (Sneddon, 2003b, pp. 87-88). The educated nationalists declared the Youth Pledge of 1928 in this official variety of Bahasa Indonesia or high Malay and this was welcomed by the whole nation, while low Malay remained the language used for everyday interactions (Sneddon, 2003b, p. 102). This is why the formal speech style of Bahasa Indonesia differs from that developed from the lingua franca, a fact that authorities of language-in-education rarely consider in making their Bahasa Indonesia policies (Sneddon, 2003b, p. 121).

Currently, Bahasa Indonesia is essential in official domains, people's daily interactions, and for communications across ethnic groups (Errington, 1985, p. 60). This includes both its forms: the formal variety derived from high Malay and informal from low Malay in a diglossic situation (Moeliono, 1986, p. viii & 52; Moeliono & Dardjowidjojo, 1988, p. 10; Ravindranath & Cohn, 2014, p. 66; Sneddon, 2003a; 2006, p. ix & 3).

The distinction between formal and informal use of Bahasa Indonesia have become a concern for a number of scholars (e.g., Junus, 1969, p. 52; Moeliono & Dardjowidjojo, 1988, p. 79; Sneddon, 2003a; 2003b, p. 121). The formal style is commonly known as *Bahasa Indonesia baku* 'Standard Bahasa Indonesia' or *Bahasa Indonesia yang baik dan benar* 'the appropriate and correct Bahasa Indonesia' and the informal style is for daily interactions and domains (Moeliono & Dardjowidjojo, 1988, pp. 19-20; Smith-Hefner, 2007, p. 186). Referring to Ferguson (1959), the following situations are examples to illustrate the Indonesian diglossia:

1) Only Standard Bahasa Indonesia is used in religious sermons, political, parliamentary and other state official speeches, academic writings, language of instruction at schools, university lectures, mass media;

2) This formal variety is considered more polite and associated with someone's education;

3) The learning of formal variety is chiefly accomplished through education;

4) There are strong efforts for grammatical study of the formal variety.

Relevant to this diglossia, Moeliono and Dardjowidjojo (1988, pp. 3-8) distinguish variations along the formal-informal continuum (see also Sneddon, 2003a, p. 520). For example, at present new generations of speakers use the language regularly in various degrees of formality while still using regional languages in informal settings (Paauw, 2009; Simpson, 2007a, p. 312), adding another dimension to the diglossic situation (Sneddon, 2003a, p. 520). In this context, young people opt Bahasa Indonesia –either the formal or informal variety- to represent their language formality and show more polite manners and respect. Their informal Bahasa Indonesia to some extent is characterized by their local language.

Bahasa Indonesia's regional dialects are commonly used in large cities, such as Medan, Surabaya, Yogyakarta, Denpasar, Manado, Ambon, and Jayapura, and are influenced by their regional languages. Jakartan Bahasa Indonesia, known as *Bahasa Gaul* 'the youth's sociable language', has the most prestige and the greatest influence throughout the country, especially with young people (Manns, 2014, p. 45; Smith-Hefner, 2007, p. 184; Sneddon, 2006, p. 1).

The varieties of Bahasa Indonesia that are based on the speakers' educational background are mainly recognisable by their pronunciation and grammar (Moeliono & Dardjowidjojo, 1988). Less-educated speakers commonly pronounce /f/ as /p/ or the consonant cluster /-ks/ as /k/, such as in the words *fitnah* 'defamation', *film* 'film', and *kompleks* 'complex', that respectively become *pitenah, pilem,* and *komplek.* They also ignore the use of affixes, for example by omitting prefix *me-* in a verb, as shown in *Saya mau tulis itu surat* 'I will write the letter' instead of *Saya mau menulis surat itu* 'I will write the letter (p. 4).

Anjarningsih, Haryadi-Soebadi, Gofir, and Bastiaanse (2012) and Yulia (2014) identify a number of grammatical characteristics of social variation in Bahasa Indonesia as outlined in Table 3.7.

No	Characteristics of Standard Bahasa Indonesia	Examples	
		Standard	**Non-standard**
1	The basic sentence order of S + P + O/ compl	*Saya sudah membaca surat itu.* 'I have read letter that.' 'I have read the letter.	*Surat itu saya sudah baca.* 'Letter the I have read.' 'I have read the letter.'
2	Explicit and consistent use of the subordinate conjunctions *bahwa* 'that' and *karena* 'because'	*Dia berkata bahwa dia sakit.* 'S/he said that s/he sick.' 'S/he said that s/he was sick.' *Saya tidak bisa datang.* 'I not can come.' 'I cannot come.'	*Dia bilang dia sakit.* 'S/he said s/he sick.' 'S/he said s/he was sick.' *Saya nggak bisa datang.* 'I not can come .' 'I cannot come.'
3	Consistent use of confirming particles, such as *–kah, -lah* and *–pun*.	*Berapakah harga pisang ini?* 'How much price banana this?' 'How much does this banana cost?' *Mereka pun pergi.* 'They go.' 'Off they go.'	*Berapa harga pisang ini?* 'How much price banana this?' 'How much does this banana cost?' *Mereka pergi.* 'They go.' 'Off they go.'
4	Consistent use of the verbal affixes *meN-* or *ber-*	*Saya sudah membaca surat itu.* 'I have read letter that.' 'I have read the letter. *Anak-anak itu berjalan kaki.* 'Children the walk foot.' 'The children went on foot.'	*Saya udah baca surat itu.* 'I have read letter that.' 'I have read the letter. *Anak-anak itu jalan kaki.* 'Children the walk foot.' 'The children went on foot.'
5	The existence of synthetic constructions	*harga-nya* 'price - the' 'the price *me-masak* 'accusative marker – cook' 'to cook'	*Dia punya harga* 'S/he have price' 'His/her price *masak* 'cook' 'to cook'
6	Restricted use of dialectal and vernacular elements	*Mobil-nya bagus.* 'Car his/her good.' 'His/Her car is good.' *Dia paling cantik.* 'She most beautiful.' 'She is the most beautiful.'	*Mobil-nya dia bagus.* 'Car his/her he/she good.' 'His/Her car is good.' *Dia paling cantik sendiri.* 'She most beautiful alone' 'She is the most beautiful.'
7	Reduplication of noun, verb, adjective and adverb to show plural meaning, intensity, or stressing	Anak-anak-nya cantik-cantik. 'Children his'her beautiful-beautiful' 'His/ Her daughters are beautiful.'	Anak-nya cantik-cantik. 'Child his'her beautiful-beautiful' 'His/ Her daughters are beautiful.'
8	Consistent use of address terms	*Saya – Bapak/ Ibu* I - Sir/ Ma'am *Saya – Anda* I - You *Saya – Saudara* I - You	*Saya – Kamu* I - You *Gue – Lo* I - You

Table 3.7 Some grammatical characteristics of Bahasa Indonesia

Source: Anjarningsih et al. (2012, pp. 759-764) and Yulia (2014, pp. 8-10), with additional and modified examples.

3.3.3 English in Indonesia

The first Englishman arrived in Ternate in 1580, followed by more traders to other parts of the country in the later century. Trade word lists, translated in English and Malay-English dictionaries, have existed ever since, and an English-medium school for European planters' children was established in Bengkulu in 1771. Malay remained the language of wider communication, but a number of English words were adopted (B. D. Smith, 1991, pp. 39-40).

In 1914, Dutch colonials established junior high schools for their children and the Indonesian elite's with English as a subject (Lauder, 2008, p. 9; Lowenberg, 1991, p. 128). This practice was expanded to other non-Europeans in 1918 (Lauder, 2008, p. 9; Lowenberg, 1991, p. 128; B. D. Smith, 1991, p. 40; Sneddon, 2003b, p. 174).

English was prohibited during the Japanese occupation (Lauder, 2008, p. 10; Yoder, 2015). With the Dutch victory over Japan in the World War II, English remained in Indonesian curriculum (B. D. Smith, 1991, p. 40). Due to its value as an international medium of communication in science, technology, diplomacy and trade, English also remained the first preference for a foreign language after the declaration of Independence in 1945 (Lowenberg, 1991, p. 128; B. D. Smith, 1991, p. 40).

After Indonesia's official independence in 1949, Anglophone countries, such as Britain, America, and Australia, gave substantial assistance to improving ELT. In 1967, the Ministry of Education and Culture declared ELT's aim was to develop human and economic resources to create a just and prosperous society (B. D. Smith, 1991, p. 40). However, overcrowded classes, inept instructors, a lack of books, and poorly motivated students were common reasons in the failure of English language instruction (Lowenberg, 1991, p. 130; B. D. Smith, 1991, p. 41).

Yet, English maintained high status among people who could perceive the high economic value of English in the job market, and was used informally by middle- and upper-class Indonesians (B. D. Smith, 1991, p. 41) – especially those in direct and frequent contact with Americans (Lowenberg, 1991, p. 128). English was commonly heard and read in Western songs, films, and books, which prompted the Indonesian Government to address these strong foreign influences, especially English, by banning advertisements, shop signs, and public notices in English in the late 1970s (B. D. Smith, 1991, p. 41).

Words borrowed from English are significant in Bahasa Indonesia, especially to the vocabulary of modern science, technology and information, trade, health, and culture. These words are produced by official language planning agencies or spontaneously occur in the press (Lowenberg, 1991, p. 131). Some examples are shown in Table 3.8.

Domain	Indonesian word	English word
Science	*ekologis*	ecological
	fisiologi	physiology
	simbiosis	symbiosis
Technology	*komputer*	computer
	sibernetika	cybernetics
	teleskop	telescope
Commerce and business	*manajemen*	management
	akuntan	accountant
	ekspor	export
Health	*dokter*	doctor
	pasien	patient
	vitamin	vitamin
Art and literature	*fiksi*	fiction
	novel	novel
	musik	music

Table 3.8 Examples of English loanwords in Bahasa Indonesia

Source: Echols and Shadily (2008a, 2008b)

Despite a long history of teaching English in Indonesia, the language has not become a fully functioning means of communication throughout society (G. Poedjosoedarmo, 2006, p. 112). Some reasons include: the scarcity of English native speakers; its place in third position behind the high prestige of the national language and the efforts of local language maintenance (Lauder, 2008, p. 13; Lowenberg, 1991, p. 129); and the ambivalent attitudes of some policy makers and commentators towards the language, fearing it has the power to negatively influence the nation (Lauder, 2008, p. 9). However, English does play a significant role in a number of sectors, especially education, tourism, and international relationships.

Given the significance of English to science and technology, the Indonesian Government has, among other policies, made English a compulsory subject in secondary and tertiary levels of education (Lauder, 2008, p. 13). Section 3.4 specifically discusses these issues, together with similar issues on other languages in this present study.

The use of English is also essential in Indonesian tourist areas where English-speaking tourists frequently travel, such as Bali and Yogyakarta, (Lowenberg, 1991, p. 130; G. Poedjosoedarmo, 2006, p. 112; B. D. Smith, 1991, p. 41). Many non-educated locals become proficient in selected English registers to earn a better living.

The importance of English to Indonesia's international relationships stems from its founding role and current membership in the ASEAN. Despite the Government's wish to make Bahasa Indonesia both an international language (Act No. 24, 2009) and the language of ASEAN, Indonesia realistically accepts English (B. D. Smith, 1991, p. 43). This conforms to Article 34 of the 2009 ASEAN Charter that "the working language of ASEAN shall be English" (Kirkpatrick, 2012, p. 331), which makes English its lingua franca (p. 336).

Despite its status as a foreign language in Indonesia, Lowenberg (1991, p. 136) claims that English is "an additional language": a language that is so widely used and it cannot be considered as a second language but rather a productive resource of the entire linguistic repertoire required to meet the Indonesian communication needs (see also House, 2003, p. 574). Kirkpatrick (2010; 2012, p. 336) states that 'it is no longer only used in English as an EFL context' due to its function as ASEAN's main language.

3.3.4 Arabic in Indonesia

Arabic is part of the language mix in Indonesia because of Islam. For Indonesian Muslims, Arabic is important because it is the language of the Quran and most Muslims learn Arabic for religious reasons: for praying, reciting the Holy Book, and understanding texts related to the Quran or Islam (Hamied, 2012, p. 69; Lauder, 2008, p. 13). Young Muslims are commonly introduced to Arabic by learning to recite and memorise several short *surah* 'chapters' of the Quran.

Arabic is mainly learned in mosques, but also in courses, traditional or modern *pesantren* 'Islamic boarding schools', *madrasah* 'Islamic schools', and Islamic higher education. Some language courses offer Arabic classes, usually for communicative purposes, but they are not popular. Arabic is a compulsory subject in Islamic schools (Decree No. 207, 2014; Reg. No. 90, 2013), and students who complete their study in *pesantren* or Islamic higher institutions generally master Arabic, especially the classical variety. Arabic literacy is not always related to language: often it is related more to Arabic script (S. Jones, 1983, p. 84).

Reading in Arabic is the most common skill mastered. A large number of books in Islamic Arabic, or in both Arabic and other languages, are available in most places. Bruinessen (1990, p. 226) collected over nine hundred Islamic book titles from all over Indonesia, most of them were textbooks in Arabic script.

Writing in Arabic is usually limited to students and scholars of Islamic studies, who typically later become *ulama* 'religious leaders'. Scholars and *ulama* produce Islamic books in Arabic script for wide distribution. They commonly graduate from universities in Middle East countries like Egypt and Saudi Arabia, for example Saleh Darat and Mahfudz of Thermas in the late 19th century (Bruinessen, 1990, p. 237), and Bisri Musthofa, Muhammad Fadhlullah Suhaimi, and Mahmud Yunus in the 20th century (Bruinessen, 1990, p. 237; Haris & Othman, 2013, pp. 14-16).

Few Indonesians speak Arabic proficiently (Van Dam, 2007; Versteegh, 2001, p. 500) but those who do are usually: of Arabic descent who speak it at home; scholars with educational backgrounds in Arabic speaking countries; or teachers and students in Islamic schools. Research findings by Adnan, Mohamad, Yusoff, and Ghazali (2014, p. 20) show that teachers of Arabic in an Indonesian higher learning institution prefer using Arabic to Bahasa Indonesia in their classrooms in an effort to familiarise students with Arabic communication.

The potential for skills in Arabic to be developed by Indonesians is largely due to the number of Islamic schools and institutes across the country. These institutes offer a variety of subjects and Arabic plays an important role, especially in teaching and learning Islamic studies and Arabic language. The long contact between Arabic and other Indonesian languages has provided additional opportunities for skill development.

Contact between Arabic, Bahasa Indonesia, and other local languages, especially Javanese, has led to language change. Scripts from one language have been used in another. For example, in the 14th century, the Malay writing of Trengganu inscriptions began using Arabic script (Sneddon, 2003b, p. 54; Versteegh, 2001, p. 499), Arabic using Javanese script, and Javanese using Arabic script (S. Jones, 1983, pp. 83 & 87-88). Additionally, Bahasa Indonesia has borrowed many words from Arabic in the course of its spread throughout the people: by Islamic teachers, scholars and dictionary compilers, Arab traders using colloquial Arabic, and people making the Hajj pilgrimage to Mecca (Van Dam, 2010, p. 219; Versteegh, 2001, p. 499). The borrowed words are mostly nouns (Versteegh, 2001,

pp. 499-500). Sneddon (2003b, p. 74) numbers them at around 1000, but Van Dam (2007) believes there are more than 3000 (see also Versteegh, 2001, p. 500). A few examples are listed in Table 3.9.

Domain	Indonesian word	Javanese Word	Arabic word		English gloss
			In Latin spelling	In Arabic spelling	
Religion	kitab	_kitab_	**kitābun**	كِتَاب	book
	salat	_salat_	**ṣalātun**	صَلَاة	prayers performed five times a day
	Allah	_Allah_	**Allahu**	الله	God
	haji	_kaji_	**ḥajjun**	حَجّ	Pilgrimage
	masjid	_mesjid_	**masjidun**	مَسْجِد	Mosque
	khotbah	_kotbah_	**khuṭbatun**	خُطبة	sermon in a mosque
Names of days	_Senin_	_Senen_	**Al-iṡnainun**	الاثْنين	Monday
	Selasa	_Selasa_	**Aṡ-ṡalāṭā'un**	الثَلاثاء	Tuesday
	Rabu	_Rebo_	**Al-arbu'ā'un**	الأرْبُعاء	Wednesday
	Kamis	_Kemis_	**Al-khamīsun**	الخَميس	Thursday
	Jumat	_Jumuwah_	**Al-jum'atun**	الجُمْعة	Friday
	Sabtu	_Setu_	**Al-sabtun**	السَّبْت	Saturday
Parts of human being	akal	_akal_	**aqlun**	عَقْل	mind
	lahir	_lair_	**ẓuhūrun**	ظهور	appearance
	roh	_roh_	**rūḥun**	روح	soul
	jasmani	_jasmani_	**jismun**	جِسْم	body
	kalbu	_kalbu_	**qalbun**	قَلْب	heart
	jasad	_jasad_	**juṣatun**	جُثَّة	corpse

Table 3.9 Examples of Arabic loanwords in Bahasa Indonesia and Javanese

Sources: Munawwir (1997), Decree No. 158. (1987), Sneddon (2003b, pp. 75-76), Van Dam (2010, pp. 223, 229 & 232), and McIntosh et al. (2016)

Arabic phrases or expressions, such as ***assalāmu'alaikum*** السَّلام عليكـم 'peace be upon you', ***bismillah*** بسم الله 'in the name of Allah', ***alhamdulillah*** الحمــد لله 'praise be to Allah', ***subḥānallah*** سبحان الله 'glory to Allah', ***Allahu akbar*** الله أكـبر 'Allah is the greatest', are also very common in Indonesian repertoires (see also Sneddon, 2003b, p. 76).

3.4 Policies on languages and education in Indonesia and Yogyakarta

This section discusses the status of languages in the Constitution of the Republic of Indonesia, and explores: the policies on languages as a medium of instruction; as subjects taught at secondary schools; and the status of these languages in the National Examinations.

The Constitution names Bahasa Indonesia as the language of the State (Const. of R o I, 1945). Its second amendment (Const. of R of I. Amend. II, 2000) further states that any provisions regarding language – and other symbols of the State – are to be regulated by law (Reg. No. 25, 2000), and the Central Government has mandated that provincial governments develop regional languages and cultures (Reg. No. 25, 2000). The fourth amendment (Const. of R o I. Amend. IV, 2002) mandates that the State respect and preserve the local or regional languages as national cultural treasures (§ 13-32-[2]).

To realise the State's mandate for the preservation of languages, the Ministry of Home Affairs issued guidelines for the local governments (Decree No. 40, 2007). The guidelines outline the role of governors, mayors, regents as agents, language implementation, monitoring, evaluation, and funding. Accordingly, Reg. No. 40 (2012) ruled that the use of Javanese is mandatory at official and informal occasions in all government offices across the province on Fridays.

Act No. 24 (2009) states that Bahasa Indonesia, as a national language, functions as the national identity and pride, inter-ethnic unifier and the means of communication (§ Ch-25). As the State language, it officially serves in education, mass media and national communication, developing national culture, business transactions and trade documentation, and developing and using knowledge, science, technology, and art (Act No. 24, 2009).

There are specific provisions for education:

1) The Foreword of the Act on the National Education System admits the significance of inculcating cultural pluralism in young people's mind, signalling language diversity and harmonious living (Act No. 20, 2003); and
2) Reg. No. 19 (2005) on the National Standards of Education.

Act No. 20 (2003) and Act No. 24 (2009) mandate Bahasa Indonesia as the main medium of instruction. Act No. 24 (2009) rules on its use in scientific and academic writings and Act No. 20 (2003) mentions that regional languages can be used in early stages of education, for example in the first and second years of primary schools. Both Acts allow foreign languages, like English and Arabic, as mediums of instruction to support foreign language mastery at particular educational levels (Act No. 20, 2003; Act No. 24, 2009). Act No. 24 (2009) also states the Government can facilitate its people to be competent in foreign languages for global competitiveness.

Implementation of these instructions cannot be separated from Act No. 20's (2003) articles on the suitability of curricula at particular levels of education, and the languages mandated as compulsory at all school levels (§§ X-36-37). The Act does take the diversity of the region into account, including its: environment, demand and potential for regional and national development, labour requirements, development in science, technology, and arts, dynamics of global development, and national values.

Learning materials in local languages are generally included in the local content portion of the curriculum, which aims to create awareness and understanding of the students' local regions (Reg. No. 19, 2005, p. 15). In the case of Yogyakartan schools, Reg. No. 64 (2013) on the use of Javanese as compulsory local content forms the guideline for provincial, city, and school authorities to make Javanese a subject in all grades of primary and secondary education (see also Paku Alam IX, 2008, p. 6). Two teaching hours per week are allocated to the subject with the possibility for more through extra-curricular activities. The provincial educational bureau provides teaching materials and the city and regency offices supplement the allotments based on local conditions.

Islamic schools have Arabic as a fourth important language. As of Semester 2 of the 2014/2015 academic year, subjects in Islamic studies and Arabic are taught in Arabic for 2 to 4 times per week (Decree No. 207, 2014). Teaching Arabic in Islamic schools stress the four major language skills of *istima'* 'listening', *qira'ah* 'reading', *hiwar* 'speaking', and *kitabah* 'writing', with the addition of *tarkib* 'grammar' (see e.g., Masrukin & Nasir, 2014; Muttaqin, Mujiburrohman, & Baharudin, 2014).

In Indonesia, the implementation of language policy in education is inextricably linked to the Government's assessment of language learning outcomes. Reg. No. 19 (2005) stipulates the assessment of reading and writing in the National Examinations (§§ IV-21-

[2], V-25-[3]), and mentions Bahasa Indonesia and English as assessable subjects in the junior and senior high school examinations, along with other subjects that relate to particular programmes of study, such as Arabic (§§ X-IV-70-[3, 5]).

In general, Indonesia's language planning has contradictory goals (Kaplan & Baldauf, 1997, p. 59). Its national language policies are both exoglossic and endoglossic (M. Paul Lewis & Trudell, 2008, pp. 266-267) because they promote the spread of Bahasa Indonesia as the national language, while maintaining support for local languages. Further discussion on the dual dimensions of the national languages policies, their implementation in Yogyakarta, and their implications for language shift and local and national identities is presented in Chapters 7 and 8.

3.5   Language planning - government organisations

This section introduces the national body for developing and cultivating languages, *Badan Pengembangan dan Pembinaan Bahasa* (BPPB) 'The Central Body of Language Development and Cultivation', and *Balai Bahasa Daerah Istimewa Yogyakarta* 'The Regional Body of Language of the Special Region of Yogyakarta'.

Language planning can be applied through development – codifying, standardising, and modernising language – and cultivation – improving the quality of language use, spreading those languages to more speakers, and perhaps determining their positions and functions (Act No. 24, 2009; Moeliono, 1986, p. 9).

3.5.1 The historical development of government institutions for language development and cultivation

During the Dutch occupation of Jakarta in 1948, a body to cultivate and develop the national and local languages called *Balai Bahasa* 'Hall of Language' was formed in the temporary capital of Yogyakarta (Badan Pengembangan dan Pembinaan Bahasa, n.d.; Balai Bahasa Provinsi DIY, 2013). During 1951-1969 this body changed its names several times, became under different institutions and developed three branches in Yogyakarta, Denpasar, and Ujung Pandang (Badan Pengembangan dan Pembinaan Bahasa, n.d.; Balai Bahasa Provinsi DIY, 2013; Moeliono, 1986, p. 12). It was given additional functions to

develop and study Indonesian language and literature, and teach and translate foreign languages (Badan Pengembangan dan Pembinaan Bahasa, n.d.; Moeliono, 1986, p. 12).

In 1999, this language body changed its name to *Pusat Bahasa* 'Central Body of Language' (Badan Pengembangan dan Pembinaan Bahasa, n.d.) and its branch in Yogyakarta became *Balai Bahasa Yogyakarta* 'Regional Body of Language of Yogyakarta' (Balai Bahasa Provinsi DIY, 2013). Balai Bahasa Provinsi DIY (2013) recorded that their present names *Badan Pengembangan dan Pembinaan Bahasa* (BPPB) and *Balai Bahasa Propinsi DIY* have been used since 2012 (see also Hamied, 2012, p. 69).

3.5.2 *Badan Pengembangan dan Pembinaan Bahasa*
'The Central Body of Language Development and Cultivation'

The Central Body's goal is to educate the entire nation, and strengthen its national identity, character, and dignity to promote competitiveness among nations. This is achieved by developing, cultivating, and preserving Bahasa Indonesia and the Indonesian culture, and diligently promoting Bahasa Indonesia as an international language (Act No. 24, 2009, p. 17; Badan Pengembangan dan Pembinaan Bahasa, n.d.).

This central body has been very successful in realising Bahasa Indonesia as the national language (Errington, 1992, p. 417; Moeliono, 1986, p. vii; Simpson, 2007a, p. 335) through: language development (Moeliono, 1986, pp. 43-69; Simpson, 2007a, p. 331); and language cultivation (Moeliono, 1986, pp. 77-84). However, Sneddon (2003b, pp. 132-133) observes its weakness in establishing cooperation with the media and even with educational institutions to disseminate its publications.

A number of its important publications include:
1) *Pedoman Umum Pembentukan Istilah* 'General Guidelines for Terminology Forming' (Pusat Bahasa, 2007), published by decree of the Minister of Education and Culture No. 0196/U/1975 (Panitia Pengembangan Bahasa Indonesia, 1975) and edited twice in 1988 and 2004. The 43rd meeting of *Majelis Bahasa* 'Language Board' *Brunei Darussalam-Indonesia-Malaysia* on 9-11 March 2004 declared the third edition was to be officially used in those three countries, and it was published in Indonesia on 7 March, 2005 (Badan Pengembangan dan Pembinaan Bahasa, n.d.; Pusat Bahasa, 2007, p. 4);

2) *Pedoman Umum Ejaan Bahasa Indonesia yang Disempurnakan* 'General Guidelines for Enhanced Indonesian Spelling' (Panitia Pengembangan Bahasa Indonesia, 1975), was revised in 1987, and reprinted in 2000. The most recent guidelines were published in 2015 (Reg. No 50, 2015);

3) *Kamus Besar Bahasa Indonesia* 'Great Dictionary of Bahasa Indonesia' was first published on 28 October 1988, with four subsequent editions up to December 2008. The online version http://kbbi.web.id/ (Pusat Bahasa, 2016) is based on the third edition, dated 4 February 2008; and

4) *Tata Bahasa Baku Bahasa Indonesia* 'Indonesian Grammar', which was first published in 1988, and has since been edited twice, in 1993 and 2000 (Moeliono & Dardjowidjojo, 1988).

The body also strives to strengthen Bahasa Indonesia as the main medium of instruction through various activities, such as: developing educational materials, standardising and developing language skills, facilitating Bahasa Indonesia and Indonesian literature study programmes in senior highs schools and tertiary institutes, and improving the quality of research into those languages and cultures (Badan Pengembangan dan Pembinaan Bahasa, n.d.).

3.5.3 *Balai Bahasa Propinsi DIY* 'The regional body of language of the Special Region of Yogyakarta'

Balai Bahasa Propinsi DIY has a similar goal to its superordinate central body, in terms of Moeliono's (1986) three approaches to language planning: language policy, language development, and language cultivation (p. 9). Together with local governments, its activities aim to strengthen the positions of Bahasa Indonesia and Javanese and their literature. Language development activities includes: research on lexicography and terminology, standardisation and codification. Language cultivation activities include: giving public talks, providing coaching in language skills, publishing special sections in printed media, broadcasting through government radio, and holding *Macapat* performances 'Javanese traditional songs' (Balai Bahasa Provinsi DIY, 2013).

This regional body also provides research materials to improve the quality of language teaching and literature. BIPA or *Bahasa Indonesia untuk Penutur Asing* 'Bahasa Indonesia for Foreign Speakers' is taught to foreigners living in the province, and wide-ranging

workshops and language and literature studio activities are held for high school students. All of these activities have contributed to the stabilisation of the standard language (Nekvapil, 2008, p. 254).

3.6 Social and cultural aspects and their influences to languages

Geertz's (1960, p. 5) "three main nuclei in Javanese society: the village, the market, and the government bureaucracy or the court" respectively represent the low, middle and high classes (see also S. Jones, 1983, p. 87). To some extent, they are still applicable today even though the class boundaries are not as strict. For example, merchants may well belong to the highest class.

Gender, age, marital status, and education are important determinants of social status in this "highly patriarchal and hierarchical" society (Pruetipibultham, 2012, p. 110). Religion and heredity are essential determinants as well, especially if connected to Geertz's (1960) immensely influential Javanese social category of the *Abangan* 'the non-practicing and/or syncretistically Hindu-Buddhistic Muslim' versus the *Santri/Putihan* 'the pious educated Muslims' (see also S. Jones, 1983, p. 87; Koentjaraningrat, 1985, pp. 196-197 & 316-318; Ricklefs, 2006), and the *Priyay*i 'the traditional elite, kin to royal families and commonly have Hinduistic outlook' (see also Errington, 1984, p. 275; D. Hill, 2001, p. 21; S. Jones, 1983, p. 87).

Javanese culture is regionally diverse, as are the language's dialects. The culture of Yogyakarta and Surakarta have long been prominent for the Javanese (Koentjaraningrat, 1985, p. 21). Two important aspects of language within Javanese culture relevant to this present study are:

1) showing respect to people of higher social status in speech and behaviour (see Pruetipibultham, 2012, p. 110) by using speech levels properly (Geertz, 1960, pp. 248-259; Koentjaraningrat, 1985, p. 15 & 18; S. Poedjosoedarmo, 1968, p. 74) and performing submissive actions (see Geertz, 1960, p. 244);

2) the arts, especially those based on language use.

Geertz (1960, pp. 261-262) classifies the arts in Java into classical, popular, and national or contemporary. The classical or *alus* 'refined' genre includes, for example, *wayang kulit* 'the shadow play or leather puppet', *gamelan* 'a traditional Javanese instrument', *tembang* 'Javanese poetry meant to be sung', and *batik* 'Javanese textile dyeing' (pp. 262-288). The

popular or *kasar* 'rough' genre consists of popular dramas called *wayang wong*, *kethoprak*, and *ludruk*, street dances called *kledhek*, *jaranan*, and *tayuban* 'Javanese party dance', and Javanese folktales (pp. 289-302). The contemporary arts consist of non-Javanese orchestras, popular songs, contemporary literature, contemporary drama, and motion pictures (pp. 302-308).

Based on the Tourism and Culture Office of Yogyakarta's publications (BPS Yogyakarta, 2014, pp. 312-313), in 2013, there were 681 art groups with 41 different types of traditional and modern arts. The most preferred was *karawitan* 'the playing of a *gamelan*'. It is believed that the Palace has played a significant role in promoting the practice, making it greatly respected inside and outside the Court (D. Hill, 2001, pp. 22-23). The data show that the most favoured art is classical, often combined with song elements (see also Quinn, 2011, p. 363). With regard to the use of languages, Javanese relates to *karawitan*, *keroncong*, and *macapat* or *panembromo*, Bahasa Indonesia to *keroncong* and band, and English to band.

The Government of Yogyakarta supports the arts, by, for example, providing a city theatre called Santi Budoyo, which played host to 38,512 spectators in 2013, reflecting people's enthusiasm for the performing arts (BPS Yogyakarta, 2014, p. 314).

3.7 The media

Many aspects of language and its relationship to the media in a globalised world are worth exploring (Aitchison & Lewis, 2003, p. 1). This section explains commonly accessed print, broadcast, and online media in Yogyakarta. Print media discussions focus on the increasing reach and significance of newspapers due to their long history as part of Indonesian daily life (Gazali, 2002, p. 121). The discussion in this present study includes the national media, based in Jakarta (Sen, 2003, p. 580), and local Yogyakartan media.

3.7.1 Newspapers and magazines

Both national and local newspapers are widely read in Yogyakarta. National media publications include: *Kompas* 'Compasses'; *The Jakarta Post*, an English newspaper; and *Republika* 'Republic'. The four main local daily newspapers are: *Kedaulatan Rakyat* 'People's Sovereignty'*; Bernas* 'Pithy', an abbreviation for *Berita Nasional* 'National

News'; *Radar Jogja,* 'Yogyakarta's Radar'; and *Tribun Jogja* 'Jogja's Stand'*,* all of which are written in Bahasa Indonesia.

Kompas is "the largest 'quality' newspaper in South East Asia (Sen & Hill, 2000, p. 57; Shah & Gayatri, 1994, p. 426)," and commonly subscribed to by upper-middle communities. It was first published in 1965 (Sen & Hill, 2000, p. 57; Yoder, 2015), and has a branch in Yogyakarta – *Kompas Jogja. The Jakarta Post's* subscribers typically range from well-educated locals and academics to English-speaking expatriates. *Republika* serves the entire Islamic community (Yoder, 2015). It claims to represent the Association of Indonesian Muslim Intellectuals (Sen & Hill, 2000, p. 60; Yoder, 2015).

Kedaulatan Rakyat is a local paper, established in 1945. It is Indonesia's oldest newspaper (Gazali, 2002, p. 126) and holds the largest circulation in Yogyakarta (Yoder, 2015). *Bernas*, then called *Harian Nasional* 'the National Daily', holds the second largest circulation (Rea, 2001). *Radar Jogja*, whose name indicates its local coverage, falls under the publishing umbrella of the country's second largest newspaper, the *Jawa Post* (Sen & Hill, 2000, p. 58; Yoder, 2015). *Tribun Jogja* was established by *Kompas Gramedia* in 1987 and belongs to the Local Press.

Magazines published in Yogyakarta include: *Basis* 'Basis', *Proaktif* 'Proactive', a teen-magazine *Kuntum* 'Bud', and the only city's Javanese magazine *Djaka Lodhang*, whose online publication uses both Javanese and Bahasa Indonesia ("Djaka Lodang Online," 2015).

3.7.2 Broadcast media

Act No. 32 (2002) states that radio and television broadcasting can be either public or private (see also Sen, 2003, p. 579). Private broadcasting includes commercial, community, and pay operators.

Public and private broadcasting are discussed separately because their characteristics are quite different, especially the use of regional languages (Sen, 2003, p. 583).

3.7.2.1 Public broadcast agencies

Indonesia's public broadcast agencies are *Radio Republik Indonesia* (RRI), and *Televisi Republik Indonesia* (TVRI). RRI and TVRI are national, independent, neutral, and non-

commercial, and function to inform, educate, entertain, control and unite society, and maintain a positive image of Indonesia (Reg. No. 11, 2005; Reg. No. 12, 2005; Reg. No. 13, 2005).

RRI was Indonesia's first radio station, established on 11 September 1945 (RRI, 2015, p. 3 & 5; Sen & Hill, 2000, p. 82). It now has 84 branches across the country (RRI, 2015, p. 5). The central Jakarta station broadcasts local, regional, national, and international programmes, while the Yogyakarta station mostly broadcasts local and regional programmes in Javanese (Sen & Hill, 2000, p. 94).

TVRI, the first television station, was established on 24 August 1962 (Sen & Hill, 2000, p. 109; TVRI, 2014). It now has 29 stations, comprising a national station and 28 regional stations, including that of Yogyakarta (TVRI, 2014). TVRI in Yogyakarta broadcasts local and regional content and uses Bahasa Indonesia and Javanese.

3.7.2.2   Non-government radio and TV

Yogyakarta has two types of private radio: commercial and community radio. There are 11 private radio stations (BPS Yogyakarta, 2014, p. 315) and eight community radio broadcasters registered in a provincial level of network (JRKY, n.d.).

Sen and Hill (2000, p. 9) and Yoder (2015) report RCTI as the first commercial TV station to broadcast in 1988 (see also Gazali, 2002, p. 121). Its national broadcast was joined by other stations shortly afterwards, such as SCTV in 1989, TPI in 1990, AN-TeVe in 1993, and Indosiar in 1995 (Sen & Hill, 2000, pp. 112-113; Yoder, 2015).

At present, Yogyakarta's local commercial TV stations are: Jogja TV, Tugu TV, AdiTV, and Kompas TV. Their common local programmes include local news, traditional art shows, and talk shows on regional issues.

3.7.3 The Internet, social media and SMS

Use of the Internet increased significantly in the second half of the1990s (Noll, 2007, p. 22). Prior to 1995, the Internet in Indonesia was restricted to a select few at major universities (Heryanto & Adi, 2001, p. 349; D. T. Hill, 2003, p. 300), research institutions, and government offices (Yoder, 2015).

Heryanto and Adi (2001, p. 348) states that Indonesia has not seriously adopted use of the Internet. However, the number of users has increased significantly. For example, during the four years between 2001 and 2004, there was a 245% rise from 4.2 million to 14.5 million (Furuholt, Kristiansen, & Wahid, 2008, p. 132).

The introduction of Internet kiosks, known as *warnet* or *warung* internet, has influenced the growth of internet use. Internet kiosks are densely concentrated in most of the large cities of Java, including Yogyakarta (Furuholt et al., 2008, p. 132; Wahid, Furuholt, & Kristiansen, 2006, p. 279).

Internet users are typically educated and/or young. They use free public Wi-Fi at schools or on campus, subscribe for a home connection, or pay by the hour at a kiosk. Furuholt et al. (2008, p. 134) finds the average age of kiosk customers in Yogyakarta is 24.2 years old, 72.3% are students and 68.4% are male (see also D. T. Hill & Sen, 1997, p. 70).

Noll (2007, p. 23) cites the two major uses of the Internet as e-mail and accessing information. Wahid et al. (2006, p. 287) reports chat as another main use in Yogyakarta, and claims that few customers use the Internet for recreational purposes, like online gaming or downloading music. This study also reveals a positive correlation between a customers' age, education, and financial capacity and a tendency to use the Internet for serious purposes (p. 288).

Many universities and schools around Yogyakarta have websites, mostly in Bahasa Indonesia, to share information about their institution and provide online services. Reputable universities, such as Gadjah Mada University, Yogyakarta State University, Islamic University of Indonesia, Muhammadiyah University of Yogyakarta, and Atma Jaya Yogyakarta University also publish English versions of their website.

Widespread use of the Internet across Indonesia has also triggered the growth of online journalism. Mass media has felt more freedom of expression since the fall of the New Order in 1998 (Heryanto & Adi, 2001, p. 350) and since then, many national and local print publications have produced an online news service.

Despite the myths that online media will see the collapse of printed news and that globalisation will see Western language and culture dominate the media (Snoddy, 2003, p. 19), Yogyakarta's healthy online media presence proves that coverage of local issues in local languages still exist.

Social media in the Internet has also pervaded Yogyakartan youths. Even primary school students, usually with some restrictions by school or parents, use their gadgets to access twitter, Facebook, YouTube and Instagram beside to communicate primarily with their parents (Uswah, 2016).

Barendregt (2008, p.164) states more specifically about mobile phones, which for young Yogyakartans function to show "their participation in a hip and modern youth culture". The use of SMS has become a life-style both for the young and adult and reflects the users' language creativity (Barendregt, 2008; Subagyo, 2007). Even though the use and mix of Javanese, Bahasa Indonesia and English is common in SMS by Javanese people (Barendregt, 2008, p.166; Rosmiati, 2016; Subagyo, 2007), Barendregt (2008, p.166) observed that young people prefer *Bahasa Gaul* 'the youth's sociable language' for SMS texting.

3.8   Chapter conclusion

Yogyakarta was, and still is, a city with strong roots in the ancient Javanese kingdom, whose traditions are strongly influenced by Hinduism, Buddhism, and Islam (D. Hill, 2001, p. 21). This is reflected in the city's landscape, the local governments' spirit to preserve local languages and cultural heritage, and the people's efforts to maintain strong values and local treasures from the past.

The city is well-known for its tourism, education, and multiculturalism. There are numerous educational institutions and school participation is high. People with many ethnic backgrounds from many and various religions celebrate a vibrant language diversity (BPS DIY, 2012, 2014; BPS Yogyakarta, 2012, 2014).

The main languages in Yogyakarta are: Javanese, the indigenous language; Bahasa Indonesia, the national and official language; English, the first international language; and Arabic, the Islamic language. The Constitution and several amendments strengthen the position of Bahasa Indonesia, while accommodating the maintenance of local languages (Const. of R o I, 1945; Const. of R o I. Amend. IV, 2002; Const. of R of I. Amend. II, 2000). A number of national and local language policies have been implemented to explain the role of government, and the status of these four language in the educational system (Act No. 20, 2003; Act No. 24, 2009; Decree No. 207, 2014; Reg. No. 19, 2005; Reg. No. 40, 2007, 2012; Reg. No. 64, 2013).

National and Yogyakartan bodies governing language have existed for as long as Indonesia has been a country. However, they have contradictory goals (Kaplan & Baldauf, 1997, p. 59), both exoglossic and endoglossic (M. Paul Lewis & Trudell, 2008, pp. 266-267). Their activities focus on the development and cultivation of both the national and local languages (Badan Pengembangan dan Pembinaan Bahasa, n.d.; Balai Bahasa Provinsi DIY, 2013). Each performs various crucial functions, and produces a number of guidelines covering a range of topics, like terminology, spelling, and grammar.

Indonesia boasts a large number of national and local media outlets, including newspapers, radio, television, and online media. Most publish or broadcast in Bahasa Indonesia, but some use Javanese and other local languages. The media has given people in Yogyakarta wider access to communication and information, opening the city to multiculturalism and the global world without losing its local roots.

PART 2
METHODOLOGY

CHAPTER FOUR
THEORETICAL UNDERPINNINGS
FOR USING A MIXED METHODS APPROACH

4.0 Introduction

This chapter provides the theoretical underpinnings for the mixed methods research design used in this present study. The use of a mixed methods approach requires discussion because while it is commonly used in the social sciences, it is still a relatively new paradigm in applied linguistics (Ivankova & Creswell, 2009, p. 136) – especially for research into multilingualism.

This chapter contains three main sections. Section 4.1 examines the types of approaches used to research bilingualism and identity; Section 4.2 explains quantitative and qualitative research dichotomies; and mixed methods research is discussed in Section 4.3.

Section 4.1 illustrates common use of various methods in research on multilingualism across the world, most of which were conducted in the 21st century. Section 4.2 discusses how quantitative and qualitative approaches are often regarded as opposing views on research strand as a continuum. The last, Section 4.3 provides a brief history of the mixed methods approach. Followed by a discussion of its theoretical and methodological development, definitions, various designs for research, sampling, data integration, and analysis, along with its controversies and applicability to particular types of research, including applied linguistics. The final section is the chapter conclusion.

4.1 Kinds of research used to research bilingualism and identity

A broad range of sociolinguistic studies have been conducted on language use by monolinguals and bilinguals (e.g., Andrews, 2013; Arua & Magocha, 2002; Björklund, 2013; Bokhorst-Heng & Caleon, 2009; Bourhis, 1983; Chong & Seilhamer, 2014; Ladegaard, 1998, 2000; Lao, 2004; Lasagabaster, 2003, 2005; J. S. Lee & Oxelson, 2006; Leuner, 2010; Li, 2005; Low et al., 2010; Nercissians, 2001; Ng & Zhao, 2014; Rieschild, 2007; Sercombe, 2003; Stewart-Strobelt & Chen, 2003). Topics include: language choice, language competence, attitudes to language, and how choice and attitudes relate to the speakers' identity. Other commentators (e.g., Bahrick et al., 1994; Baker, 1992;

Bissoonauth, 2011; Cavallaro, 2005; Crystal, 2000; Errington, 1998; Fishman, 1991, 2006; Lasagabaster, 2008; Li, 2005; Musgrave, 2014; Rasinger, 2013; Smith-Hefner, 2009; Zhang, 2010) discuss and explain the phenomena of language shift and some propose efforts and strategies to maintain languages.

A range of factors influence the methods researchers choose to explore their theories. The research question itself is influential, as is the nature of the research problem (Creswell, 1994, p. 10; 2003, pp. 21-23; Silverman, 2010, pp. 117-121; Tashakkori & Teddlie, 1998, pp. 20-22). Research questions in the field of societal multilingualism vary, so understandably research methods also vary. Methods range from quantitative to qualitative with mixed methods somewhere in the middle, although this approach is often not explicitly labelled.

The quantitative approach underpins the works of Bourhis (1983), Arua and Magocha (2002), Driessen, Slik, and Bot (2002), Stewart-Strobelt and Chen (2003), Lasagabaster (2003), Lao (2004), Lasagabaster (2005), Bokhorst-Heng and Caleon (2009), Low et al. (2010), Rasinger (2013), and Ng and Zhao (2014), to name just a few in this widely researched field. In general, quantitative studies use surveys to collect data from respondents. There are some exceptions, however. For example, Driessen et al.'s (2002) longitudinal work differed because its main data were collected twice yearly directly from the subjects under investigation, instead of surveying parents.

A relatively a small body of research uses the qualitative approach. Most collect data through interviews. For example, Sercombe (2003) focused on the Penants in Brunei, a small community of 55 people. Participants were ethno-linguistically investigated and interviewed in small family groups. Li (2005) interviewed four parents to reveal their role in maintaining use of their heritage language, Chinese, in the U.S. Andrews (2013) interviewed 13 Mexican students also living in the U.S. to study their language use and identity. Björklund (2013) conducted semi-structured interviews and a focused discussion with 10 teachers to study the challenges of multilingualism in schools and the teachers' views on these issues.

A number of scholars from the 21st century (e.g., Bissoonauth, 2011; Chong & Seilhamer, 2014; Ghuman, 2001; Kurniasih, 2006; Ladegaard, 2000; Lasagabaster, 2008; J. S. Lee & Oxelson, 2006; Leuner, 2010; Musgrave, 2014; Nercissians, 2001; Smith-Hefner, 2009) have mixed both approaches. With the exception of Musgrave (2009), each of these studies

combined surveys with in-depth interviews, ethnographic, observations or recordings, and had a number of research participants ranging from 50-226 people. All participants completed questionnaires to provide the quantitative data. Musgrave (2009) used data from Indonesia's three censuses, previously analysed by Steinhauer (1994). From the first census and the trend of increased population in the years of the next censuses, it can be assumed that the number of respondents in each census was more than 118 million.

Over time, however, there has been a move away from solely qualitative projects toward quantitative surveys followed by in-depth interviews, a practice followed, for example, by Layder (1993, p. 110), J. S. Lee and Oxelson (2006, p. 453 & 457), Lasagabaster (2008, p. 66 & 74), Bissoonauth (2011, pp. 421-424), and Chong and Seilhamer (2014, p. 367).

Yet, many studies that use a combined approach do not explicitly explain the relationship between quantitative and qualitative data. Those studies would have a far stronger methodological basis if there were explicit explanations as to why both methods were used: their specific contribution to the research process, and what kinds of findings were expected by mixing methods. As Tashakkori and Teddlie (2003a, p. 14) and Teddlie and Tashakkori (2010, p. 10) affirm, mixed methods are useful if they can function together as a better tool to answer the research questions.

4.2   Quantitative and qualitative research dichotomies

Quantitative research refers to a process of inquiry on human or social phenomena that uses numerical data to be analysed with statistical procedure and depends on a theory to make a generalization (Creswell, 1994, p. 2; Croker, 2009, pp. 4-5; Ivankova & Creswell, 2009, p. 137). It weighs quantities as a result of measurement in terms of amount, intensity or frequency, and emphasises analysis of causal relationship between variables (Denzin & Lincoln, 2008, p. 14). However, statistical relationships do not equate causal relationship. They do if the value of one variable increases or decreases and so does the value of the other variable; otherwise they show correlation (Australian Bureau of Statistics, 2013).

Qualitative research is an overarching term that includes various approaches and methods found within different research disciplines (Croker, 2009, p. 5; Hahn, 2008, p. 4; Hesse-Biber, 2010, p. 17; Lazaraton, 2003, p. 3; Snape & Spencer, 2003, p. 2). It is a process of inquiry on human or social phenomena that uses non-numerical or textual data collected in a natural setting and examines the views of the informants using interpretive analysis

(Creswell, 1994, pp. 1-2; Croker, 2009; Ivankova & Creswell, 2009, p. 137). This type of research stresses the qualities and meanings of entities and processes revealed from inquiry (Denzin & Lincoln, 2008, p. 14). It aims at providing an in-depth, nuanced understanding of the social meaning that research participants attribute to their social and material experiences, circumstances, situations, perspectives and histories (Hesse-Biber & Leavy, 2011, p. 4; Snape & Spencer, 2003, p. 2).

Qualitative research is marked by a number of features. One is that it takes place in a natural setting, with no attempt to manipulate the situation under study (Bryman, 2012, p. 408; Creswell, 2003, p. 181; Croker, 2009, p. 7; Denzin & Lincoln, 2008, p. 4; Dornyei, 2007, p. 38; Gray, 2014, p. 161). The main body of data must be in textual form and analysed mostly with words (Croker, 2009, p. 9; Dornyei, 2007, p. 38; Flick, 2006, p. 75; Hesse-Biber & Leavy, 2011, p. 4). Its aspects should be emergent in nature, resulting in research flexibility and an openness to change (Creswell, 2003, pp. 181-182; Dornyei, 2007, p. 37). Additionally, there should also be "a *dynamic interaction* between the research problem and the literature review" (Hesse-Biber and Leavy, 2011, p. 35), and that interpretation should be based on the participants' meanings of experiences, feeling, and opinions (Creswell, 2003, p. 181; Denzin & Lincoln, 2008, p. 2 & 4; Dornyei, 2007, p. 38; Flick, 2006, p. 66; Hesse-Biber & Leavy, 2011, p. 33 & 35).

Debates between the proponents of quantitative and qualitative paradigms often focus on contrasting their differences, or directly opposing one or the other approach (Onwuegbuzie & Leech, 2005a, p. 376). Quantitative research is deductive, top-down, and theory-driven, meaning that it starts from a theory or theoretical framework, from which a hypothesis is derived. Based on the collected data, evidence is gained for or against the hypothesis. Qualitative research is inductive, bottom-up, and data-driven, meaning that it begins with observing and collecting data to find patterns that generate hypothesis or theory (Riazi & Candlin, 2014, p. 136). Quantitative research is embedded in a positivist and post-positivist paradigm while qualitative research is constructivist (Onwuegbuzie & Leech, 2005a, p. 376).

Each paradigm influences the proponent's perspectives and hence the research itself, for example: the nature of the research object, the relationship between the researcher and the research object, the role of values, the use of the language and the research process (Bryman, 1984, pp. 80-84; Creswell, 1994, pp. 1-5; R. B. Johnson & Onwuegbuzie, 2004,

p. 14; D. L. Morgan, 2007, p. 58; Riazi & Candlin, 2014, p. 136; Tashakkori & Teddlie, 1998, pp. 8-10). The following table outlines how perspectives change with each paradigm.

Assumption	Issue	Quantitative	Qualitative
Ontological	The nature of reality or the object of the study	Objective and singular, apart from the researcher.	Subjective and multiple-constructed, as seen by participants in a study.
Epistemological	The relationship of the researcher to that researched	The researcher is an outsider, emotionally independent from that being researched.	The researcher is an insider, interacting with that being researched.
Axiological	The role of values	Value-free and unbiased	Value-laden and biased
Rhetorical	The language of research	Formal - based on set definitions - impersonal passive voice - use of technical terminology	Informal - evolving decisions - personal voice - detailed, rich, thick and emphatic description
Methodological	The process of research	Deductive Explanatory Causal relationships Static design - categories isolated before study - time and context free - generalisation leading to prediction, explanation, and understanding - accurate and reliable through validity and reliability	Inductive Exploratory Mutual simultaneous shaping of factors Emerging design - categories identified during research process - time and context-bound - exploration to find patterns and generate theories for understanding - accurate and reliable through verification

Table 4.1 Quantitative and qualitative paradigm assumptions

Adapted from Creswell (1994, p. 5)

Quantitative and qualitative research approaches are commonly dichotomised (Ercikan & Roth, 2006, p. 14; Gill, 2011, p. 310). Common oppositions include: number vs word, statistical vs analytical, generalisation vs uniqueness, macro vs micro, deductive vs inductive, structured vs unstructured, top-down vs bottom-up, and theory-driven vs data driven (Bryman, 2012, p. 408; R. B. Johnson & Onwuegbuzie, 2004, p. 18; Onwuegbuzie, 2012, p. 197). Replicability is highly valued in quantitative studies (Bryman, 2012, p. 47 & 177), while qualitative studies are rarely reproduced because of the difficulty in replicating social situations across time and space (Blaikie, 2010, p. 217). Replicability is the reason that explaining the research procedures and the measurement instruments used in great detail is so important (Bryman, 2012, p. 47 & 177). In quantitative studies,

measurement instruments are generally standardised, while in qualitative studies, the researchers' instruments are never the same (Blaikie, 2010, pp. 216-217).

By the 1960s, the debate between the proponents of each approach became known as the "paradigm wars" (Blaikie, 2010, p. 222; Bryman, 2009, p. 518; Denscombe, 2008, p. 271; R. B. Johnson & Onwuegbuzie, 2004, p. 14; Onwuegbuzie, 2012, p. 195; Tashakkori & Teddlie, 1998, pp. 3-11). The other approach's weaknesses were often emphasised, while showing strengths of their approach (Denzin & Lincoln, 2008, p. 2). This debate has not yet been reconciled (Bryman, 2009, p. 518; Onwuegbuzie, 2012, p. 192 & 195), nor is the controversy seen as a making significant contribution to the development of science (Creswell, 1994, pp. 175-176; Onwuegbuzie, 2012, pp. 195-197; Onwuegbuzie & Leech, 2005b, pp. 267-268; Silverman, 2010, p. 14; Tashakkori & Teddlie, 1998, p. 4). However, both approaches are important and useful because they complement each other in the systematic and empirical search for knowledge (R. B. Johnson, Onwuegbuzie, & Turner, 2007, p. 113; Onwuegbuzie & Leech, 2005b, pp. 267-268; Silverman, 2010, pp. 8-10).

By the late 1980s and early 1990s the debates had become less tense. Influential figures like Silverman (2010, p. 8) and Hesse-Biber and Leavy (2006, p. 317 & 334; 2011, p. 277), well-known for dedicating themselves to a single research approach, admitted that mixing methods could be productive (Creswell & Clark, 2011, p. 20; Flick, 2006, p. 33; Tashakkori & Teddlie, 2010b, p. 271).

Consequently, mixed methods research emerged and evolved as 'the third research paradigm or movement' (Denscombe, 2008, p. 270; R. B. Johnson et al., 2007, p. 112 & 129; Tashakkori & Teddlie, 1998, p. 4; 2010b, p. 272). The emergence of the mixed methods approach was not seen as a replacement for the two existing approaches, rather it was seen as using the strengths of one approach to cover weaknesses in the other (Creswell & Clark, 2011, p. 12; Hunter & Brewer, 2003, p. 580; R. B. Johnson & Onwuegbuzie, 2004, p. 14). Both quantitative and qualitative viewpoints and methods were still believed to be useful to answer their research questions (R. B. Johnson et al., 2007, p. 113). R. B. Johnson and Onwuegbuzie (2004, pp. 22-23) and Onwuegbuzie (2012, p. 195) view that quantitative, qualitative, and mixed research all have credibility and utility in particular types of study under their own circumstances. The creation of mixed methods research has offered researchers an alternative to purely quantitative or purely qualitative research, and the freedom to mix appropriate proportions of both (R. B. Johnson et al., 2007, p. 123;

Newman, Ridenour, Newman, & George Mario Paul DeMarco, 2003, p. 170; Teddlie & Tashakkori, 2010, p. 10).

4.3 Mixed methods research

4.3.1 History

The practice of combining qualitative and quantitative techniques has a long history in social science research and evaluation that dates back to before the 20th century (R. B. Johnson & Onwuegbuzie, 2004, p. 22; Tashakkori & Teddlie, 2010a, p. 804), for example in European studies of poverty within families in the 1800s (Hesse-Biber, 2010, p. 2).

During the twentieth century, the practice continued but the researchers did not label their studies as mixed methods research (R. B. Johnson et al., 2007, p. 113; Tashakkori & Teddlie, 2003a, p. 10). Other disciplines, like sociology, implicitly combined both approaches (Brewer & Hunter, 1989, p. 27; Hunter & Brewer, 2003, pp. 578-579).

Pond (1939), for example, used qualitative inventory based on questionnaire items to analyse 292 12th-graders, believing that objective evaluation of the students' progress in reading was more valid than judgements based on subjective observation. Varma (1967) acknowledged the importance of in-depth interview data and the interview-based questionnaires in his study on large-scale problems of political power in Indian society. S. J. Johnson and Jaccard (1980) used a qualitative approach in the first stage and a quantitative approach in the second stage of their study on the career and marriage orientations of college students. Chaudron (1986, p. 709) demonstrated that both qualitative and quantitative approaches were meaningful to determine significant variables in second language learning and their relationships to learning outcomes. Ladegaard (1998) investigated the attitudes toward language and linguistic behaviour of youth in Denmark through quantitative measurement of experiments in attitudes to language, qualitative language questionnaires, interviews and recordings of language use.

The following discussion is on prominent scholars who were recognised for their early contribution to the methodological literature of mixed methods research.

Boring (1953, p. 182) signalled the concept of alternative operational definitions to validate a new construct in psychology. Campbell and Fiske (1959, pp. 1-2), however, were the first to advocate the use of multiple methods for validation purposes, a practice which was

in contrast with the trend of using "single operationism" in their contemporary psychological research. Webb et al. (1966, p. 3) introduced the concept of "triangulation" to refer to convergent validation in the social sciences, which functions to cross-check two or more independent measurement processes.

Adding convergent validation to the concept of triangulation, Jick (1979) argues that triangulation might result in unexpectedly divergent findings, which enables researchers to enrich their explanations (see also Webb et al., 1966). Mathison (1988) also stresses the significance of triangulation in evaluation and research practices because the results can: converge on a single proposition; show inconsistency among the data; or show contradictions in the findings. Convergence is commonly assumed to be the goal of triangulation. Brewer and Hunter (1989, p. 13) refers to the highly diverse aspects of social research and emphasise the great opportunities available to researchers who combine methods to 'cross-validate' the research components.

Promoting the benefits of combining fieldwork and survey methods, Sieber (1973) discusses the contribution of each of the other methods in the three stages of research: design, data collection, and analysis. Layder (1993) stresses the contribution of theory-testing research to theory-building field research, implying that both quantitative and qualitative approaches can be used in complementary style.

Greene et al. (1989) developed a mixed-method conceptual framework from the theoretical review and analysis of 57 empirical works and concluded that there are five purposes for combining methods: triangulation to seek convergence; complementarity to seek elaboration, enhancement or clarification; development to use results from one method to help inform or develop the other method; initiation to seek new perspectives in case of the emergence of paradox and contradiction; and expansion to extend the breadth and range of inquiry.

Creswell (1994, pp. 177-178) proposes three models of research design that combine both approaches: two-phase design, dominant-less dominant design, and mixed-methodology design. A more detailed discussion on mixed methods research designs follows in Section 4.3.2.2. Tashakkori and Teddlie (1998) emphasises that mixed methods are often more efficient in answering research questions than either quantitative or qualitative methods when used alone.

Since its early development in the second-half of the 20th century, developing and expanding methodologies for mixed methods research design has attracted the attention of many scholars. Some instrumental figures in the development of mixed methods research into a well-developed research form include:

– John W. Creswell;

(Creswell, 2003, 2011; Creswell & Clark, 2011; Creswell, Clark, & Garrett, 2008; Creswell, Clark, Gutmann, & Hanson, 2003; Creswell & Garrett, 2008; Creswell & Tashakkori, 2007; Creswell, Tashakkori, Jensen, & Shapley, 2003; Fetters, Curry, & Creswell, 2013; Ivankova & Creswell, 2009)

– Abbas Tashakkori, Charles Teddlie; and

(Tashakkori & Creswell, 2007; Tashakkori & Teddlie, 1998, 2003a, 2008, 2010a, 2010b; Teddlie & Tashakkori, 2010, 2012; Teddlie & Yu, 2007)

– Burke B. Johnson, and Anthony Onwuegbuzie.

(Frels & Onwuegbuzie, 2013; R. B. Johnson & Onwuegbuzie, 2004; R. B. Johnson et al., 2007; Onwuegbuzie, 2012; Onwuegbuzie & Collins, 2007; Onwuegbuzie, Johnson, & Collins, 2009; Onwuegbuzie & Leech, 2005a, 2005b, 2007; Wisdom, Cavaleri, Onwuegbuzie, & Green, 2012).

(see also Denscombe, 2008, p. 270; Dornyei, 2007, p. 44; R. B. Johnson et al., 2007, p. 119)

Despite the refinement of the mixed methods approach, scholars have referred to it by many names. The most frequently used name is mixed methods research (Azorin & Cameron, 2010; Bazeley, 2003; Blaikie, 2010; Bryman, 2009; Christ, 2013; Creswell, 2011; Creswell & Clark, 2011; Creswell et al., 2008; Creswell & Garrett, 2008; Hanson, Creswell, Clark, Petska, & Creswell, 2005; Hashemi & Babaii, 2013; Hesse-Biber, 2010; Howe, 2012; Ivankova & Creswell, 2009; R. B. Johnson & Onwuegbuzie, 2004; R. B. Johnson et al., 2007; Leech & Onwuegbuzie, 2009; Niglas, 2009; Riazi & Candlin, 2014; Tashakkori & Teddlie, 2003a, 2008, 2010b; Teddlie & Tashakkori, 2010). The publication dates indicate that this term was well-established from the beginning of the 21st century.

Another label sometimes used is "multimethod research". It combines field, survey, experimental, and non-reactive methods (Brewer & Hunter, 1989, p. 28). This combination implies that it is not simply a mixture of quantitative and qualitative methods (Tashakkori & Teddlie, 2003a, p. 10), but rather uses both quantitative and qualitative data-collection methods and analytical approaches (Hunter & Brewer, 2003, p. 577). Other terms include:

"combined research" (Creswell, 1994), "mixed methodology" (Tashakkori & Teddlie, 1998), "multistrategy research" (Bryman, 2006; Layder, 1993), "integrative research" (R. B. Johnson & Onwuegbuzie, 2004), "mixed methods approach" (Creswell, 2003), while a number of scholars advocate the use of the words "mixed research" to represent a broader approach and to avoid the mistaken perception that this type of research involves only combined methods (R. B. Johnson et al., 2007; Onwuegbuzie, 2012; Onwuegbuzie & Collins, 2007).

This present study opts to use the term "mixed methods research" for three reasons. First, the term acknowledges the significance of mixing different methods, especially in the historical development in sociology and cultural anthropology (Brewer & Hunter, 1989, pp. 13-14; Creswell & Garrett, 2008, p. 326; Pearce, 2012, p. 835). Second, the term is widely adopted, has been used in many works, is part of an established journal's name – the Journal of Mixed Methods Research/JMMR http://mmr.sagepub.com/ – and part of the name of various organisations and their academic events (e.g., the Mixed Methods International Research Association; MMIRA http://mmira.wildapricot.org/ and MMIRA international and regional conferences, and ANZAM Mixed Methods Research SIG http://www.anzam.org/research/special-interest-groups-sigs/mixed-methods-research/).

Third, it reinforces the importance of agreed consistency in labelling an approach (Tashakkori & Creswell, 2007, p. 6; Tashakkori & Teddlie, 2003a, pp. 10-11; 2010b, p. 272 & 276). Tashakkori and Creswell (2007) and Tashakkori and Teddlie (2003a, 2010b) view that consistency in the name and the related activities of mixed methods research, which has been widely used by scholars, is important to avoid a focus on debating the name, which might adversely affect further development and refinement of the method. This present study uses the most popular term "mixed methods research" to refer to this still evolving research approach with a focus on its relatively well-developed and established theories, not on the label.

4.3.2 Theory

4.3.2.1 Definitions

Depending on how 'mixed' in mixed methods research is interpreted, there are three groups of definitions. The first means 'combined or involved', the second means 'more than combined', and the third means 'integrated'.

The first group of definitions stresses the existence of quantitative and qualitative components in a single study.

Bergman (2008a, p. 1) gives one very general definition: that MMR is "the combination of at least one qualitative and at least one quantitative components in a single research project or program" (see also Tashakkori & Teddlie, 1998, p. 17). R. B. Johnson and Onwuegbuzie (2004, p. 17) defines mixed methods research as "a kind of research that combines both quantitative and qualitative research techniques, methods, approaches and concepts and language". Creswell's (2003) definition includes: "collecting and analysing both forms of data in a single study" (p. 15), which is similar to Leech and Onwuegbuzie's (2009, p. 267).

R. B. Johnson et al. (2007) offers one comprehensive definition, based on 19 definitions by leaders in the field, and it is:

> "the type of research that combines elements of quantitative and qualitative research approaches for the broad purposes of breadth and depth of understanding and corroboration. The elements might include use of quantitative and qualitative viewpoint, data collection, analysis, and inference techniques" (p. 123).

However, according to Bryman (2007, p. 8), Bryman (2008, p. 89) and Tashakkori and Teddlie (2003c, p. x), mixed methods research is more than the sum of its quantitative and qualitative components (see also Hammersley, 2008). This implies that mixed methods research does not mean merely including both quantitative and qualitative approaches in a single study.

The third definition supports the second definition, and incorporates the idea of integration. For example, Tashakkori and Creswell (2007, p. 4) define mixed methods research as "research in which the investigator collects and analyses data, integrates the findings, and draws inferences using both qualitative and quantitative approaches or methods in a single study or a program of inquiry".

Creswell and Tashakkori (2007) stresses that it involves "more than reporting two distinct 'strands' of quantitative and qualitative research; these studies must also integrate, link, or connect these 'strands' in some way" (p. 108). Dornyei (2007) states it is "the collection or analysis of both components in a single study, which attempts to integrate the two approaches at one single stage of research process or more" (p. 163). Creswell and Garrett

(2008) views mixed methods as "an approach to inquiry in which the researcher links, in some way: e.g., merges, integrates, connects, both quantitative and qualitative data to provide a unified understanding of a research problem" (p. 322).

Taking all this into account, this present study defines mixed method research as an enquiry that integrates quantitative and qualitative approaches in one or more research stages, in order to provide evidence on a phenomenon.

4.3.2.2 Research design

Mixed methods research design can be fixed, where the use of quantitative and qualitative approaches is predetermined at the beginning of a study, or emergent, where the use of one approach is considered inadequate in an on-going study, and mixed methods are introduced to address the research objectives (Creswell & Clark, 2011, p. 54).

Among a range of common classifications for the types of mixed methods research design, time is the most frequently used basis (Onwuegbuzie & Collins, 2007, p. 290). Based on time, there are concurrent/parallel/simultaneous research design and sequential research design (Bazeley, 2003, p. 387; Bryman, 2009, p. 519; Creswell, 2003, p. 225; Creswell & Clark, 2011, p. 66; Gray, 2014, pp. 200-204; Ivankova & Creswell, 2009, p. 138; R. B. Johnson & Onwuegbuzie, 2004, p. 19; Leech & Onwuegbuzie, 2009, p. 267; Onwuegbuzie & Collins, 2007, p. 290; Tashakkori & Teddlie, 1998, p. 15).

Concurrent design means the quantitative and qualitative phases occur at approximately the same time, whereas in sequential design, one of the phases occurs before the other. Adopted from Morse (1991, pp. 121-122), concurrent design is commonly represented by "+" and the sequential design by "→" (Creswell, 2003; Creswell & Clark, 2011, p. 109; Ivankova & Creswell, 2009, p. 138; Tashakkori & Teddlie, 1998). To illustrate, QUAN+QUAL means that quantitative and qualitative data collection and analysis are conducted at the same stage and QUAN→QUAL means the quantitative data collection and analysis occurs in a phase preceding the qualitative ones. The timing can be combined in a multiphase study (Creswell & Clark, 2011, p. 66); for example, a study that has three or more phases can apply both concurrent and sequential designs.

The designs based on priority or paradigm weigh up whether the quantitative or qualitative components are more dominant or approximately equal (Bryman, 2009, p. 519; Creswell,

2003, p. 225; Creswell & Clark, 2011, p. 65; R. B. Johnson & Onwuegbuzie, 2004, p. 22; Onwuegbuzie & Collins, 2007, p. 294). Design types are commonly indicated by the use of capital letters of "QUAN" and "QUAL" to refer to higher priorities and lower case "quan" and "qual" denote lower priorities (Creswell, 2003; Creswell & Clark, 2011, p. 109; Ivankova & Creswell, 2009, p. 138; Tashakkori & Teddlie, 1998).

Types based on priority can form a part of typology based on paradigm integration. For example: two-phase design, dominant/less dominant design, and mixed methodology design (Creswell, 1994, p. 177). In two-phase design, the quantitative and qualitative phases are clearly separated, and this carries the risk that readers will not recognise the relationship between the different phases. The dominant-less dominant design is similar to paradigm-emphasised design. In mixed methodology design, considered to be the highest level of mixing, both quantitative and qualitative aspects are mixed in all stages of research (see also Brewer & Hunter, 1989).

With regard to the purposes of mixing methods (Greene et al., 1989), there are five research designs – triangulation, complementarity, initiation, development and expansion designs (Bryman, 2009, p. 520; Gray, 2014, p. 198; R. B. Johnson & Onwuegbuzie, 2004, p. 22; Onwuegbuzie & Collins, 2007, p. 290).

Onwuegbuzie and Collins (2007) presents a useful matrix to show whether the quantitative and the qualitative data collection stages occur concurrently or in sequence and whether the researcher should combine both methods:

Purpose of mixed methods research	Concurrent design appropriate?	Sequential design appropriate?
Triangulation	Yes	No
Complementary	Yes	Yes
Development	No	Yes
Initiation	Yes	Yes
Expansion	No	Yes

Table 4.2 Matrix crossing purpose of mixed methods research by time orientation

Source: Onwuegbuzie and Collins (2007, p. 292)

The above matrix produces seven mixed methods research designs: concurrent triangulation, concurrent complimentary, concurrent initiation, sequential complementary, sequential development, sequential initiation, and sequential expansion designs.

The following is an example of a simple matrix involving two bases to create nine mixed methods research designs (R. B. Johnson & Onwuegbuzie, 2004, p. 22; Onwuegbuzie & Collins, 2007, p. 294).

Time \ Priority	QUAN QUAL	QUAN qual	QUAL quan
Concurrent	QUAN + QUAN	QUAN + qual	QUAL + quan
Sequential	QUAN → QUAL QUAL → QUAN	QUAN → qual qual → QUAN	QUAL → quan Quan → QUAL

Table 4.3 Matrix of mixed methods research designs based on two bases: time and priority

Creswell et al. (2008) proposes a classification based on the purpose of the designs and time, resulting in two common characteristics of mixed methods research designs:

> "to merge or bring together the quantitative and qualitative data in parallel or concurrent way and to have one type of data, quantitative or qualitative ones, build on or extend the other type of data in a sequential way" (p. 66).

These two major designs can be conducted as a single study or in a multi-phase project.

The wide variety of mixed methods designs highlights one important point in the development of this research approach, which is: whatever design a mixed methods researcher chooses, it needs to be matched with the research objective, purposes and questions (Bazeley, 2003, p. 389; Creswell, 2003, pp. 21-22; Creswell & Clark, 2011, p. 60; Gray, 2014, p. 199; Hashemi, 2012, pp. 210-211; Leech & Onwuegbuzie, 2009, p. 274; Newman et al., 2003, p. 170; Tashakkori & Teddlie, 2003a, p. 14; Woolley, 2009, p. 8), and the researcher must consider the quality of the research. To achieve this, it is essential to integrate both quantitative and qualitative approaches, and demonstrate accuracy in drawing conclusions both deductively and inductively (Tashakkori & Creswell, 2007).

To conclude this discussion on mixed methods research designs, it is important that researchers are free to choose any suitable design from the wide range of available designs, so that they can answer their research questions on the condition that they maintain rigour in procedures, analysis, and reporting.

4.3.2.3 Sampling

Sampling is an unavoidably important step in all kinds of research. It ensures that researchers can adequately design data collection based on the number of participants (sample size), the sample members, and the sampling scheme or strategies (Collins, Onwuegbuzie, & Jiao, 2006, p. 83; Kemper, Stringfield, & Teddlie, 2003, p. 275; Onwuegbuzie & Collins, 2007, p. 281; Onwuegbuzie & Leech, 2005b, p. 284).

Sampling can, however, be more complex in mixed methods research than in a solely quantitative or quantitative study because it must be designed for both components (Collins et al., 2006, p. 85; Onwuegbuzie & Collins, 2007, p. 281 & 290).

Two sampling techniques that generally distinguish quantitative from qualitative research in social and behavioural sciences are probability/random/scientific sampling and non-probability/purposive/purposeful/non-random sampling. However, this distinction is not always justified because the use of probability sampling is recognised in qualitative research, and similarly non-probability sampling is recognised in quantitative research (Kemper et al., 2003, p. 277; Onwuegbuzie & Collins, 2007, p. 283; Teddlie & Yu, 2007, p. 77 & 84; Vogt, Gardner, & Haeffele, 2012, p. 217).

Teddlie and Yu (2007) mentions two other techniques: convenience sampling, a technique to achieve easily accessible or willing participants; and mixed methods sampling (pp. 77-78). A few scholars consider convenience sampling to be a non-probability techniques (Bryman, 2012, p. 201; Kemper et al., 2003, p. 278; Onwuegbuzie & Collins, 2007, p. 286). Some of the key differences between probability and non-probability sampling relate to the number of samples and to the selection criteria for choosing participants (Teddlie & Yu, 2007).

There is a wide variety of techniques in both probability and purposive sampling as Table 4.4 shows:

No	Probability sampling	
1	Simple random sampling	Each unit/individual in a population under investigation has the same probability to be selected for the study: good when little is known about the population.
2	Cluster sampling	Groups or clusters are selected to represent the population.
3	Systematic sampling	Units/individuals are selected from a list with *n* interval. Every *n*th unit/individual becomes a sample.
4	Stratified random sampling	The population under the study is split into subgroups based on particular criteria, then individuals are randomly selected from the subgroups
5	Multi-stage random sampling	One type of random sampling strategy is used in conjunction with another type at different levels of study.

No	Purposive sampling	
1	Maximum variation sampling	Units/individuals are selected to maximise the range of information and perspectives useful to answer the research questions.
2	Homogeneous sampling	Units/individuals are selected due to their similarities, e.g., their same or similar age, demography, educational background, hobby, and profession.
3	Extreme/deviant and typical case sampling	Extreme case sampling is chosen to learn as much as possible from the most outstanding or extreme cases. Typical case sampling is chosen to learn as much as possible from the average or normal cases. Both are applied to provide the best data to answer the research questions.
4	Opportunistic and snowball/chain/ referral/network/reput ational sampling	Opportunistic sampling is applied to take advantage of what emerges before and during the data collection; snowball/chain referral/network/reputational sampling takes advantage of asking participants to recommend other potential participants to be included in the study.
5	Convenience/ haphazard sampling	Units/individuals are selected because they are easily accessible and available.
6	Confirming/ disconfirming sampling	Units are chosen to fit into patterns of cases, for the purpose of verifying initial results. Conversely, for their non-conformity to patterns with the goal of providing alternative explanations.
7	Criterion sampling	Units/individuals are recruited because they represent certain criteria.
8	Judgement/ purposive sampling	Units/individuals are judged as appropriate samples based on the purpose a researcher wants them to provide data about.
9	Stratified purposive/ quota sampling	The population under study is split into subgroups based on particular criteria; then, purposive sampling selects individuals from the subgroups. In quota sampling, the number of samples to represent subgroups is important.
10	Multi-stage purposive sampling	One type of purposive sampling strategy is used in conjunction with another type at different levels of study.

Table 4.4 Major sampling strategies in probability and purposive sampling

Adapted from Onwuegbuzie and Collins (2007, pp. 285-287). See also other sources (Bernard, 2006, pp. 149-194; Blaikie, 2010, pp. 172-179; Bryman, 2012, pp. 190-203; Gray, 2014, pp. 209-224; Kemper et al., 2003, pp. 277-283; Lohr, 2008, pp. 106-110; Onwuegbuzie & Collins, 2007, pp. 285-289; Teddlie & Yu, 2007, pp. 79-83)

As a basic guideline, sampling strategies can be mixed when there is at least one component in the research design that requires generalisation of findings and another

component that requires in-depth investigation (Vogt et al., 2012, p. 225). A mixed researcher must pay attention to: its design appropriateness to the research questions; the scope of data collection; representativeness to draw inferences and to produce credible explanation; feasibility in accessing participants; and generalisability in the investigated population (Kemper et al., 2003, pp. 275-277 & 292; Tashakkori & Teddlie, 1998, p. 71).

Onwuegbuzie and Collins (2007) reviews four crisis-based general issues: sample's representation (see also Onwuegbuzie & Teddlie, 2003, pp. 353-361); integrating distinct sampling techniques and the tension caused by collaborating with investigators that may prefer different methods; contradictions that emerge from comparing and contrasting quantitative and qualitative data; and ethical issues (pp. 303-306).

Collins et al. (2006, pp. 88-89) and Onwuegbuzie and Collins (2007, p. 282 & 292) categorise mixed methods sampling based on: the time a study's components occur, resulting in simultaneous/parallel and sequential sampling designs (see also Gray, 2014, pp. 225-226; Teddlie & Yu, 2007, p. 89); and the relationship between the quantitative and qualitative samples, resulting in identical, parallel, nested, or multi-level/multi-population sampling (see also Gray, 2014, pp. 226-228; Vogt et al., 2012, p. 218). Identical sampling involves the same units/individuals for the quantitative and qualitative phases. Parallel sampling refers to different groups of samples from the same population that have the same characteristics. Nested sampling occurs when a subset of samples in one phase represents all the samples in the previous phase. Multi-level sampling picks a group of samples from one population in one phase and another group from another population in the other phases (Collins et al., 2006, p. 89; Gray, 2014, pp. 226-228; Onwuegbuzie & Collins, 2007, p. 282 & 292; Vogt et al., 2012, p. 218).

This present study employed simultaneous-nested sampling methods to recruit its participants using stratified random sampling, with the aim of generalising multilingualism in youths. Participants for observation were selected from the survey respondents using criterion sampling to ensure representativeness of the entire sample. Principals were also recruited for interviews using criterion sampling to generate rich and in-depth data. The recruitment of language teachers to complete a supporting survey was not based on a figure to represent teacher population, rather it was based on their data's significance to enrich and cross-check the student data, and therefore, criterion sampling was used.

4.3.2.4 Integration in mixed methods research: data, analysis, and interpretation

There are different perspectives on mixing in mixed methods research: as mixing of methods in collecting both quantitative and qualitative data, of using both of different types of data, of analysing and interpreting the data, and of mixing different methodologies (Creswell, 2011, pp. 66-68; Creswell & Clark, 2011; Tashakkori & Teddlie, 2010a). Methods can be used as tools to collect data, and different methodologies can be used in tandem, but they may not necessarily be merged or integrated. Different types of data, data analyses, and data interpretations can be integrated.

These two possible definitions for 'mixing' cause scholars think differently about mixed methods: "as the concurrent or sequential use of qualitative and quantitative approaches to data collection and analysis, meaning the quantitative and the qualitative components are treated separately, or not merged, and as the integration of these approaches" (Bazeley, 2003, p. 387). A number of scholars, such as R. B. Johnson et al. (2007), Tashakkori and Creswell (2007, p. 4), Ivankova and Creswell (2009, p. 136), and Bazeley (2010, p. 432), to name a few, stress some forms of integration in this type of research.

This present study applies the second meaning and tries to integrate the quantitative and qualitative components in the data collection, analysis, and interpretation stages. The purpose is to achieve a comprehensive study through triangulating the data of both components for cross-validation and complementarity of findings.

With respect to analysis, the terms 'quantitative' and 'qualitative' essentially refer to the type of data and analytical activity, even though scholars often use them in connection to many research aspects; ranging from research designs, data types, methodologies to paradigms (Bazeley, 2003, pp. 387-388). 'Quantitative' is generally associated with counting numbers and statistical procedures, while 'qualitative' is associated with making assessments or interpretation. However interpretation is not limited to non-numerical data like text or images. It can also apply to numerical data and statistical outputs (Bazeley, 2003, p. 388). It can be inferred from this statement that the integration of two approaches covers the components of data, analysis, and interpretation.

Scholars, however, tend to only discuss the integration of data and data analyses (Tashakkori & Teddlie, 1998, p. 43; Yoshikawa, Weisner, Kalil, & Way, 2008, pp. 344-345), probably due to the inclusion of 'interpretation' in the process of analysis.

Onwuegbuzie and Teddlie (2003) sees data collection, data analysis and data interpretation as unified, and this is reflected in their definition of mixed methods data analysis:

> "the use of both quantitative and qualitative analytical techniques, either concurrently or sequentially, at some stage beginning with the data collection process, from which interpretations are made in either a parallel, an integrated, or an iterative manner" (pp. 352-353).

Integration of data can occur in data collection, for instance, by conducting a survey that asks both closed and open-ended questions (Bazeley, 2003, p. 387). Analogous to this example is a semi-structured interview that asks both kinds of question. The crucial question after partial or complete data collection is: How should the data analyses and data interpretation be integrated?

The integration of data analyses and data interpretation may occur in two ways, depending on the type of time-based research design. In a concurrent design, a single research stage enables the integration to be conducted after the collection of both types of data is complete. In a sequential design, data analysis and interpretation starts after all the data has been collected in the first stage, and the results are integrated in the second stage (Onwuegbuzie & Teddlie, 2003, p. 351).

Creswell (2003, pp. 220-221) claims that analysis in mixed methods research occurs *within* and often *between* the quantitative and qualitative approaches. This means, the integration of analyses in concurrent designs may occur in two ways: after each quantitative analysis and qualitative analysis is done, or directly after all data are collected through data transformation (see also Niglas, 2009, p. 44). The data transformation are also called as 'quantitising' and 'qualitising' (Hesse-Biber, 2010, pp. 92-98; Tashakkori & Teddlie, 1998, pp. 126-127), that is the quantification of qualitative data and conversely, the qualification of quantitative data (see also Bazeley, 2003, p. 391; Blaikie, 2010, p. 215; Bryman, 2012, p. 624; Flick, 2006, p. 39; Onwuegbuzie & Teddlie, 2003, p. 355).

Researchers can integrate analyses manually, or as Bazeley (2003, 2010) demonstrates, they can use software programs for statistical data analysis, e.g., SPSS, and qualitative data analysis, e.g., QDA Miner, MAXQDA, and NVivo, side by side to work with these types of integration of data analyses, or utilise programs designed to integrate both numerical and textual data, e.g., winMAXPro, QCA, and GIS.

To be able to check the validity or "the legitimisation" of the integration of data analyses and data interpretation, a mixed method researcher must first give attention to issues of validation of each approach (Onwuegbuzie & Teddlie, 2003, pp. 353-361).

A group of scholars (i.e., Blaikie, 2010, p. 216; Creswell, 2003; Hesse-Biber, 2010; Maxwell & Loomis, 2003; Onwuegbuzie & Teddlie, 2003; Silverman, 2010) refer to two or three key terms: validity and reliability in both approaches, but with different meanings, and generalisability. This is also known as transferability in qualitative approaches with a similar meaning. These three concepts of research legitimation are all applicable to this present study, and are explained in more detail in Chapter 5.

Quantitative research stresses internal and external validity (Onwuegbuzie & Teddlie, 2003, p. 354). "Internal validity" is what Hesse-Biber (2010, p. 85) explains as the validity of measurement: the ability and suitability of a set of instrument to measure an object of investigation, and its reliability: the consistency of the measurement's value to be applied to the same object in a different time, or the consistency of responses (see also Bernard, 2006, pp. 53-54; Blaikie, 2010, p. 216; Bryman, 2012, pp. 46-47 & 168-174; Creswell, 2003, p. 195; Fowler & Cosenza, 2008, p. 137; Gaur & Gaur, 2009, p. 31). "External validity" refers to the generalisability of the findings to the population under the study in other settings, situations, or contexts (Creswell, 2003, p. 195; Maxwell & Loomis, 2003, p. 255; Tashakkori & Teddlie, 1998, pp. 65-66).

Silverman (2010) refers to validity in qualitative research as "truth", which can be achieved when sufficient criteria-based exemplary instances are provided, and when the original form of materials is available. He goes on to define reliability as "the degree of consistency with which instances are assigned to the same category by different observers or the same observers on different quotations" (p. 290). Creswell (2003, p. 195) refers reliability as "the consistency of the patterns of theme development".

Building on Spencer, Ritchie, Lewis, and Dillon (2003, p. 10), Silverman (2010) relates generalisability with the availability of evidence for wider inference (p. 293), while Maxwell and Loomis (2003) see it as whether the research conclusions can be transferred to other settings (p. 255).

When the validated results of mixed methods research are achieved, the next important point a researcher needs to consider is the link between the problems and the methods

(Hesse-Biber, 2010, pp. 86-87). The different methods used to achieve results imply the important role triangulation plays in mixed methods research as a way to check the convergence of the results, to justify the complementarity of findings, or to explain any contradictory results (Erzberger & Kelle, 2003, p. 458). Bryman (2006, p. 108) discovers as the most common purpose for conducting mixed method research;

A group of scholars (i.e., Bazeley, 2003, 2010; Bryman, 2006; Bryman, 2007, 2009; Creswell, 2003; Greene et al., 1989; Hashemi & Babaii, 2013; Yoshikawa et al., 2008) give attention to issues of integration in the practice of mixed methods research. Bazeley (2003) assumes that mixed method researchers typically only think of including both quantitative and qualitative elements in their research, but do not think further about integrating them (p. 388). A considerable number of facts show that many mixed research studies do not tend to integrate the quantitative and the qualitative data analyses (Bryman, 2007, p. 10; Greene et al., 1989, pp. 255-270), which often raises questions about the relationship between the quantitative and qualitative outcomes (Erzberger & Kelle, 2003, p. 457). Bryman (2006, pp. 109-110) and Hashemi and Babaii (2013, p. 829 & 841) investigate the ways that quantitative and qualitative research are integrated in practice, and conclude that the match between the rationale of combining quantitative and qualitative approaches, as stated in the research design, and in practice is still rarely achieved.

To conclude, there are two general possible reasons for not integrating the results of both methods. The first is the multiple interpretations of the word 'mixed', as reflected in a variety of definitions, and the second is the difficulty of integration itself. Multiple interpretations of the word 'mixed' results in the choice to just combining methods without truly integrating them. Those who choose to just combine methods do not integrate the methods because of a purpose of answering different research questions (Bryman, 2007, p. 9).

4.3.3 Controversies and issues around mixed methods research

As a new and still evolving paradigm, mixed methods research has raised numerous questions and critiques around its philosophical foundations, including 'the incompatibility thesis' as well as its pragmatism, and its theoretical foundation (see Creswell, 2011; Tashakkori & Teddlie, 2003a; Tashakkori & Teddlie, 2010a).

J. K. Smith (1983, pp. 12-13) and Guba (1987, p. 31), for example, state that the incompatibility between the quantitative and qualitative methods occurs at paradigm level due to their different epistemological stances (see also Tashakkori & Teddlie, 1998, p. 11). The arguments on the incompatibility thesis exist because epistemological assumptions are considered to always influence methodological assumptions – one of which is the choice of research methods (D. L. Morgan, 2014, p. 1045).

However, a growing number of research methodologists believe that the (post-)positivist quantitative paradigm and the constructivist qualitative paradigm can be compatibly combined (Dornyei, 2007, pp. 166-168). Howe (1988), for example, is against the incompatibility thesis. He explains that mixing methods is good practice and epistemologically coherent in terms of data, design, and analysis (p. 10). Conversely, Yanchar and Williams (2006) assert that mixing methods neglects the theoretical commitment of the methods because there is no specific guidance for its use in data collection and analysis (p. 3). According to R. B. Johnson et al. (2007), a research pragmatist views research paradigms can be mixed instead of remaining separate (p. 125). More strictly, Onwuegbuzie and Leech (2005a) states that the use of a particular method does not depend on any paradigm or epistemological stance; rather, it depends on the research question (p. 376). Creswell, Tashakkori, et al. (2003) calls this "the dictatorship of the research question" (p. 679).

Pragmatism is another issue surrounding mixed methods research. Many proponents (e.g., Bazeley, 2003; Creswell & Clark, 2011, p. 13 & 46; Creswell, Tashakkori, et al., 2003, p. 679; Denscombe, 2008, p. 273; R. B. Johnson et al., 2007, p. 125; D. L. Morgan, 2007, 2014; Tashakkori & Teddlie, 1998, p. 13; 2003b, p. 679; Teddlie & Tashakkori, 2010, p. 15) have argued for accepting pragmatism as a philosophical grounds most frequently connected to mixed methods research. However, Lincoln (2010, pp. 6-7), a supporter of the qualitative approach and one who gives credence to the use of the mixed-method approach, challenges the proponents of mixed methods research on pragmatism, ontology, epistemology and axiology. Bryman (2006, p. 17) admits that most mixed methods researchers do not consider the ontological and epistemological issues, but instead they focus on the pragmatism of what works (see also Flick, 2006, p. 25). This leaves the philosophical questions unresolved (Bryman, 2009, p. 528). Relevant to the position mixed methods research in the research continuum, it is hard to explain its underpinning philosophy.

D. L. Morgan (2007) argues that pragmatism as a new paradigm is not only about the practicality of conducting research, but also about ontological and methodological concerns. He proposes three key terms: "abduction", "intersubjectivity", and "transferability" (p. 71). Abduction refers to the common research process of moving back and forth between inductive and deductive reasoning (pp. 70-71). Intersubjectivity exists because maintaining complete objectivity or subjectivity is difficult to achieve (p. 71). Transferability relates to whether a research result is generalisable or context-bound, and whether the things learned from research can be transferred to different settings (p. 72).

A comparison of values among the three research approaches follows:

Methodological Issues	Qualitative Approach	Quantitative Approach	Pragmatic Approach
Connection of theory and data	Induction	Deduction	Abduction
Relationship to research process	Subjectivity	Objectivity	Intersubjectivity
Inference from data	Context	Generality	Transferability

Table 4.5 A pragmatic alternative to the key issues in social science research methodology

Source: D. L. Morgan (2007, p. 71)

As a developing research strand, mixed methods research also raises issues related to the theoretical and methodological foundations. Creswell et al. (2008, p. 66) claims that there are issues relevant to the sequence of implementing data collection, dealing with contradictory evidence in quantitative and qualitative data, sampling, participant selection, selection of results to use, and the integration of data. Tashakkori and Teddlie (2003a, p. 4) mentions issues related to nomenclature, including inconsistent terminology (see also Creswell, Tashakkori, et al., 2003, p. 630). Other issues include basic definitions, the reasons of using mixed methods, and design issues, with the over-abundant proposed research designs (Creswell, Tashakkori, et al., 2003, pp. 630-631; Leech & Onwuegbuzie, 2009, p. 266; Tashakkori & Teddlie, 2003a); and drawing inferences, which is closely related to the integration of the quantitative and the qualitative components, including data analysis (Bryman, 2006, 2007; Creswell & Garrett, 2008, p. 324; Creswell, Tashakkori, et al., 2003, p. 630).

A large number of scholars have devoted their works to these challenging issues. Many have provided solutions and this brings hope that mixed methods research will become well-established. Tashakkori and Teddlie (2003a, p. 698) claim there are some signs that

mixed methods research is gaining wider recognition and acceptance as a third methodological option. Furthermore, they add that it has now gained status as a formal methodology that did not previously exist, and "has been adopted as the de facto third alternative, or "third methodological movement" (Tashakkori & Teddlie, 2010a, p. 804).

4.3.4 Applicability of mixed methods research to applied linguistics

Due to the potential of mixed methods research to broaden the range of enquiry and enhance the understanding of social and behavioural phenomena, the call for using and developing its methodologies in the diverse field of social and behavioural science research is immense. For example, in management and organisation (Azorin & Cameron, 2010; Bryman, 2009; Cameron & Molina-Azorin, 2011; Currall & Towler, 2003, p. 514), psychology (Hanson et al., 2005; Maxwell & Loomis, 2003; Waszak & Sines, 2003, p. 574), sociology (Hunter & Brewer, 2003, p. 593), education (Creswell & Garrett, 2008; Howe, 1988, p. 10; Niglas, 2009; Onwuegbuzie, 2012, p. 193), and, sociology and psychology are two disciplines with higher frequency of utilising multi-methods in their research (Bryman, 2006, pp. 101-102).

Mixed methods research has become popular in applied linguistics (Angouri, 2010; Dornyei, 2007; Hashemi, 2012; Hashemi & Babaii, 2013; Ivankova & Creswell, 2009; Lazaraton, 2000; Riazi & Candlin, 2014). In the early 20th century, applied linguistics was an overarching field, but now, especially in the Anglophone literature, it is a professionally restricted area more related to educational research (Knapp, 2014, p. 1). Some of its sub-disciplines, like first language acquisition research, second language acquisition research, computational linguistics, forensic linguistics, and translation, have decided to stand under their own umbrellas and most of practitioners in this field do not identify themselves as applied linguists.

Multilingualism, the focus of this present research, is a new area in applied linguistics developed mainly through sociolinguistic studies. It was introduced in the International Association of Applied Linguistics Congress (AILA) in 2008 (Wei & Cook, 2009, pp. 1-2). A large number of multilingualism studies generally use quantitative and mixed methods approaches although they were not necessarily labelled as mixed methods research.

The most relevant questions about the application of mixed methods research in applied linguistics revolve around which professional areas this new research approach has become prevalent in, and which areas have not yet adopted it as common practice. There have been a considerable number of studies using mixed methods in applied linguistics, especially in the area of language teaching and learning (Hashemi, 2012; Hashemi & Babaii, 2013; Kim, 2009; Riazi & Candlin, 2014), and in the field of workplace discourse (Angouri, 2010). The common practice of mixing methods in applied linguistics, labelled or not, suggests the applicability of mixed methods research as a methodological basis for research in this field.

4.4   Chapter conclusion

Mixing methods has long been a common practice in various fields of study (Brewer & Hunter, 1989, p. 27; Hesse-Biber, 2010, p. 2; Hunter & Brewer, 2003, pp. 578-579). It has also been recently applied in a number of studies on multilingualism, even though this research practice has not been labelled as such.

Since the middle of the 20th century, many scholars have expanded the literature base of the mixed methods approach. Its proponents have laid the theoretical and philosophical foundations to support its place in contemporary research methodology. As the third new research movement (R. B. Johnson et al., 2007, p. 129; Tashakkori & Teddlie, 2010b, p. 272), mixed methods research has emerged to fulfil the researchers' need to answer research problems which are simultaneously quantitative and qualitative in nature. Mixed methods research's existence does not replace the previously well-established quantitative and qualitative methods; rather, it creates a continuum of research methods from the formerly bipolarised approaches (R. B. Johnson et al., 2007, p. 123; Newman et al., 2003, p. 170; Teddlie & Tashakkori, 2010, p. 10). Despite ongoing debate on a variety of issues, mixed methods research has now gained a wide acceptance, and the call to apply it in diverse social and behavioural studies is growing.

CHAPTER FIVE
THE PROJECT

5.0   Introduction

This present study uses a mixed methods design. As explained in Chapter 4, in general, a mixed methods research design needs to match the objectives, purposes and questions of the study. The purpose of conducting mixed methods research in this project is triangulation for convergence and complementarity of data collected from different methods to answer the research questions and achieve the study's objectives.

A large-scale sociolinguistic survey and semi-structured interviews were used as the main methods of data collection to answer the three different research questions. Bahasa Indonesia was used to administer and talk about the surveys and interviews with participants because it is the most suitable to be used in school environment. Concurrent mixed methods research was used to investigate language use, language choice and attitudes to language using a sample of 1039 participants from a large population of 12 to 18 year-old multilingual high school students in Yogyakarta. Data were also collected on their language-based activities, multilingual competency and insights into local and national identities. Data from the principals of participating schools were mainly used to formulate strategies for maintaining their languages. A teacher survey was used to support data from students and principals. All of these research participants received information about the project and consent forms were negotiated and completed [The letter of information and the consent forms can be found in Appendix 2].

This chapter provides an overview of the project and has five main sections. Section 5.1 explains the rationale for choosing mixed methods research and why this approach is the most appropriate for this present study. Section 5.2 describes quantitative and qualitative data collection, followed by Section 5.3 which explains the data analysis procedure. The next two sections: Section 5.4 addresses the justifications for the methodology. Section 5.5 discusses the limitations of the methodology and the ethical considerations. The final section, Section 5.6, concludes the discussions in this chapter.

5.1 Rationale for choosing mixed methods

No research method, quantitative, qualitative, or mixed methods, is intrinsically better than the other because the choice depends on the research problem (Bazeley, 2003, p. 389; Creswell & Clark, 2011, p. 7; Riazi & Candlin, 2014, p. 138; Silverman, 2010, p. 10; Teddlie & Tashakkori, 2010, p. 10). This present study includes the three types of research questions that Blaikie (2010, p. 59) describes as: "what", "why", and "how" (p. 59). These closely relate to the three main categories of research purposes, that is describing, explaining/understanding, and attempting to change (pp. 69-70).

To answer the first, the second and the third questions: 'Which languages do young people use in each of six domains?'; 'How great is the extent of the shift from Javanese to Bahasa Indonesia?'; and 'Why is a language shift is occurring?', probability sampling is needed. This present study applied a quantitative approach with a survey to collect data from the participants - referred to as the main survey. To triangulate these data, teachers were also surveyed. It was also important to establish actual language use by observing and recording verbal interaction in real communications. Relevant emergent data from interviews with the principals was used to corroborate the statistical findings. Hence, both quantitative and qualitative approaches were used to answer these three research questions.

A final question: 'How might further shift be prevented to ensure these young multilinguals are able to preserve their acquired and learned languages?' relates to the issue of 'endangered languages' and foreign languages. Both bottom-up strategies to preserve their heritage languages and top-down strategies to improve foreign language competence are required. Interview data from the school principals was crucial for understanding the strategies that might be employed to maintain young people's multilingualism. These interviews aimed to explore the principals' knowledge, experience, perception, and opinion on best practices, especially at school. They also shed insight on the implementation of a range of language policies that have, more or less, created the language environment and shaped multilingualism in the youths that participated in the study. The teachers' survey was used to corroborate interview data.

The quantitative and qualitative data in this present study are complementary and are not necessarily mutually exclusive (see Dornyei, 2007, p. 20 & 24; Hammersley, 2008, p. 27). Quantitative and qualitative approaches were combined to capitalise on their strengths in answering the research questions (Bergman, 2008b, p. 11). Combining the two approaches

strengthened and complemented each other, and yielded a more meaningful understanding of the phenomena under study (Hashemi & Babaii, 2013, p. 829).

The research design for this project was adopted from Creswell, Clark, et al. (2003, p. 215), in terms of time, priority, stage of integration, and theoretical perspectives. It is a one-phase study that applies a concurrent mixed model design. Quantitative and qualitative data were collected over the same time period and analysed in parallel. The results were then merged (see Creswell et al., 2008, pp. 67-68; Hashemi & Babaii, 2013, p. 830; Tashakkori & Teddlie, 1998, p. 149).

This present study applied nested sampling: "the sample members selected for one component of the inquiry represent a subset of those participants chosen for the other phase of the study" (Hashemi & Babaii, 2013, p. 833). The sample of survey participants represent a subset of the entire youth population, and then a sample representing the entire set of survey participants was observed. The following figure describes the sampling design:
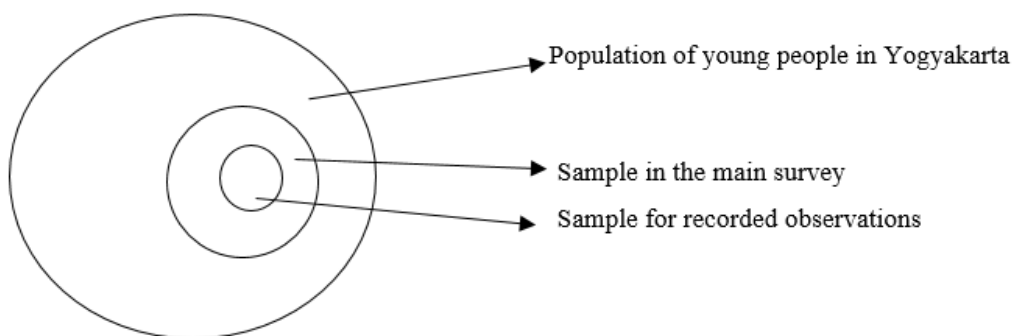
Figure 5.1: Nested sampling design from the young people's population in this present study

5.2   Data collection

The discussion on data collection explains the collection of both quantitative and qualitative data.

5.2.1 Quantitative data collection

The discussion on quantitative data collection covers the use of survey, the area of school participation, population and sampling, questionnaire design, piloting the questionnaire, and administering the questionnaire.

5.2.1.1 Use of surveys

The survey is a non-experimental quantitative method generally applied in social research, and is typically used to systematically collect significant amounts of information from a relatively large sample of a sizeable population to support a statistical generalisation (Blaikie, 2010, p. 217; Creswell, 2003, p. 153; De Leeuw, Hox, & Dilman, 2008, p. 2; Gaur & Gaur, 2009, p. 30). Survey responses generally describe and explain causal relationships between two or more variables, which are then examined to discover patterns of association (Bryman, 2012, p. 60). Census information, which might provide data about every member of the target population (Blaikie, 2010, p. 172; Lohr, 2008, p. 99), was not used in this project due to resources and inaccessibility (Tashakkori & Teddlie, 1998, pp. 62-63).

There are two common types of survey methods: 1) structured interview: face-to-face or by phone; and 2) self-administered questionnaires: mail, Internet, or personally distributed ones (Bryman, 2012, pp. 59-60 & 184; De Leeuw, 2008, p. 113; Dornyei, 2003, p. 6). Either type can be used in individual or group settings (De Leeuw & Hox, 2008, p. 239).

For time and energy efficiency in administering the questionnaire (De Leeuw & Hox, 2008, p. 257; Dornyei, 2003, p. 9; Romaine, 1995, p. 302), a "drop-off/pick-up" (De Leeuw & Hox, 2008, p. 260) self-administered written questionnaire in a class-setting was used. The respondents completed the questionnaire according to written instructions. Answers were either written out or selected from a set of options (see Brown, 2001, p. 6), similar to a test. However, as opposed to tests, questionnaire responses are not assessed as good or bad (Dornyei, 2003, p. 7) and the respondents were made aware of this.

This type of questionnaire was also chosen so that participants could complete it anonymously with no, or limited, direct contact with the researcher (see De Leeuw & Hox, 2008, pp. 256-257). Its "versatility" is that "it can be used successfully with a variety of people in various situations targeting various topics" (Dornyei, 2003, p. 10).

Despite its advantages, a self-administered survey with a large sample, as was the case with this project, is certainly labour intensive. Motivating participants to complete the questionnaire, explaining terms and clarifying misunderstandings, and monitoring the number of the participants collecting their completed forms is time-consuming (De Leeuw & Hox, 2008, pp. 257-258; Romaine, 1995). Another disadvantage is the accuracy and reliability of self-reporting (Milroy & Gordon, 2003, p. 54). Accuracy and reliability can be compromised by: simple or superficial answers, unreliable and unmotivated respondents, literacy problems in the respondents, little or no opportunity for the respondents to correct their mistakes, social desirability or prestige bias, and fatigue (Dornyei, 2003, pp. 10-14).

5.2.1.2 Survey area and school participation

The student participants were aged between 12 and 18 years old, and are attending either junior or senior high school – Years 7 to 9 and Years 10 to 12 respectively. The region of Yogyakarta where the schools are located refers to the city, not the province of DIY.

Due to the large population of young people and amount of schools in the area, this present study used Lohr's (2008) recommendation to include all types of units/schools in the population for accurate coverage (p. 98). Accordingly, the criteria for selecting schools for this present study were:

1) all school types were represented: state and private general schools, state and private vocational schools, and state and private religion-based schools;

2) schools have both male and female students.

Ten schools participated voluntarily, and the school sampling frame is shown in the following table.

No	Types of schools	Junior High Schools		Senior High Schools	
		Number of Schools	Number of participating schools	Number of Schools	Number of participating schools
Under the Ministry of Education					
1	State general schools	16	3	11	2
2	Private general schools	43	1	33	1
3	State and private vocational schools	-	-	32	1
Under the Ministry of Religious Affairs					
4	State and private religious schools	7	1	6	1
Total		**65**	**5**	**84**	**5**

Table 5.1 School participation based on school type

5.2.1.3   Population and sampling

Cutler et al. (1992, pp. 388-389), Flege et al. (2002, p. 568), and Grosjean (1998, p. 132; 2006, p. 33) emphasise the significance of selecting participants in studies on multilingualism. Grosjean (1998, pp. 133-135; 2006, pp. 35-40) identifies two main problems relevant to participant selection: the researchers' inadequate knowledge of who bilinguals really are, and the enormous yet sometimes controversial information used to select participants. Grosjean (2006, p. 39) recommends that researchers should always make bilingual assessment measures covariate variables for the results analysis, or let participants act as their own control whenever possible, and information about the main types of bilinguals should be provided in the study.

The participants in this present study were selected with three considerations: 1) who the multilingual participants are; 2) their age; and 3) their position in society.

Because Yogyakarta is a multilingual environment that includes local, national and international languages, any student studying at any school within the city could be selected as a participant – regardless of whether they live in an urban or rural area. That they have different levels of multilingualism, and their home background commonly affects their multilingualism and language mix, is understood.

The second consideration was to fill the gap in previous works on youth multilingualism in Indonesia that had studied university students and students in Years 5, 6, and 8 (see Kurniasih, 2006; Musgrave, 2014; Setiawan, 2013; Smith-Hefner, 2009). This present study's main participants were students in Years 7 to 12. They were aged between 12 and 18 but did include a small number of 11 and 19 year-olds.

Evans (2008) questions the complex definitions of 'young people' in relation to children and adults and points out different ways of categorising young people. Firth and Biddulph (2009) and Ghuman (2001) refer to youths as school children, while Smith-Hefner (2009) also includes university students. Weller (2006), studying teenagers of 13 to 16 years old, claims the transition between childhood and adulthood is complex (p. 97). A number of institutions, dictionaries, and scholars refer to age as a parameter even though the age brackets differ. For example:

Source	Age Indicators
UNESCO (2014)	15-24
Australian Government (2014)	12-25
Online Merriam-Webster Dictionary	12-24
Online Oxford Dictionary	14-17
Valentine (2003, p. 38)	16-25
Jonsson and Östberg (2010, p. 47 & 51)	10-18

Table 5.2 Age parameters of young people

There are also different terms to refer to youth. In some societies youths between 13 and 16 years of age are referred to as teens (Weller, 2006); 12 to 17 year-olds can be referred to as adolescents (Lui, Chung, Wallace, & Aneshensel, 2014, p. 1136), whereas 18 to 25 year-old are classed as emerging adults (Arnett, 2000, p. 469; Tanner & Arnett, 2009, p. 39). This present study deals with adolescents.

The third consideration in selecting young subjects is related to their status in society. Youth in many societies is seen as a period of either economical or psychological transition. Children move from dependence on a family to the independence of adulthood, and from school to work (Goodwin & O'Connor, 2009, pp. 22-23; UNESCO, 2014). The transitional process of youth is not as simple and linear as generally assumed (Goodwin & O'Connor, 2009, p. 22; Valentine, 2003, p. 38). It is often connected to their identity formation (Furlong, 2009) – an issue which is very important to this present study because of the relationship between language use, choice, and their local and national identities. Furthermore, young people are the future generation. They will have a significant role in the community: "a bridge between tradition and modernity, a potential agent of social change, and become potential actors in an intercultural understanding" (UNESCO & UNDESA, 2013, p.1), and this role requires both language mastery and communication skills, which are part of the present discussion.

Due to the large youth population in Yogyakarta, sampling was performed. From the figures in BPS Yogyakarta (2014) there were 61,016 young people in Yogyakarta in 2013: 25,020 junior high school students and 35,996 senior high school students [see Table 3.2]. Accordingly, stratified random sampling was applied by splitting the population into subgroups, based on the school type and the minimum number of classes and participants required from each school. Next, individuals from the subgroups were randomly sampled with the help of language teachers and the coordination of the participating schools.

Dornyei (2007) suggests the need for sufficient data to reflect commonalities, rather than individual differences that may be generalisable across the population (p. 27). The quantitative solution is to use a large enough sample to represent the entire population under investigation (Bryman, 2012, p. 187; Dornyei, 2003, pp. 70-71). The results are then more likely to be generalisable (Tashakkori & Teddlie, 1998, p. 63).

The general social scientific guidelines are proposed by Neuman (1997), Dornyei (2003), Blaikie (2010), and Bryman (2012). Neuman (1997) deems a sample of 300 is appropriate for a small population, i.e., under 1000, and a sample of 1500 is representative of large population, i.e., over 150,000 (p. 222). Even the most ambitious linguistic surveys fall well between these figures (Milroy & Gordon, 2003, p. 28). Dornyei (2003) states a good sample is very similar to the target population in general characteristics, such as age, gender, educational background, etc. (p. 71), and a range of between 1% and 10% of the population is the "magic sampling fraction" (p. 74). Blaikie (2010) mentions 2000 as a good sample size: 1000 is ideal, 500 is enough, and 300 is acceptable (p. 186). This means that a statistically good sample size ranges from around 300 to 1000. Bryman (2012) figures 1000 as "the absolute size" to gain representativeness, implying that this figure is applicable to a large or very large population (p. 197).

This study would like to reach around 1000 student participants to represent the population (see Blaikie, 2010). This roughly means 100 students from each participating school. Since the average number of students in one class was 32, the minimum number of classes expected to participate was 32. The selected classes asked to give their consent for participation were taught by thirty-five language teachers who gave their consent to participate. One of the teachers proposed to provide two classes. Therefore, 36 classes participated in the project. This equated a total of 1152 targeted students, so 1200 sets of questionnaires were delivered to the schools for distribution in class. The total number of

student participants who returned the questionnaire was 1039, resulting in a response rate of 90%. The percentage of students sampled is 1.7 % of 61,016 of the youth population. The following tables show the composition of the student participants based on school year, gender, and age.

Type of School/ School Year	Gender						Total	
	Female		Male		No gender identification			
	No.	%	No.	%	No.	%	No.	%
Junior High School								
7	72	6.9	41	4	5	0.5	118	11.4
8	90	8.7	74	7.1	3	0.3	167	16.1
9	77	7.4	59	5.7	2	0.2	138	13.3
Senior High School								
10	214	20.6	117	11.3	17	1.6	348	33.4
11	141	13.6	68	6.5	4	0.4	213	20.5
12	38	3.6	14	1.3	3	0.3	55	5.3
Total	632	60.8	373	35.9	34	3.3	1039	100

Table 5.3 Composition of young people participants based on school years and gender

Age/in years old	Participation	
	Number	**Percentage (%)**
11	1	0.1
12	38	3.7
13	117	11.2
14	167	16.1
15	231	22.2
16	289	27.8
17	136	13.1
18	31	3
19	4	0.4
No age identification	25	2.4
Total	1039	100

Table 5.4 Composition of young people participants based on age

The percentage of Year 12 students was the smallest because four schools did not allow their Year 9 and 12 students to participate in the survey. The timing clashed with intensive preparations for the National Examination, held in April 2014.

Thirty-four students (3.3%) did not identify their gender, as seen in Table 5.3, and 25 students (2.4%) did not respond to the question on age as seen in Table 5.4.

The next group of survey participants were language teachers, whose involvement was needed in order to triangulate and corroborate the youth data and their students' language use at school. The teachers' data also provided information regarding these young people's language learning environments and systems. Along with corroborating data from their students, data from the language teachers complemented the data collected from interviews with school principals to formulate strategies for language maintenance.

Despite the large number of language teachers, the criterion sampling technique was used, with the teachers' consent. The number of teachers willing to participate was 35 but one teacher could not return her questionnaire. The majority of teachers that participated are teachers of the compulsory language subjects at their school: 8 Javanese teachers, 10 Bahasa Indonesia teachers, 9 English teachers, and 3 Arabic teachers. Two French teachers from different schools, 1 German teacher, and 1 Japanese teacher also participated because they are the only teacher of that language in their school.

5.2.1.4   Questionnaire design

Two sets of questionnaires for the two groups of participants were prepared. Initially, both questionnaires were designed using Survey Monkey to ensure the results could be analysed quickly and easily. However, most of the schools advised that written questionnaires were better, primarily because of the competition for computer facilities, the time it would take in or outside of school hours, the quality of Internet connections, and the students' willingness to respond.

Based on this advice, pen-and-paper questionnaires were used. It was strongly believed that this type of questionnaire was applicable to a large sample size, and it would be both popular and acceptable for use in a school environment in Yogyakarta. Both students and teachers responded to most items by selecting their answers from the options provided. Only a few questions in the students' questionnaire required short answers – for example, places they have been to, language-based activities, and parents' occupation.

The student questionnaire was designed to collect data about the young people's language background, attitudes toward and motivations about language, their use and choice to use languages, and other related matters. The estimated time to complete the questionnaire in

one sitting was around 45 minutes. The students could complete it at home, or at school in one teaching session.

The types of questions contained in the students' questionnaire are:

1) **demographic information:** their school year, place of birth, age, gender, home location, parents' occupations and educational backgrounds, ethnicity, and experience of living outside Yogyakarta and overseas. The data were important because demographic factors influence the use of particular languages.

2) **language background:** place of birth (Flege et al., 2002), years of formal education (Flege et al., 2002), ethnicity, mother tongue, and language competence: their self-rated skills and school grades (V. P. C. Lim et al., 2008). Data on place of birth, years of formal education, and ethnicity were available from their answers on demographic questions.

3) **language use:** the frequency of using a particular language in percentage terms (Flege et al., 2002, p. 568; Langdon et al., 2005, p. 335) or frequency ranks (V. P. C. Lim et al., 2008, p. 394), which languages are used in particular domains and contexts (V. P. C. Lim et al., 2008, p. 394), and the inner functions of bi-/multilingualism (Romaine, 1995, p. 31; Spolsky, 2003, p. 46). Frequency, domains, and the inner functions of multilingualism are important variables for determining language dominance (V. P. C. Lim et al., 2008; Romaine, 1995; Spolsky, 2003)

4) **attitudes to language, language behaviour and motivation** (Romaine, 1995, p. 288): their feeling towards particular languages, their opinion on the importance of their languages in everyday communication, the difficulties of learning the languages, the appropriateness of language use at school, the functions of language as a means of preserving culture or as tool to help them find a good job, and their past, present and future involvement in language-based activities other than those covered in instructional processes.

5) **choice of language:** languages they chose with regards to: the interlocutors, the formality of the situation, topic or setting, in each of the six domains – home, school, trading venues, street, and places for studying religion or worship

6) **local and national identity:** their opinion on how important it is that other people know their identities, their sense of group belonging, whether languages represent

group identities and social status, and whether a language is a means of preserving culture

The items in the teachers' questionnaire covered questions related to their demography and language background, their students' language use in school, their attitude towards languages, the time allocated for language instruction, school facilities and activities to improve and maintain the students' languages, and their school policy on the use of particular languages. The questionnaire could be completed in around 20 minutes.

5.2.1.5 Piloting the questionnaire

Both questionnaires were piloted to identify and address any problems before they were used with the research participants (Dornyei, 2007, p. 75; Gass & Mackey, 2007, p. 39), as well as to ensure they worked as intended (Campanelli, 2008, p. 176). As Punch (2003) stresses, pilot testing is useful for testing newly constructed items or questions for comprehension, ease of response, and to measure the length of time needed to complete the questionnaire (p. 30). The sample size of the pilot project was 72, which sits within the general accepted range of 10-75 people (Campanelli, 2008, p. 179).

Four important steps to note in the pilot project are:

1) The Bahasa Indonesia versions of both questionnaires were checked for language sense by an expert which resulted in some improvements. Instructions to use specified verb phrases, and replace of a number of words to reduce ambiguity were given in the form of marked-up comments.

2) The revised student questionnaire was then piloted in two classes in one junior high school, and two classes in one senior high school. None of the pilot classes participated in the actual research survey, and the pilot data were not included in the results analysis. The 72 participants comprised 45 junior high school students and 27 senior high school students.

    The revised teacher questionnaire was piloted with 6 teachers from the participating schools – 2 Javanese teachers, 2 Bahasa Indonesia teachers, and 2 English teachers.

    At the end of the questionnaires, three 'Yes-No' questions asked the participants to provide opinions on: whether the instructions were clear; whether some words were

confusing; and if any of the questions were difficult to answer. One question asked their suggestions to make the questionnaire better.

3) Each response was examined for compliance. Four student questionnaires were dropped because most of the questions were not answered. Responses to the four additional questions at the end of the survey were noted for the purpose of improving the questionnaire.

4) The 68 remaining responses were tested for item validity and reliability with SPSS 21. Statistical analysis consisted of 42 junior high students and 26 senior high students. The validity and reliability of the test results were used to determine the final form of the questionnaire.

The teacher questionnaire was not validated using statistical analysis for two reasons. First, most of the questions that asked about the students' language use at school were the same as those in the student questionnaire. Second, the teachers' responses to the four additional questions at the end of the survey were used to improve this research instrument.

5.2.1.6 Administering the questionnaires

Student questionnaires were administered in three different ways, depending on the schools' rules, and the policies of the teachers involved.

All the junior high schools requested that the researcher administer the questionnaire, either alone or accompanied by a teacher, so that the students could complete the survey at home. Hence, the main survey instructions were highlighted by the researcher in class with a request that completed survey be returned to school for collection on an appointed day. Students who forgot to bring back their completed questionnaires were asked to submit them to an appointed teacher later.

Four senior high schools let the researcher spend one teaching session to fully administer the questionnaire and collect the responses. Prior to distribution, teachers allowed students who did not consent to join other activities. Administering the questionnaire in person provided the opportunity to answer questions and clarify details during the survey.

Both these situations provided the opportunity for direct contact with the research participants to motivate them to complete and return the questionnaire, and answer questions about its content when required.

One senior high school appointed its teachers and students to distribute the questionnaire and asked the researcher to share what the students should focus on while completing the questionnaire. They also collected the responses.

The distribution of the teacher questionnaires mostly relied upon on the schools' coordinators, who often offered assistance. Rather than waiting for opportunities to meet with all language teachers in person, the researcher relied on the schools to make a decision about which way to administer the questionnaire was more practical for them.

5.2.2 Qualitative data collection

The core of qualitative data collection methods includes in-depth interviews with individuals and focus groups, observations of behaviour, ethnography or field research, and discourse, documentary or textual analysis. These staples can be supplemented with group discussions, visual or audio visual analysis, and biographical methods, such as oral/life histories and narratives (Blaikie, 2010, p. 205; Creswell, 2003, pp. 185-188; Croker, 2009, p. 5; Darlington & Scott, 2002, p. 2; Denzin & Lincoln, 2008, pp. 3-4; Hesse-Biber & Leavy, 2011, p. 5; Silverman, 2010, pp. 44-60; Snape & Spencer, 2003, pp. 3-4).

In-depth interviews were chosen for this project to make sense of a set of cultural or personal views in phenomena of multilingualism (Dornyei, 2007, p. 38). Field observations were chosen to collect data unobtrusively through events that occur naturally between youths (Flick, 2006, p. 219; Gass & Mackey, 2007, p. 47; R. M. Lee, 2000; Webb et al., 1966).

In qualitative research, samples are usually small. In some cases, even a sample size of one is possible when the selection has been made with the belief that the sample will produce rich data for a thick description (Gray, 2014, p. 217; Hesse-Biber & Leavy, 2011, p. 45). However, Onwuegbuzie and Collins (2007, p. 289) states that the size should not be so small as to make it difficult to achieve "data saturation", a key term referring to informational redundancy or the point at which more data does not provide any new significant information (see also Hesse-Biber & Leavy, 2011, p. 47). "In an interview

study, sampling is connected to the decision about which persons you will interview and from which groups these should come." (Flick, 2006, p. 122).

The following sections explain the interview and observation methods of data collection.

5.2.2.1 Interviews

Among a relatively vast array of interview types in qualitative research, a number of scholars use the availability of question guidelines to categorise interviews into unstructured, low-structured, and semi-structured interviews, indicating that structured interviews belong to quantitative studies (e.g., Bryman, 2012; Gray, 2014; Hesse-Biber & Leavy, 2011). Unstructured and semi-structured interviews are probably the most frequently used among the qualitative methods (Bryman, 2012, p. 469). Other classifications are based on: the mode of interaction – face-to-face, via phone, and online; the number of interviewees – one-on-one and group (Creswell, 2003, pp. 186-188; Hesse-Biber & Leavy, 2011, p. 99); and the number of interview sessions – single and multiple (Dornyei, 2007).

This present study employed semi-structured interviews, the most common in applied linguistics due to its flexibility compared to the other two extremes (Dornyei, 2007, p. 36). Interviews were conducted face-to-face and one-on-one in a single session, also one of the most common methods in sociolinguistic research (Gass & Mackey, 2007, p. 136). This type of interview, together with unstructured, low structured, and open-ended interviews, belongs to the in-depth or intensive interview classification (Bryman, 2012, p. 213 & 471; Hesse-Biber & Leavy, 2011, pp. 94-95) even though Gray (2014, pp. 385-388) and Flick (2006, p. 150) state that the in-depth interview is the focused interview and non-directive interview/non-pre-planned/unstructured interview.

Categorising the interviews in this present study as in-depth interviews is also in line with the features that Legard, Keegan, and Ward (2003, pp. 141-142), Guion, Diehl, and McDonald (2011), and Bryman (2012, p. 470) describe: 1) a focus on the interviewee's point of view; 2) a combination of structure and flexibility in terms of wording, question order, and interview length; 3) the use of various techniques to achieve in-depth, rich, or detailed answers; and 4) generative in nature, implying that the interviewer can direct interviewees to areas they would never explore or invite them to give suggestions or solutions on particular topics or problems. Hesse-Biber and Leavy (2011) states that an in-

depth interview requires both the interviewer and the interviewee be issue-oriented, and that the interviewer generally looks for common patterns from the recounted thick descriptions (pp. 94-95). It also involves a relatively small number of participants and the set of questions should only serve as a guide (Silverman, 2010, p. 194).

The school principals were the right people to be interviewed to produce meaningful data on young people's language maintenance. This is relevant to qualitative sampling which is mostly to select participants purposefully due to their rich knowledge, information, or experience (Creswell, 2003, p. 185; Dornyei, 2007, p. 126; Gray, 2014, p. 217; Hesse-Biber & Leavy, 2011, p. 99) and their relevance to research questions (Bryman, 2012, p. 418).

The principals' role in choosing and implementing a set of language policies at school level is significant. In principle, the implementation of language policies in the Indonesian education system is derived from the Constitution and other hierarchically subordinate regulations. These top-down language policies and regulations become guidelines for the principals to select, implement and monitor at their schools. Their knowledge, opinions, experiences, and insights into all language policy matters imposed on schools and the best practices for language use in school environments are important.

This present study used criterion sampling to select the interviewees (Gray, 2014, p. 221), with the school types as the basis. All principals from the 10 participating schools gave their consent to be interviewed, but only nine – four junior high and five senior high school principals – participated in the interviews because one was sick. Two principals considered that being accompanied by a staff member was complementary and could provide a more complete contribution. Of the nine principals, one was accompanied by her Vice Principal of Student Affairs, and the other by his school Language Coordinator, making 11 interviewees in total.

The number of interviewees in this project is in accordance with theoretical sample sizes for qualitative interview, which ranges from 1 – in the case of a study based on life history – to 150 participants. The most common figures mentioned are 10-60 (Bryman, 2012, p. 425; Gray, 2014, p. 217; Onwuegbuzie & Collins, 2007, p. 289; Teddlie & Yu, 2007, p. 84; Vogt et al., 2012, p. 149). Based on Bryman's (2012) recommendation that the sample size be justified with why a researcher thinks that number is appropriate (p. 426), the 11 interviewees was justified an appropriate number to represent all high school types.

Prior to the interviews, an interview guideline [see Appendix 1] was sent to all principals to give them an idea of what the questions would be, and to inform them that the interviews would be recorded. All the interviews took place at school and lasted for around forty minutes. At the end of every interview, the interviewees were asked if they would like to listen to the recording and/or strike any of their answers from the data. All declined.

5.2.2.2 Field observations: playgrounds and classrooms

Observations can be overt or covert in terms of the researcher's presence, structured/systematic or unstructured/unsystematic in terms of the flexibility and standards of the observation scheme, and participative or non-participative in terms of the researcher's active involvement in the events (Bryman, 2012, pp. 432-434; Flick, 2006, p. 216; Gray, 2014, pp. 412-428; Vogt et al., 2012, p. 74).

To get real examples of natural language exchanges for this present study, a number of short, overt non-participative observations in playgrounds and classrooms were done. Some of the important observation objects that Webb et al. (1966, pp. 115-137) identifies are: 1) exterior physical signs, such as people's beard, tattoos, and shoe styles; 2) expressive movement, like facial expressions, and speaking or painting styles; 3) physical location, such as who sits together at a party or the clustering of a particular ethnic group in a country; 4) language behaviour; and 5) the length of time people show interest in an object (see also R. M. Lee, 2000, pp. 33-44). This present study focused on language behaviour and physical location: the use of various languages and the contexts in which they were used, such as topics, interlocutors, and where the exchanges took place. These observations took place after the collection of the students' questionnaire and were recorded using an audio recorder.

Playground settings yielded data for the informal use of languages with varied and quite unpredictable themes, most commonly 'small talk'. Classroom settings mostly provided data on formal use of languages about various topics, but all were related to language lessons or teaching and learning.

The playground observations, each of which lasted for two to five minutes, involved a number of small groups of two or four students. All were conducted after classroom observations to target specific participants. Only conversations between or among student

participants formed the subjects of the playground observations. Eleven student exchanges were recorded.

There were twenty-five language classes observed; selected according to their having a large number of students who had consented to be observed.

Each class observation lasted 40-45 minutes. Conducting short observations coincidentally matched the policies of many of the participating schools, which restrict longitudinal or intensive observations on class interactions to a limited type of educational research.

5.3   Data analysis

In mixed methods research, data analysis might occur *within* and often *between* the quantitative and qualitative approaches, and in concurrent design the integration can take place through data transformation or after the analysis in each strand finishes (Bazeley, 2003; Blaikie, 2010; Creswell, 2003; Flick, 2006; Hesse-Biber, 2010; Niglas, 2009; Onwuegbuzie & Teddlie, 2003; Tashakkori & Teddlie, 1998). The data analysis in this present study occurs in both ways: quantification of a number of qualitative data to count the frequency of the emerging themes and in each of both approaches before the integration.

Referring to Creswell, Clark, et al. (2003, pp. 225-226) on the two types of concurrent designs: triangulation and nested, this present study is a combination of both. The following figure presents the visualisation of the data analysis procedure:
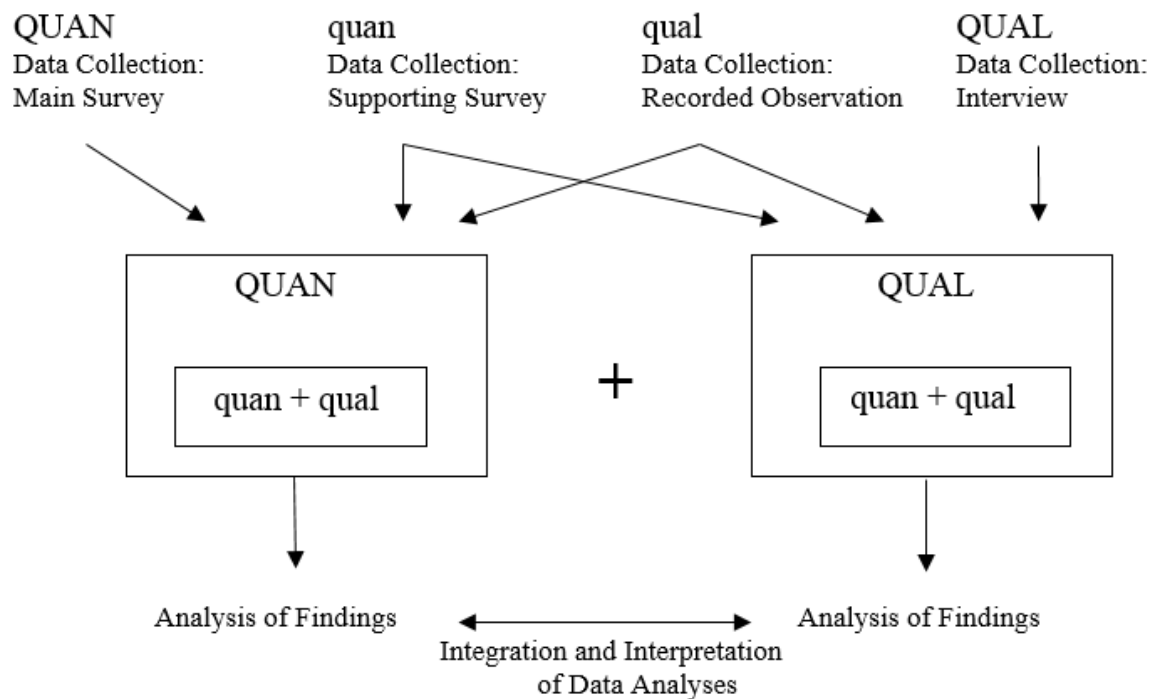
Figure 5.2 Concurrent nested-triangulation design for this present study

The main survey and the interview were equal in weight due to their different roles in answering each question. The teacher or supporting survey and the observations were both subordinate to the main survey and to the interviews.

The analysis stage is based on Creswell et al.'s (2008, p. 68) notion of triangulation concurrent design, in which quantitative and qualitative data are conducted together, then analysed in parallel, and the interpretation was done by merging the results of the analysis.

Research Q1, Q2 & Q3

Research Q4

| Qualitative data collected from interviews with principals & results | ⇨ | **Interpretation** | ⇦ | Quantitative data collected from student and teacher questionnaires and recorded observation & results |
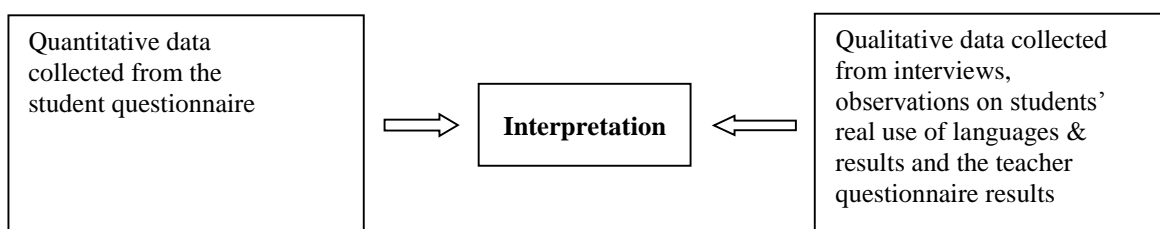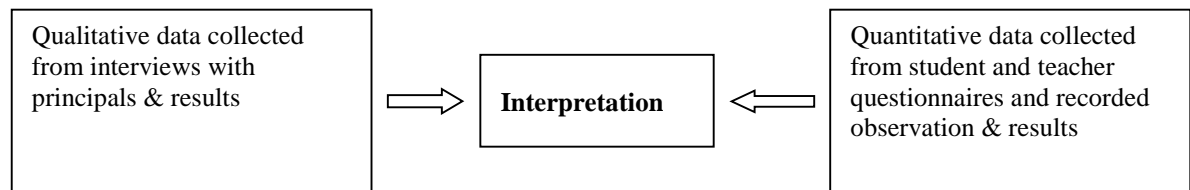
Figure 5.3 The stage of data analysis and interpretation in this present study

Figure 5.3 shows that this present study has a double triangulation design: one answers the first, second, and third research questions, while the other answers the fourth question. The meaning of triangulation in this present study is drawn from Hammersley (2008, p. 31), who states that if a study aims at explaining social phenomena in order to produce knowledge, triangulation most likely seeks for convergence and complementary information rather than generating divergent interpretations or epistemological dialogue (see various purposes of triangulation in Boring, 1953; Brewer & Hunter, 1989; Campbell & Fiske, 1959; Erzberger & Kelle, 2003; Greene et al., 1989; Hammersley, 2008; Jick, 1979; Mathison, 1988; Webb et al., 1966).

The two software packages used in this study were SPSS 21 (which was updated to SPSS 22 during the course of the study) to help with statistical data analyses, and NVivo 10 to help with qualitative data analyses.

5.3.1 Using SPSS 21 and SPSS 22

There were a number of reasons for using the SPSS in this present study. SPSS was first released in 1968, and has been professionally developed for more than 40 years (Bryman, 2012, p. 354; Gray, 2014, p. 538; Huizingh, 2007, p. 3). The most recent versions are SPSS 21 and SPSS 22. Many scholars recommend the software for its user-friendly interactive features, wide-spread use, and reliability (Dornyei, 2007, p. 198). Its acronym stands for Statistical Package for the Social Sciences, but it can perform large amounts of quantitative data entry and analysis and create tables and graphs in a variety of disciplines (Bryman, 2012, p. 354; Gray, 2014, p. 538), with almost all common types of analysis (Huizingh, 2007, p. 4).

This software is particularly suitable for data obtained through questionnaires – the main instrument of this project. The data in this project included nominal, ordinal, and scale data, to be analysed at different measurement levels. This present study mostly applied simple descriptive statistics analysis to: sum up or summarise data, show the frequency of data occurrence, cross-tabulate results, and calculate averages. The software also enables inference statistics and complex multivariate procedures (Dornyei, 2007, p. 198; Kraska-Miller, 2014), but these functions were only used to find correlations between variables.

Data frequency distribution calculates the distribution of one variable and was used to analyse the demographic profile of the participants, the use of languages in particular domains, and information relevant to the participants' mother tongues. It was also used to determine language shift, by associating the young people' Javanese mother tongue with their most dominant language in informal settings or with their inner functions of multilingualism. A shift was regarded as taking place if the dominant language was not Javanese.

Cross-tabulation is used to display the joint distribution of two or more variables as a contingency table. For example, it was used to analyse the distribution of mother tongues by ethnicity and place of residence. The result of this cross-tabulation helped to determine language shift, which was considered to occur if young people with both parents having Javanese heritage have a mother tongue other than Javanese.

Univariate analysis identifies the average of a set of values. This is significant in this present study because it reveals the tendency of the participants' feeling, attitudes and thoughts about certain aspects of languages or their use of them. Participants responded to a number of attitudinal questions based on a Likert scale of 1-5. A score of 1 is the most negative and 5 is the most positive.

Identifying the statistical relationship between two sets of data or variables is useful for indicating a predictive relationship between those variables, and to prove whether the evidence from the samples can be generalised to the target population. Gender and social-class, determined by their parents' education, were the independent variables and were associated with the use and choice of languages as the dependent variable. The parents' home language and place of residence were independent variables, and these were associated with the young people's mother tongue as the dependent variable. Since both types of the variables were categorical: nominal and ordinal, Pearson's Chi-square test of

independence was employed to see whether there was a relationship between them (Barnes & Lewin, 2005, p. 232; Field, 2013, p. 721; Gaur & Gaur, 2009, p. 92). The null hypothesis, in this case, is that the young people's language use and choice is independent of gender and social class, and that their mother tongue is independent of their place of residence. The null hypothesis is rejected if the p-value/value of the Pearson Chi-Square, shown in the 2-sided Asymp. Sig. column, has less than the conventional significance level of 0.05. This would mean that language use is dependent on the other variables (Barnes & Lewin, 2005, p. 233; Field, 2013, p. 742; Gaur & Gaur, 2009, pp. 97-98).

5.3.2 Using NVivo 10

In recent years, computer-aided qualitative data analysis systems (CAQDAS) have been widely used. Qualitative researchers can use a considerably large number of software tools, such as NUD*IST, NVivo, HyperRESEARCH, ATLAS.Ti, The Ethnograph, MECA and Leximancer to reduce time and effort to analyse a large body of data in their work. Examples of 'mainstream' CAQDAS software are: NVivo, MAXQDA and ATLAS.ti (Silverman, 2010, p. 253).

M. Jones and Diment (2010) states that the use of these qualitative software tools in published works in the last decade has increased significantly (see also Buchanan & Jones, 2010, p. 4; Sotiriadou, Brouwers, & Le, 2014, p. 218). However, most of the researchers have not adequately explained their research methods or applied them rigorously (Dornyei, 2007, p. 262). Sotiriadou et al. (2014, pp. 218-219) assesses the different software packages in producing trustworthy analysis results.

M. Jones and Diment (2010) divides CAQDAS into two types: tools with manual handling of data, such as NVivo and Atlas.ti, and tools with automated analysis based on the statistical properties of text, such as Leximancer. In choosing a particular software tool, a qualitative researcher needs to consider what it offers and how they can make the most of those features to fulfil their research purposes (Dornyei, 2007, pp. 262-263).

The choice to use NVivo 10 for this present study, despite its limitations, was mainly based on the opinion of scholars, positive comments, and more importantly investigations about the benefit of using the software (e.g., Buchanan & Jones, 2010, p. 4; Dornyei, 2007, p. 264; Sotiriadou et al., 2014, p. 231). The general advantages of using CAQDAS include: time efficiency due to its available better data management and rigour of analysis, for

example through its high accuracy to count events or particular themes (Buchanan & Jones, 2010, p. 3; Silverman, 2010, pp. 254-256).

NVivo is also one of the most widely used CAQDAS. It was professionally developed from non-numerical, unstructured, data: indexing, searching, or theorising – famously termed NUD*IST – in 1981 by Australian QSR International (Dornyei, 2007, p. 219 & 264; Sotiriadou et al., 2014, p. 219). It helps with "classifying, sorting and arranging information" and examines relationships in a set of data, identifying themes, providing insight, and developing conclusions (Buchanan & Jones, 2010, p. 4; Sotiriadou et al., 2014, p. 220). Evidence shows it supports various types of qualitative analysis (Silverman, 2010, pp. 257-261).

NVivo is considerably flexible because a researcher can easily add new ideas and themes to their determined categories to build more research evidence (Buchanan & Jones, 2010, p. 4). A number of scholars argue that its utility for counting inadvertently converts qualitative researchers into semi-quantitative ones (Buchanan & Jones, 2010, p. 3). This is controversial when connected to the concept of quantification in mixed methods research because providing a complementary perspective of qualitative data analysis is considered to be one of its strengths (e.g., Bazeley, 2003; Hesse-Biber, 2010; Onwuegbuzie & Teddlie, 2003).

The use of NVivo 10 in this present study relates to the interview data. First, the research assistant transcribed the recorded data from the interviews. The researcher then checked these transcriptions for accuracy of contents and their contexts, as well as the mechanical parts of the texts, the spelling, and the punctuation. The interview transcriptions were translated into English, with the exception of cultural and address terms in Javanese and Bahasa Indonesia. The translation was done prior to the thematic analysis for the purpose of uploading the interview into NVivo for the analysis and triangulation by supervisors to ensure that the generated themes in the coding step were classified properly.

Second, the texts were imported into NVivo 10 for coding, and entered in the determined categories in a file. This is an important step in analysing qualitative data. It requires a researcher to distinguish the meaningful parts of texts from less valuable data, and label the segments (Buchanan & Jones, 2010, p. 3), so they can be easily grouped and retrieved (Dornyei, 2007, p. 250). Sometimes this steps needs to be repeated until data saturation is achieved (Dornyei, 2007, p. 244).

The interviews file has a number of nodes or themes, such as 'language as a subject', 'language policies', 'language shift' and 'strategies of language maintenance'. To gain a deeper and more detailed understanding of the themes related to "language as a subject", for example, sub-nodes were created, as can be seen in the following screen-shot:
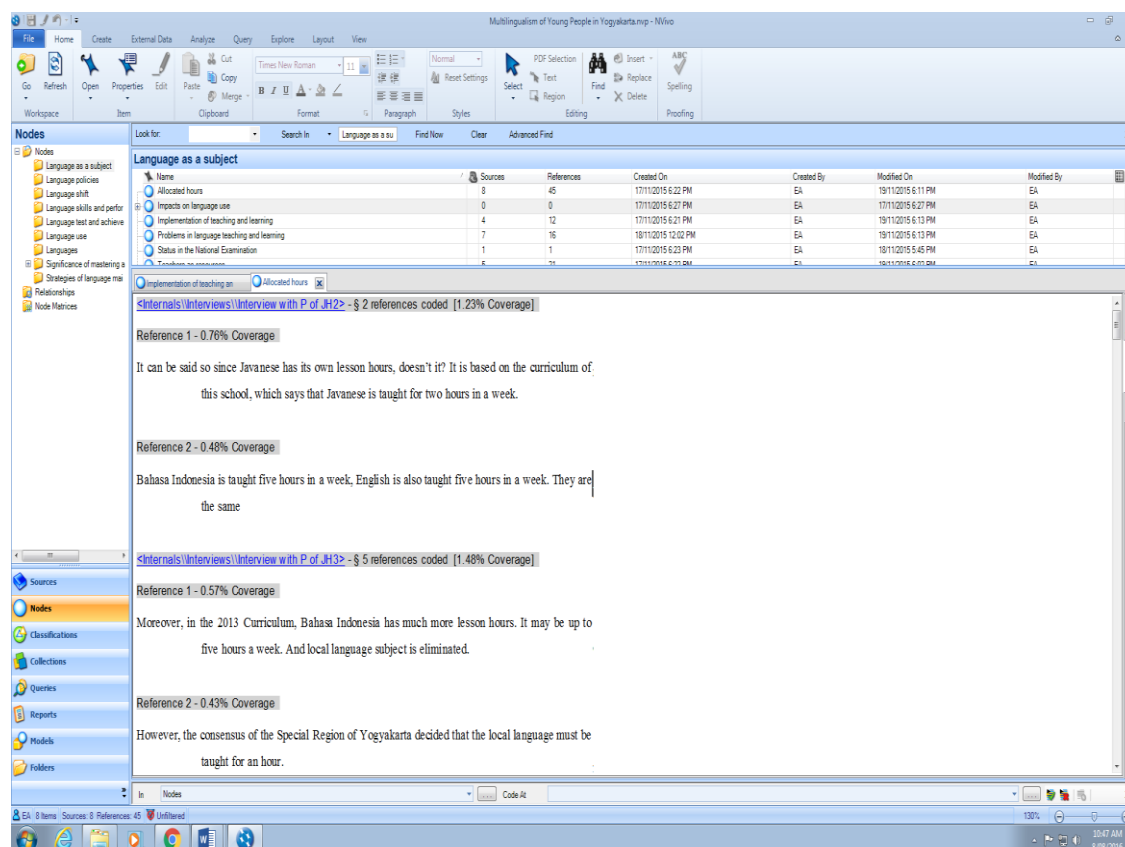
Figure 5.4 The qualitative coding with NVivo 10

The qualitative analysis was based on the determined and emerging topics, or themes relevant to the research objectives, and the data were interpreted based on detailed evidence. When necessary, one type of data was linked to another through node matrix. For example, to identify the time that schools had allocated to a particular subject, the sub-node of 'time allocation' under the node of 'language as a subject' could be opened. To look at the use of the young people's languages based on the interviewers' observations or opinions, a node matrix between 'language use' and 'languages' was generated.

Data from the observations were not analysed with NVivo10 and the observation transcriptions were marked differently, for example using italics, bold and underline, to show how the young people use a variety of languages in their daily interactions. Translation or gloss was given to texts taken to illustrate the analyses.

5.4 Justification and limitations of the methodology

In general, the use of mixed methods research in this present study can be justified as strategically effective and academically suitable since, as Hashemi (2012, p. 210) and Hashemi and Babaii (2013, p. 841) confirm, the integration of quantitative and qualitative methods within a systematic design and procedure will gain legitimately qualified research results, including in applied linguistic research. However, there are limitations in the researcher's capacity to use this approach.

The following is a detailed justification for the choice of mixed methods research design to achieve the research objectives, along with its limitations in implementation.

5.4.1 Justification for the methodology

The use of mixed methods research in this present study was justified based on four points: the types of data, the data collecting methods, the samples, and the data analysis.

The quantitative and qualitative data are significant and complement each other in answering the four research questions. Quantitatively, generalisation of the main survey findings on the phenomenon of multilingualism to the target population is applicable. Data from the teacher questionnaire, and the qualitative observational data portraying real use of the young people's languages, for example, make the main survey data of the young people's use of languages and the language shift more meaningful. Qualitatively, the interview data can be used to formulate strategies for maintaining the young people's existing languages and are also complemented by those two kinds of supporting data.

Combining the numeric findings with the qualitative ones is expected to produce a better understanding of the complex multilingual phenomenon of young people in Yogyakarta. Numbers and words together create more complete and meaningful description to explain the nature of the phenomenon than when they stand alone. In this manner, the broader societal context is captured through numbers, and the facts and opinions of individuals are elicited through words.

In terms of data collection methods, the piloted survey was significant to check the validity and reliability of the instrument. The use of self-administered questionnaires for the youths was theoretically grounded to collect a large number of data from a representative subset

of a sizeable population, about which a generalisation had been made. The use of self-administered questionnaires in their school environment was suitable because the practice is already common and entire classes could complete the questionnaires, together, and in a length of time that suited normal school hours (De Leeuw & Hox, 2008, p. 259).

The choice to use a questionnaire is appropriate because it is a widely-used and useful instrument for surveying a large population with the aim of establishing a broad picture of the participants' experiences or views. It can be used in an individual or group setting, with little or no personal interaction, and has the ability to gather a large amount of data quickly in a form that is easy to process (Clough & Nutbrown, 2008, p. 144; Dornyei, 2003, p. 1).

A questionnaire can elicit various types of data: factual, behavioural, attitudinal, and knowledge-based (Bryman, 2012, p. 253; Dornyei, 2003, p. 8; Gass & Mackey, 2007, p. 149). Its suitability to this present study can be explained as follows:

1) Questions to elicit facts: to find out the research participants' demographic characteristics, e.g., age, gender, ethnicity, residential location, parents' occupation and language background.

2) Behavioural questions: to reveal what the young participants do, are doing or have done in the past, particularly related to their habits of language use and involvement in language activities in the past and at present.

3) Attitudinal questions: to find out what the participants think, feel, and judge about the importance of using and mastering particular languages, the difficulties in learning particular languages and preferences for choosing languages in certain contexts and for partaking in particular language activities.

4) Knowledge-based questions: to reveal their language competence.

Data from the questionnaires are based on the participants' self-reports. Therefore, the teacher questionnaires and the observations of the young people's verbal exchanges in conjunction with the student questionnaires could make the collected data more reliable. Using two different methods helps to minimise the inaccuracies associated with self-reporting, and corroborates findings.

The student survey had a sample size of 1039 young people (1.7% of the entire student population) – a suitable figure to be claimed representative. The teacher survey included

34 language teachers, a figure that is very small, but still considered sufficient given the data from teachers only serves to support the student survey data.

Even though abundant data on the use of languages had been collected through the questionnaires, classroom and playground observations were significant to provide real examples of how young people use their languages, formally and informally.

The SPSS program was used to analyse the questionnaire data and to ensure the analysis process ran quickly and efficiently. As Dornyei (2007) states, this computer program is user-friendly, enables researchers to easily analyse their data using its fully interactive statistical procedures, ranging from simple to advanced analyses and is also common to be used in applied linguistic and educational research (pp. 197-198).

The main qualitative data were collected through interviewing nine school principals, one vice-principal, and one language coordinator, making a total of 11 interviewees. Each of the nine principals was specifically selected to represent all the high school types in the research area, and the number is theoretically accepted. This one-session, person-to-person, and in-depth interview was an efficient method to collect data from these authorized people.

The method of collecting data through interviews in this study is considered suitable, since it is a common, natural and acceptable way of collecting data. It can be used in a variety of situations, and holds the flexibility to adjust time and approach to yield thick and deep data in linguistic research (Dornyei, 2007, p. 143; Gass & Mackey, 2007, p. 149). The interview guidelines and the interviewer's presence were significant to focus on the objectives and to delve into further information whenever necessary and possible. All were in line with the main goal of qualitative inquiry, that is to individuals who can provide rich and varied insights into the phenomenon under investigation, so as to maximise what can be learned (Dornyei, 2007, p. 126).

The qualitative analysis of the interview data was conducted using NVivo10, a software that enhances the data analysis process markedly. Its characteristic of manual data handling brings a researcher closer to the data and offers a focus on meanings (Sotiriadou et al., 2014, pp. 230-231).

All research procedures are spelled out clearly, making this present study academically transferable. In short, legitimacy of the research in this study is demonstrated: its validity, reliability, generalisability, and transferability, have been achieved.

5.4.2 Limitations of the methodology

The limitations of the methodology in this present study are based on the sampling and the three different data collection methods: the use of questionnaires in the survey, the interview, and the observation.

The ten schools in the sample were all ones that volunteered. This might imply that they had more positive than negative aspects relevant to the topic under investigation. Moreover, despite the criteria for selecting schools, Table 5.1 shows that there were unbalanced proportions of participating schools in the sample in the sense that more schools are state general. The data in Table 3.2 shows that they were lesser in number than private general and state and private vocational schools in the population. In this manner, these voluntary schools might not really represent the school population.

The questionnaires for both students and teachers were initially designed using Survey Monkey but changed into paper-based in accordance with schools' recommendation. Especially relevant to the student survey, one limitation is the accuracy of the data collected. Since the samples in this present study were large, I required much more time and careful management to enter the response data into SPSS, with possibility of human error despite efforts to minimise mistakes. The use of Survey Monkey would be more accurate and efficient since participants would enter their responses directly and the collected data would be ready for analysis.

Another limitation was the difficulty in checking the accuracy of self-reported data. The quality of data from this survey was more or less affected by a number of factors, such as the possibility of the participants' unwillingness to report their language habits, their lack of time and their fatigue. Related to their multilingualism, for examples, respondents might conceal the use of their local language because it was associated with traditionality or backwardness. On the contrary, they perhaps exaggerated data on their use of languages they perceived to be modern or superior.

Even though guidelines were issued prior to the semi-structured interviews, there was a possibility that the interviewees exaggerated reality to show themselves in better light. Inadequate communication skills on the part of the interviewees was another shortcoming. Some expressed their ideas inefficiently, and answered the questions in a round-about way.

The observations of the youth interactions did reflect real and natural use of their languages, but they were not sufficient to reveal detailed reasons for their particular attitudes and behaviour toward language. In practice, these short observations impacted attention to details because focus should be given mostly to the technical aspects of recording the conversations, and taking notes about the circumstances, rather than behaving as unobtrusively as possible.

5.5 Ethical considerations

This present study complies with ethical principles, especially ethics concerned with the integrity and respect for persons, and received approval from the Macquarie University Human Ethics committee before the data collection began [Ethics Approval Code: 5201300735, dated on 26 November 2013]. An amendment approval was received on 13 February 2014 because a research assistant was appointed during fieldwork and the questionnaire was transformed from the online to the printed versions [The final ethics approval letter is available in Appendix 3].

Through letters of information, the content of the study was explained to all research participants. The letters contained the title, purpose, procedure, confidentiality guarantee, offer of feedback and publications at the end of the study, contact details for the entire research team, as well as a proviso for participants to withdraw at any time. To show their agreement to participate, they signed the consent forms.

All data collection procedures were conducted with the principals' prior consent for participation on behalf of their schools. Language teachers and students who participated gave their consent afterwards. The majority of the schools respected and welcomed research by academics and for human quality improvement, however, during pre-data collection, some schools did provide information about their rules related to conducting research within their school.

5.6 Chapter conclusion

This present study uses a concurrent nested-triangulation design, which is a combination of the two types of concurrent designs that Creswell, Clark, et al. (2003) proposes. The main data collection methods are a questionnaire-based survey of students and a semi-structured interview with school principals. The supporting data collection methods are a questionnaire-based survey of language teachers and recorded observations of verbal exchanges between the students. Both major quantitative and qualitative methods used are equal in weight and are used to answer different questions.

SPSS and NVivo 10 were used to analyse the quantitative and qualitative data, respectively. Data quantification occurred in the analysis of the interview data, in terms of counting the frequency of themes. Data integration occurred during the process of answering each of the questions. Supporting data were merged with the main quantitative data to answer the first, second and third questions, and were merged with the main qualitative data to answer the fourth question. The interpretation of the findings of the first, second, and third questions was used to triangulate and/or complement interpretations for fourth question and vice-versa.

The use of mixed methods in this present study is academically suitable, given its added values in answering different types of research questions, and its ability to triangulate and provide complementary data for the purposes of this study.

PART 3
RESULTS

CHAPTER SIX
YOUNG YOGYAKARTAN MULTILINGUALS' USE OF
THEIR LANGUAGES

6.0 Introduction

This chapter looks at the use of languages in young Yogyakartans, focusing on their language choices, the language domains and their language behaviour. Both quantitative data from the student and teacher surveys and qualitative data from interviews with principals and observations of language exchanges between youths are used to give a complete description about the young multilinguals' use of their languages.

Section 6.1 explains the demography of Yogyakartan youth. The data include their school years, gender, age, place of birth, ethnicity, residence, and parents' educational background.

Section 6.2 presents the research findings in eight sub-sections. Each of the sub-sections presents integrated quantitative-qualitative findings where possible. First, findings from the student survey are presented. These findings are also important for the discussion in Chapters 6 and 7. Next, relevant findings based on data from the teacher survey and interviews with principals are presented. As mentioned in Section 5.1, the interview and teachers' survey data serves to triangulate and complement data from the student surveys. Observations of language use in the school domain also complement the findings, by giving real examples of interactions between the youths.

Sub-sections 6.2.1 to 6.2.7 reveal the use of languages in six domains: home, school, telecommunication, shopping, street, and religion, including the interlocutors and the socio-cultural context (see Fishman, 1965, 1991; Grosjean, 1982; Romaine, 1994, 1995; Spolsky, 2003). The results show the most and least dominant languages in each domain. Sub-section 6.2.8 describes the young multilinguals' language behaviour to determine the most likely activities to improve their language skills – especially their involvement in language-based activities in the past and their plans to become involved in the future.

Section 6.3 discusses the interpretation of the integrated findings from the previous section, and comprises three sub-sections. Sub-section 6.3.1 scrutinises the contest between use of Javanese and use of Bahasa Indonesia by considering the diglossic situations concerning

both languages. Sub-section 6.3.2 discusses the most salient uses of Bahasa Indonesia. Sub-section 6.3.3 discusses the limited use of English, Arabic and other foreign languages. The discussion of Arabic only relates to the Muslims in this present study.

Section 6.4 is the chapter conclusion and implications.

6.1   Demographics of young Yogyakartans

As detailed in Section 5.2.1, 1039 Yogyakartan students in Years 7-12 participated in the study. The gender breakdown comprises 60.8% females, 35.9% males and 3.3% with no gender identification. Their ages range from 11 to 19 years old [see Table 5.3 for the participants' school years and gender, and Table 5.4 for their ages].

Where participants were required to select an answer from a list of options, the number of valid responses was often fewer than 1039. For example, 34 participants did not answer the question on gender and 78 did not select a birthplace (Javanese or non-Javanese speaking area). Since missing data are relatively small in number (fewer than 10% of the whole dataset), the number of the valid responses is still representative of the population under investigation [see Section 5.2.1.3 Population and Sampling]. This also occurred in items related to findings other than demographics and did not affect the analysis.

Table 6.1 shows that 80.6% participants were born in Javanese speaking areas, while only 12.5% were born in a non-Javanese speaking area. The majority, or 95.2%, are of half or full Javanese descent: only 2.6% are non-Javanese. The small number of non-Javanese participants shows that Yogyakarta's fame as a multicultural city is not reflected in primary and secondary education. With regard to the numerous higher educational institutions in Yogyakarta, it is more likely as a result of university students from outside Java who live temporarily in this city.

The number of the multilinguals living inside the city is 608 (58.7%), and outside the city is 381 (36.7%). The number of participants living outside the city is relatively high, which might be caused by the location of the participating schools. Unintentionally, five out of the ten of the schools surveyed are within the borders of the city and the other regencies.

Almost all parents are educated. The majority of fathers (87.1%) and the majority of mothers (86.1%) have secondary or tertiary education. Broken down: 38.9% of fathers have secondary education and 48.1% have tertiary; 43.4% of mothers have secondary

education and 42.7% have tertiary. These statistics show Yogyakarta as a "cosmopolitan educational centre" (Smith-Hefner, 2009, p. 59).

Demographic representation	Frequency	Percent
PLACE OF BIRTH		
Javanese speaking area	837	80.6
Non-Javanese speaking area	130	12.5
Valid responses	*967*	*93.1*
No responses	*72*	*6.9*
Total	**1039**	**100**
ETHNICITY		
Javanese	860	82.8
Mixed: Javanese father and non-Javanese mother	54	5.2
Mixed: Javanese mother and non-Javanese father	75	7.2
Non-Javanese	27	2.6
Valid responses	*1016*	*97.8*
No responses	*23*	*22.2*
Total	**1039**	**100**
RESIDENCE		
In the city of Yogyakarta	608	58.7
Outside the city of Yogyakarta	381	36.7
Valid responses	*989*	*95.2*
No responses	*50*	*4.8*
Total	**1039**	**100**
PARENTS' EDUCATION		
Father		
No formal education	2	.2
Primary	73	7
Secondary: junior-high	59	5.7
Secondary: senior-high	346	33.3
College	78	7.5
Higher degree	422	40.6
Valid responses	*980*	*94.3*
No responses	*59*	*5.7*
Total	**1039**	**100**
Mother		
No formal education	1	.1
Primary	79	7.6
Secondary: junior-high	95	9.1
Secondary: senior-high	356	34.3
College	80	7.7
Higher degree	364	35
Valid responses	*965*	*93.8*
No responses	*64*	*6.2*
Total	**1039**	**100**

Table 6.1 Students' survey data on their demographics

Together with income and occupation, educational background is commonly connected to observable symbols, such as lifestyles, residential areas, language use, clothing choices,

and so on, and becomes an indicator of one's social class (Kraus, Piff, & Keltner, 2011, p. 246).

Despite the difficulties in determining the social class stratifications in Indonesia, this present study is based on Kurniasih's (2006, p. 12) and Gerke's (2002, p. 144) discussions on members of the middle class, which include people with at least high school education, and Heryanto's (1999) discussion on the new rich and the new middle class in Indonesia – both with Yogyakarta as the context. Accordingly, this present study roughly divides each participant's family into lower, middle, and upper-middle classes. Heryanto's (1999) upper class is excluded because it only contains a few groups of people, like Westerners, Chinese, and top government officials (p. 160).

Commonly, the lower class consists of uneducated people or those with only junior high school education. The middle class consists of those with senior high school or college education. The upper-middle class consists of people with higher degrees.

Parents' level of education	Father's level of education		Mother's level of education	
	Frequency	%	Frequency	%
Low-level education	134	12.9	175	16.8
Middle-level education	424	40.8	436	42.0
High-level education	422	40.6	364	35.0
Valid responses	980	94.3	975	93.8
No responses	59	5.7	64	6.2
Total	**1039**	**100.0**	**1039**	**100.0**

Table 6.2 Students' survey data on their parents' levels of education

Table 6.2 shows similarities to Kurniasih's (2006) classification (p. 12). The majority of parents have middle- and high-level education and can be categorised as middle- and upper-middle class families.

6.2   Findings on the young people's language use and language behaviours

This section presents the findings on formal and informal language use in young Yogyakartans based on the six domains, with an emphasis on the home and school domains. Other domains include telecommunications, shopping, street and religion.

This section also presents findings on the young people's language behaviour – how often they speak their languages and their language-based activities.

6.2.1 Home and neighbourhood

Participants were asked about their use of languages at home and in their neighbourhoods: which languages they mostly use when speaking to parents, siblings, visitors, and neighbours.

The number of young people reported using Javanese to their family is slightly larger than that using Bahasa Indonesia (see also Purwoko, 2012, pp. 18 quoting Purwoko, 2005 on the reported dominant use of Javanese at home). Table 6.3 indicates that 47.5% of participants reported speaking Javanese and 46.8% using Bahasa Indonesia with their mothers. Similarly, 47.2% claimed to speak Javanese and 46.2% to speak Bahasa Indonesia with their fathers. With their siblings, 50.6% reported speaking Javanese and 41.6% speaking Bahasa Indonesia. More than twice as many reported speaking LJ Ngoko over HJ Krama to both their mother and father.

Relatively similar figures reflect the number of participants that claimed speaking Javanese and Bahasa Indonesia to their neighbours. 51.9% of participants reported speaking Javanese and 43.2% speaking Bahasa Indonesia to peer neighbours and 49.1% of young people claimed to speak Javanese and 47.4% to speak Bahasa Indonesia to older neighbours. What is different about their use of Javanese with neighbours is their language variety choice. The results show that 49.2% of young people reported using LJ Ngoko and only 2.7% using HJ Krama to peers, but 6.4% using LJ Ngoko and 42.7% using HJ Krama with older neighbours.

A different trend appears when speaking to relatives and guests who commonly do not live nearby. Results show 45.2% of participants speak Javanese to relatives compared to 48.6% Bahasa Indonesia. Language use with guests shows a large disparity: 27.6% speak Javanese and 66.8% speak Bahasa Indonesia.

Languages participants speak	To mother		To father		To siblings		To relatives		To peer neighbour		To older neighbour		To guest	
	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%
HJ	131	12.6	133	12.8	9	.9	85	8.2	28	2.7	444	42.7	273	26.3
LJ	363	34.9	357	34.4	516	49.7	384	37.0	511	49.2	67	6.4	14	1.3
BI	486	46.8	480	46.2	432	41.6	505	48.6	449	43.2	492	47.4	694	66.8
E	3	.3	3	.3	3	.3	1	.1	-	-	-	-	1	.1
NJ local language	14	1.3	13	1.3	12	1.2	7	.7	3	.3	-	-	-	-
Valid responses	*997*	*96.0*	*986*	*94.9*	*972*	*93.6*	*982*	*94.5*	*991*	*95.4*	*1003*	*96.5*	*982*	*94.5*
No responses	*42*	*40.0*	*53*	*5.1*	*67*	*6.4*	*57*	*5.5*	*48*	*4.6*	*36*	*3.5*	*57*	*5.5*
Total	**1039**	**100**	**1039**	**100**	**1039**	**100**	**1039**	**100**	**1039**	**100**	**1039**	**100**	**1039**	**100**

Table 6.3 Students' survey data on languages they speak to members of family and relatives

This contrasts with the results of the principals' interview data, presented at Table 6.4 (see also Zentz, 2015, pp. 74-75 on the use of languages by youths in Salatiga, a smaller city than Yogyakarta).

Languages	Number of responses	Sources: principals of	Contents
J	5	JH4, JH5, SH1, SH2, SH3	Many young people cannot, hardly and rarely speak Javanese
HJ	3	JH4, SH1	Many young people do not and cannot speak HJ Krama properly
LJ	1	JH4	Young people just speak LJ Ngoko
BI	2	JH4, SH1	Young people increasingly or always use Bahasa Indonesia

Table 6.4 Interview data on the young people's language use at home

The results from the survey and interview data are probably best described in a comment given by one of the school principals during an interview:

> "Moreover, many of them do not use Krama in their neighbourhood. They only speak Ngoko at home. Some only use Bahasa Indonesia. These days, they use more and more Bahasa Indonesia for their daily conversations at home." [P of JH4]

The Chi-square tests of relationships between the young people's gender and their use of Javanese and Bahasa Indonesia in the home mostly result in p < .05, indicating significant association, except in communication with their fathers. The tests show that $\chi^2 = 7.756$ and p = .021 for language use with mothers; $\chi^2 = 4.573$ and p = .102 with fathers; $\chi^2 = 17.750$ and p = .000 with siblings; $\chi^2 = 67.156$ and p = .000 with relatives; $\chi^2 = 97.380$ and p = .000 with peer neighbours; $\chi^2 = 10.471$ and p = .005 with older neighbours; and $\chi^2 = 19.578$

and $p = .000$ with guests. The data show that female participants tended to speak more Bahasa Indonesia than male participants did. The sharpest contrast was shown in their report of communicating with peer neighbours, in which there were 57.8% of females but only 25.4% of males used Bahasa Indonesia.

The other Chi-square analyses suggest a significant association between their parents' levels of education and their home languages. They result in various χ^2 but the same p, which is .000.

6.2.2 School

The survey queried which languages the youths mostly use when speaking to various members of school environment.

Among the participants, the reported use of Bahasa Indonesia is extremely dominant in the school environment. Speaking to their teachers, principals, and administrative staff is generally formal and the use of Bahasa Indonesia is common and appropriate in these contexts. However, Tables 6.5 and 6.6 indicate that the students prefer to speak Bahasa Indonesia with all except their peers, seemingly regardless of formality and the interlocutors.

Languages spoken at school	To teachers in class		To teachers outside class		To classmates in class		To friends outside class	
	Freq.	%	Freq.	%	Freq.	%	Freq.	%
HJ	19	1.8	34	3.3	4	.4	3	.3
LJ	5	.5	16	1.5	504	48.5	420	40.4
BI	995	95.8	967	93.1	476	45.8	567	54.6
E	1	.1	1	.1	2	.2	2	.2
NJ local language	-	-	-	-	-	-	1	.1
Valid responses	*1020*	*98.2*	*1018*	*98.0*	*986*	*94.9*	*993*	*95.6*
No responses	*19*	*1.8*	*21*	*2.0*	*53*	*5.1*	*46*	*4.4*
Total	**1039**	**100**	**1039**	**100**	**1039**	**100**	**1039**	**100**

Table 6.5 Students' survey data on their use of languages to communicate with teachers and school friends

Competition between the use of Javanese and Bahasa Indonesia appears in communications among peers, both inside and outside class. LJ Ngoko commonly fulfils the need for intimacy and solidarity and is considered preferable to HJ Krama in informal settings (see S. Poedjosoedarmo, 1979, pp. 13-15). For communication in class, 48.5% of

respondents claimed to speak LJ Ngoko and 45.8% claimed to speak Bahasa Indonesia whereas 40.4% claimed to speak LJ Ngoko and 54.6% said they used Bahasa Indonesia outside class.

Languages spoken to other school members	To principal		To administrative staff		To school janitor		To parking attendant		To canteen assistant	
	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%
HJ	31	3.0	23	2.2	43	4.1	49	4.7	61	5.9
LJ	7	.7	11	1.1	64	6.2	92	8.9	124	11.9
BI	983	94.6	985	94.8	907	87.3	865	83.3	817	78.6
E	1	.1	1	.1	1	.1	-	-	-	-
Valid responses	*1022*	*98.4*	*1020*	*98.2*	*1015*	*97.7*	*1006*	*96.8*	*1002*	*96.4*
No responses	*17*	*1.6*	*19*	*1.8*	*24*	*2.3*	*33*	*3.2*	*37*	*3.6*
Total	1039	100	1039	100	1039	100	1039	100	1039	100

Table 6.6 Students' survey data on their use of languages to communicate with other school members

Only 10.3%-17.8% of participants said they used Javanese in interactions with non-academic school members like school janitors, parking attendants and canteen assistants. Of these interactions, more reported choosing LJ Ngoko than HJ Krama as Table 6.6 shows.

The use of languages in both formal and informal situations at school is also indicated by their responses to two other sets of questions, shown in Appendix 4, Tables A4.1 and A4.2. In these instances, formality does not appear to influence their language choice. The use of Bahasa Indonesia is dominant in exchanges with principals and teachers, and is slightly higher with peers. It is also dominant in informal exchanges with administrative staff members.

The students' data on their language use at school were triangulated with the teachers' data, shown in Tables 6.7 and 6.8. The teachers also observed that Bahasa Indonesia dominates student interactions with principals, administrative staff, school janitors, parking attendants, canteen assistants, and with each other, both inside and outside class, confirming the students' self-reported data.

Languages spoken at school	To teachers in class		To teachers outside class		To classmates in class		To friends outside class	
	Freq.	%	Freq.	%	Freq.	%	Freq.	%
HJ	1	2.9	1	2.9	-	-	-	-
LJ	-	-	2	5.9	15	44.1	24	70.6
BI	29	85.3	30	88.2	19	55.9	10	29.4
E	4	11.8	1	2.9	-	-	-	-
Valid responses	*34*	*100*	*34*	*100*	*34*	*100*	*34*	*100*
No responses	*0*	*0*	*0*	*0*	*0*	*0*	*0*	*0*
Total	34	100	34	100	34	100	34	100

Table 6.7 Teachers' survey data on the young people's use of languages to communicate with teachers and school friends

Languages to other school members	To principal		To admin. staff		To school janitor		To parking attendant		To canteen assistant	
	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%
HJ	4	11.8	4	11.8	4	11.8	6	17.6	7	20.6
LJ	-	-	1	2.9	7	20.6	8	23.5	8	23.5
BI	30	88.2	29	85.3	23	67.6	20	58.8	19	55.9
Valid responses	*34*	*100*	*34*	*100*	*34*	*100*	*34*	*100*	*34*	*100*
No responses	*0*	*0*	*0*	*0*	*0*	*0*	*0*	*0*	*0*	*0*
Total	34	100	34	100	34	100	34	100	34	100

Table 6.8 Teachers' survey data on the young people's use of languages to communicate with other school members

However, there is some discrepancy between the data from students and from teachers regarding interaction with schoolmates, especially in student responses to language use outside class. The teachers observed that language use inside class is similar to the students' data, that is, there is competition between Javanese and Bahasa Indonesia. Regarding language use outside class, 70.6% of teachers considered that Javanese is used more than Bahasa Indonesia, while 29.4% considered Bahasa Indonesia is used more.

Almost all school principals recognised the dominant use of Bahasa Indonesia among students at school, as Table 6.9 shows.

Languages	Number of responses	Sources: P / PV / LC of	Contents
J	14	JH2, JH3, JH4, JH5, SH1, SH2, SH3, SH4	Students rarely speak Javanese. A small number of them do it in small groups outside the class. Most of them cannot use the speech level appropriately.
HJ	3	JH4, SH1	Many students cannot use the speech level appropriately. Ability to speak HJ Krama is rare and amazing.
LJ	1	JH4	Students can use LJ Ngoko well.
BI	12	JH2, JH4, JH5, SH2, SH4,	Students get used to speaking Bahasa Indonesia and speak it in daily communication. Their language is influenced by the youth' sociable language.
E	3	JH2, JH4	There is almost no communication in English at school so encouragement is necessary. For example, through an activity where students have to speak English.

Table 6.9 Interview data on the young people's language use at school

The principal of JH2, for example, stated that "Bahasa Indonesia is used for daily conversations. Nowadays, children tend to speak Bahasa Indonesia very often."

A closer investigation of peer interactions shows that there is some gender difference in the choice of LJ Ngoko and Bahasa Indonesia, as can be seen in Table 6.10.

Languages spoken to peers at school	To classmates in class				To friends outside class			
	Female		Male		Female		Male	
	Freq.	%	Freq.	%	Freq.	%	Freq.	%
HJ	0	0	4	1.1	0	0	3	0.8
LJ	204	32.3	281	75.3	138	21.8	267	71.5
BI	392	62.0	70	18.7	462	73.1	88	23.6
E	1	0.2	1	0.3	1	0.2	1	0.3
Valid responses	*597*	*94.5*	*356*	*95.4*	*601*	*95.1*	*359*	*96.2*
No responses	*35*	*5.5*	*17*	*4.6*	*31*	*4.9*	*14*	*3.8*
Total	**632**	**100**	**373**	**100**	**632**	**100**	**373**	**100**

Table 6.10 Students' survey data on their choice of languages to speak with school peers based on gender

The number of female students who said they spoke Bahasa Indonesia with their peers at school is higher than those who said they spoke Javanese. In in-class interactions, the number of female students who said they used Bahasa Indonesia is nearly double that of students who said they used LJ Ngoko. In outside-class communications, the number of female students who said they used Bahasa Indonesia is more than three times as many as those who said they used Javanese.

By contrast, more male students said they used Javanese more than Bahasa Indonesia. The number of male students who said they used Javanese with classmates in class is more than four times as many as those who said they used Bahasa Indonesia. The number who said they use Javanese in outside-class exchanges is more than triple the number of those who said they used Bahasa Indonesia. The results of the Chi-square analyses suggest that there is a significant association between gender and the use of LJ Ngoko or Bahasa Indonesia with their friends – with $\chi^2 = 185.693$ and $p = .000$ for communication in class, and $\chi^2 = 248.939$ and $p = .000$ for communication outside class.

The findings from the observations on out-of-class peer interactions support the statistical findings. There were 11 sets of recordings of naturally-occurring conversational data. The use of only Javanese appeared in five male-to-male conversations, and only Bahasa Indonesia was used in two female-to-female conversations; an example of each is in the next paragraphs. Bahasa Indonesia with a little Javanese was used in three female-to-female conversations [see an example in Extract A5.1] and mixed Javanese-Bahasa Indonesia was used in one male-female conversation, with the male participant using Javanese while the females used Bahasa Indonesia [Extract A.5.2].

Following is a dialogue between two male students after a class. Student 1 asked why Student 2 did not reply to a message he had sent via online chat. Both spoke LJ Ngoko only.

S1: *Kowe ora mbales piye?*
    'Why didn't you reply to my text?'

S2: *Kowa-kowe, kowa-kowe. Mbales ya.*
    'I did.'

S1: *Ora ana nyoh.*
    'Look! There was no text reply from you.'

S2: *Nggonanmu kok pateni datane?*
    'Do you think you may have switched off your data?'

S1: *Ora iki lho.*
    'No. See.'

S2: *Nggonanmu ana centange ora?*
    'Was there any notification on your phone?'

[SH1, in front of a classroom near the stairs, 27/01/2014]

The following is a Bahasa Indonesian conversation between four female students. The conversation is characterised by a style that imitates the Jakartan dialect, which in many ways is considered 'trendy and modern' (see Smith-Hefner, 2009, p. 62), and the Javanese influence of particles –e and –pa, which characterised locality (see also Zentz, 2015, p. 80 for local Bahasa Indonesia).

S1: *Capek*, Dit?
     'Tired, Dit?'

S2: *Ya gak gitu. Ya gak gitu.*
     'That's not what I mean. I don't mean that.'

S1: *Ya udahlah kalo gak mau. Kalo kena air ini gak papa pa*?
     'Just leave it if you don't want. Is it water resistant?'

S3: *Ya ampun gak jadi ngerjain e*?
     'Gee…so we won't do it now?'

S4: *Marah gak si Dita?*
     'Is Dita upset?'

S1: *Gak tau. Biar aja.*
     'No idea. Just leave her.'

[SH2, in front of a classroom, 13/2/2014]

The principals of JH4, JH5 and SH2 confirm the influence of the Jakartan dialect on the youths' Bahasa Indonesia, as exemplified in the following comment.

> "Nowadays, there are many students who use Bahasa Indonesia, but in the youth's sociable style. They use that language style to send short messages, such as in the Blackberry messenger." [P of SH2]

The common use of non-standard Bahasa Indonesia is not only heard in their daily speech but also in written communication, like SMS. This phenomenon worries the older generation, including principals and teachers, who would prefer young people to use the standard language regardless of the formality of the settings. They expect language education to change the language behaviour of young people so they use standard Bahasa Indonesia.

Relevant to Javanese-Bahasa Indonesian peer interactions, a set of Chi-square tests indicates significant relationships between the parent's level of education and the use of these local and national languages with friends in class and outside class – fathers': $\chi^2 =$

31.344 and p = .000 inside class, and χ^2 = 16.374 and p = .000 outside class; mothers': χ^2 = 14.262 and p = .001 inside class. However, there is no significant association between mothers' level of education and the use of languages in outside class peer interactions, with χ^2 = 3.951 and p = .139.

6.2.3 Telecommunication

In the telecommunication domain, young people's use of Bahasa Indonesia is pervasive, as Table 6.11 shows. A few young people used other languages, such as Javanese, English, Arabic and other local languages, with Javanese as the second most frequent: 13.9% in mobile texts, 6.5% on the phone at first pick-up, 6.2% in Internet social media and 1.8% in emails.

Languages used in telecommunication	Mobile text		Phone at first pick-up		Internet social-media		Email	
	Freq.	%	Freq.	%	Freq.	%	Freq.	%
HJ	5	.4	28	2.7	2	.2	1	.1
LJ	139	13.4	39	3.8	62	6.0	18	1.7
BI	829	79.8	878	84.5	871	83.8	958	92.2
E	1	.1	10	1.0	29	2.8	22	2.1
A	-	-	43	4.1	-	-	1	.1
NJ local language	-	-	1	.1	-	-	-	-
Valid responses	*974*	*93.7*	*999*	*96.2*	*964*	*92.8*	*1000*	*96.2*
No responses	*65*	*6.3*	*40*	*3.8*	*75*	*7.2*	*39*	*3.8*
Total	**1039**	**100**	**1039**	**100**	**1039**	**100**	**1039**	**100**

Table 6.11 Students' survey data on their use of languages in telecommunication

Teachers and principals were often disapproving of the way the young people used Bahasa Indonesia in written language, like the principal of SH2 who said:

> "Sometimes their language is not appropriate. Thus, through the Bahasa Indonesia language materials set by the government, it is expected that the standard language is used in educational life. The youth's language style is terrible now." [P of SH2]

Of the students, 4.1% claimed to use Arabic and 1% claimed to use English in their greetings to phone calls; i.e., the Arabic expression ***assalāmu'alaikum*** 'peace be upon you' and English-derived *halo* 'hello'.

In all types of telecommunication English is less frequently used than Bahasa Indonesia and Javanese. If it is used, it is an isolated case. For example, the principal of JH4 explained:

> "Maybe we can say that there are a few students who are used to chatting using English. Our English teacher, *Mas* E, frequently asks them to meet and make friends with native speakers." [P of JH4]

The very low percentages of the number of young people who said they used Javanese or English to write emails might indicate that this is not common for them to communicate using those two languages in formal or semi-formal written texts.

6.2.4 Shopping

Table 6.12 shows the youths' use of HJ Krama, LJ Ngoko and Bahasa Indonesia in the market, shop and supermarket settings.

Languages used for shopping	Market		Shop		Supermarket	
	Freq.	%	Freq.	%	Freq.	%
HJ	300	28.9	96	9.2	13	1.3
LJ	156	15.0	74	7.1	23	2.2
BI	539	51.9	833	80.2	977	94.0
E	1	.1	2	.2	2	.2
Valid responses	*996*	*95.9*	*1005*	*96.7*	*1015*	*97.7*
No responses	*43*	*4.1*	*34*	*3.3*	*24*	*2.3*
Total	**1039**	**100**	**1039**	**100**	**1039**	**100**

Table 6.12 Students' survey data on their use of languages in commercial settings

The use of Bahasa Indonesia in the shopping domain is dominant in all three commercial settings – markets, shops and supermarkets, the different characteristics among which can be seen in Section 6.3.2. Among the participants, 51.9% claimed to use Bahasa Indonesia and 43.9% claimed to use Javanese at markets. In shops, 80.2% reported speaking Bahasa Indonesia and 16.3% reported speaking Javanese. In supermarkets, 94.0% said they spoke Bahasa Indonesia and 3.5% said they spoke Javanese. There is a greater difference between the participants who said they used Bahasa Indonesia and Javanese in shops than markets, and the greatest difference occurs in supermarkets (see also Purwoko, 2011, p. 24).

Based on the results of the Chi-square tests, the only significant relationship between parents' level of education and language use in commercial settings appears in father's level of education and language use with market vendors – $\chi^2 = 19.568$ and p = .001.

For example, in interactions with shop assistants and supermarket cashiers, 80% or more young people reported using Bahasa Indonesia irrespective of their parents' education levels. Irrespective of mothers' education levels, higher number of young people reported using Bahasa Indonesia to market vendors. Among the youths who have a father with a low level of education, the number of participants who reported using HJ Krama to market sellers is slightly larger than the number of participants who reported using Bahasa Indonesia, presented by figures 43.1% and 38.5%.

The number of participants who claimed to speak HJ Krama with market vendors is relatively larger than LJ Ngoko, regardless of their parents' level of education. There is a similar finding in their communication with shop assistants regardless their fathers' level of education, but this is not the case if their mother has a low level of education.

6.2.5 Street

Language use on the street is typically informal, consisting of greetings and small talk among neighbours, friends or acquaintances.

Table 6.13 shows the reported language use on the street by the young Yogyakartans. It indicates that Bahasa Indonesia is used slightly more frequently than Javanese in: greetings with peers, 48.7% (BI) and 43.3% (J); and with older neighbours, 47.2% (BI) and 44.6% (J). The reported frequency of using Bahasa Indonesia between school mates is also higher than Javanese: 54.3% (BI) and 36.7% (J). The number of young people who claimed to use Bahasa Indonesia to greet acquaintances is much higher than those who claim to use Javanese: 88% (BI) and 6.7% (J). Only around 2-3.8% of young people use Arabic greetings.

Languages used in informal greetings	Peer neighbour		Older neighbour		School mates		Acquaintances	
	Freq.	%	Freq.	%	Freq.	%	Freq.	%
HJ	22	2.1	429	41.3	3	.3	5	.5
LJ	428	41.2	34	3.3	378	36.4	64	6.2
BI	506	48.7	490	47.2	564	54.3	914	88.0
E	1	.1	1	.1	2	.2	2	.2
A	36	3.5	39	3.8	35	3.4	21	2.0
Valid responses	*993*	*95.6*	*993*	*95.6*	*982*	*94.5*	*1006*	*96.8*
No responses	*46*	*4.4*	*46*	*4.4*	*57*	*5.5*	*33*	*3.2*
Total	**1039**	**100**	**1039**	**100**	**1039**	**100**	**1039**	**100**

Table 6.13 Students' survey data on their use of languages for greetings on the street

The case is similar with small talk, as Table 6.14 shows. The only difference is that more young people reported speaking Javanese with their peer neighbours, especially the low variety. With older neighbours, small talk occurs more frequently in HJ Krama than LJ Ngoko, as is the case with greetings.

Languages used for small talk	Peer neighbour		Older neighbour		School mates		Acquaintances	
	Freq.	%	Freq.	%	Freq.	%	Freq.	%
HJ	8	.8	375	36.1	6	.6	3	.3
LJ	549	52.8	64	6.2	463	44.6	74	7.1
BI	427	41.0	552	53.1	507	48.8	917	88.3
E	2	.2	1	.1	3	.3	4	.4
A	-	-	-	-	-	-	1	.1
NJ local language	1	.1	-	-	-	-	-	-
Valid responses	*987*	*94.9*	*992*	*95.5*	*979*	*94.2*	*999*	*96.2*
No responses	*53*	*5.1*	*47*	*4.5*	*60*	*5.8*	*40*	*3.8*
Total	**1039**	**100**	**1039**	**100**	**1039**	**100**	**1039**	**100**

Table 6.14 Students' survey data on their small talks in the street

6.2.6 Religion

Questions about the religion domain relate to the choice of language use in formal settings, in which religious topics predominate in conversation, written materials, activities or rituals, and in informal settings within houses of worship. The questions are relevant irrespective of the religion of the survey respondents.

Table 6.15 shows that a significantly large number of young people reported using Bahasa Indonesia, even with their friends and older people (see also Setiawan, 2013, p. 301 on similar findings in his town and city research participants). Around one-third of the

participants reported their use of LJ Ngoko in interactions with friends, which is higher than HJ Krama. Yet, their reported use of HJ Krama is significantly higher than LJ Ngoko when talking to older people, but less significant in interactions with teachers.

Languages spoken in formal religious settings	Religious learning and materials				Religious activities or rituals					
	To teachers		To friends		To committees		To older people		To friends	
	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%
HJ	31	3.0	5	0.5	26	2.5	181	17.4	6	0.6
LJ	6	.6	340	32.7	34	3.3	15	1.4	321	30.9
BI	962	92.6	646	62.2	942	90.7	797	76.7	664	63.9
E	-	-	-	-	-	-	1	1	-	-
A	2	.2	1	.1	2	.2	2	2	-	-
NJ local language	-	-	1	.1	-	-	-	-	1	.1
Valid responses	*1001*	*96.4*	*993*	*95.6*	*1004*	*96.6*	*996*	*95.9*	*992*	*95.5*
No responses	*38*	*3.6*	*46*	*4.4*	*35*	*3.4*	*43*	*4.1*	*47*	*4.5*
Total	**1039**	**100**	**1039**	**100**	**1039**	**100**	**1039**	**100**	**1039**	**100**

Table 6.15 Students' survey data on their use of languages in formal religious settings

Other evidence of the young people's preference for Bahasa Indonesia regardless of the level of formality is shown by data on informal situations, like interactions with their friends. The number of young people claimed to use Bahasa Indonesia in intra-youth exchanges is 68.6%, while 25.6% claimed to use LJ Ngoko.

Despite the fact that the majority of respondents are Muslims, the data from the questions on the religious domain show there is almost no significant uses of Arabic in everyday interactions.

6.2.7 Language behaviour

Young people's reported language behaviour includes the frequency they speak their languages, their involvement in language-based activities, and their willingness to participate in language-based activities.

Speaking frequency was reported using a Likert scale, where 1 is 'Never' and 5 is 'Always', meaning every day. The options in between are: 'Rarely', 'Frequently enough', and 'Frequently'. The language activities item uses 'Yes-No' questions: 1 is 'Yes' and 0 is 'No'.

Table 6.16 shows that reports of using Bahasa Indonesia are far higher than HJ Krama. The low habitual use of Javanese in general is supported by the data collected from observations, and demonstrates the dominance of Bahasa Indonesia in instructional processes and inter-student interactions, both in the classrooms and playgrounds. The data also show that the young people rarely speak foreign languages, including English – even less than HJ Krama.

Past and present involvement in Javanese-based activities, other than daily speech or learning the languages at school, is very low. There is more past and present involvement in Bahasa Indonesian- and English-based activities.

However, when responding to questions about whether they would participate in language activities if they were given the opportunity, almost a half said 'Yes' to HJ Krama and Bahasa Indonesia-based activities – 48% (HJ) and 47% (BI). Surprisingly, English-based activities rated much higher, reaching 81%. From much smaller groups of young people who responded to items on foreign languages other than English, 78% reported being interested in "other language 1" and 86% in "other language 2".

Students' questionnaire items	High Javanese			Low Javanese			Bahasa Indonesia			English			Other language 1			Other language 2		
	N	MS	SD	N	MS	SD	N	MS	SD	N	MS	SD	N	MS	SD	N	MS	SD
Average frequency of speaking languages	1031	2.45	1.085	1035	4.08	1.200	1035	4.38	.960	1031	2.37	.850	271	1.98	.809	61	2.13	1.103
Past involvement in language-based activities	1007	.16	.371	1006	.12	.324	1011	.35	.477	1012	.61	.488	216	.42	.494	44	.39	.493
Present involvement in language-based activities	997	.08	.270	995	.07	.249	997	.16	.363	999	.24	.427	185	.31	.465	32	.09	.296
Future involvement in language-based activities	992	.48	.500	981	.22	.412	991	.47	.499	998	.81	.391	275	.78	.416	78	.86	.350

Table 6.16 Students' survey data on their language behaviour

Unfortunately, the number of responses to the questions on what kinds of language activities they were interested in was relatively low. This is was probably because these

questions were open-ended and followed a section of 'Yes-No' questions about which language activities they would like to join in the future.

Among those who selected 'Yes' for "language activities other than having lessons at school", 46.5% mentioned "having a language course" in the past, 15.4% mentioned doing language course at present and 64.7% in the future.

6.3 Discussion

The diglossic situation in Indonesia is clearly important to the discussion on language use and choice in young Yogyakartans, and is particularly complex because of the high and low varieties of both Javanese and Bahasa Indonesia. Within each language, the two varieties have different characteristics, such as social function, prestige, literary heritage, acquisition, standardisation, and linguistic form (Ferguson, 1959). Hudson (2002, p. 9) sees these as contextual aspects of diglossia. Schiffman (1998, p. 142) calls them variables.

HJ Krama is formal and, in particular contexts, it is a respectful and polite language. LJ Ngoko is an informal language that expresses solidarity and, in some contexts, is considered impolite (see Table 3.4 or S. Poedjosoedarmo, 1968, 1979; Sasangka, 2004; Suwadji, 1994). Standard Bahasa Indonesia is the high variety, and non-standard Bahasa Indonesia is the Jakartan variety (Errington, 1986; Moeliono, 1986; Moeliono & Dardjowidjojo, 1988; Smith-Hefner, 2007, p. 186; Sneddon, 2003a; 2003b, p. 9; 2006, p. 3). Jakartan Bahasa Indonesia is "acquiring the standard colloquial status" (Sneddon, 2003a, p. 520; 2006, p. 5).

This section focuses on three aspects relevant to the findings: the competition between the use of Javanese and Bahasa Indonesia, the increasing salience of Bahasa Indonesia and the use of English and other foreign languages.

6.3.1 The competition between the use of Javanese and Bahasa Indonesia in Indonesia's diglossic situation

Young Yogyakartan multilinguals' higher use of Javanese, more specifically due to the contribution of the use of the L variety, than Bahasa Indonesia appears in three domains: home, school, and street, depending on particular interlocutors.

In the home domain, a larger number of participants claimed to speak LJ Ngoko than HJ Krama to their mothers, fathers, sibling, relatives and peer neighbours because LJ Ngoko is the mother tongue in Javanese diglossia (see also Geertz, 1960, p. 254; Purwoko, 2011, p. 27; Smith-Hefner, 1988, p. 539). This accords with Ferguson's (1959, p. 336) definition of diglossia which counts the L variety as a community's daily language. The L variety is "natively learnt" (Hudson, 2002, p. 7) and "*no one* speaks the H variety as a mother tongue" (Schiffman, 1998, p. 142). In the case of the young people's Javanese communications with their parents, the rules of the Javanese speech levels are not applied (Hudson, 2002). The young people's intimacy with their parents might make them disregard an interlocutor's age as a determinant for using HJ Krama, and to some extent make the child-parent informal relationship stronger.

The more frequent choice to use HJ Krama over LJ Ngoko with older neighbours shows that these young speakers do have some knowledge of the socially determined speech levels, and are aware that non-intimacy plus an interlocutor's age becomes a determinant for the choice of the H variety over the L variety. Slightly more young people said they preferred Bahasa Indonesia to HJ Krama when speaking to older people, which is, as G. Poedjosoedarmo (2006, p. 117) and Zentz (2012, p. 77; 2014, p. 346; 2015) describe, a safer choice of one wants to speak politely rather than using LJ Ngoko (see also Ravindranath & Cohn, 2014, p. 71).

More young people reported using Bahasa Indonesia to their relatives, guests and when answering phone calls than Javanese. This trend is increasing, which shows that the greater the social distance between interlocutors, the more likely it is that they will use Bahasa Indonesia. Again, the respondents in this present study said Bahasa Indonesia was the safer than either LJ Ngoko or HJ Krama. For example, 'being younger or older' than relatives in the Javanese context does not necessarily mean only considering the relative biological ages of the interlocutors but also requires consideration of the age of their parents (see Errington, 1988, pp. 69-70 for further explanation of the meanings of "old" in Javanese context). Therefore, HJ Krama might be used with relatives because either the speakers are biologically younger than the interlocutor or their parents are younger than the interlocutor's parents. The tendency to choose Bahasa Indonesia with guests and when answering phone calls indicates that spatial distance is also likely to be perceived as social distance or non-intimacy. Bahasa Indonesia is considered neutral because speakers can use

it regardless whether they are familiar or not with their interlocutors and whether they are older or younger than them.

The finding that more speakers of Javanese reported their use of LJ Ngoko rather than HJ Krama with family members, relatives and peer neighbours indicates that the young multilinguals consider intimacy and familiarity first regarding these interlocutors. The finding that more young people claimed to speak HJ Krama than LJ Ngoko to older neighbours and guests indicates that age is a determinant in their choice between these varieties (see Geertz, 1960, p. 248; Koentjaraningrat, 1985, p. 15; S. Poedjosoedarmo, 1968, pp. 74-75).

The Javanese-Bahasa Indonesia language patterns in their home domain are shown in Table 6.17.

Languages to:	Mother	Father	Sibling	Relative	Peer neighbours	Older neighbours	Guest	Phone call
HJ	√	√				√	√	
LJ	√	√	√	√	√			
BI	√	√	√	√	√	√	√	√

Table 6.17 Patterns of the young people's language use in the home domain

These findings relate to gender and parental education level. This present study confirms the traditional view on different language use by gender in the literature (e.g., Eckert & McConnell-Ginet, 1992; Eckert & McConnell-Ginet, 2003; Labov, 1990; Tannen, 1994, 2010; Trudgill, 1972). They also confirm the trend strongly claimed in a number of bi-/multilingualism studies that females tend to choose the more widely used language (e.g., Bissoonauth, 2011, p. 425; Kurniasih, 2006; Ladegaard, 1998; Smith-Hefner, 2009). With their mothers, siblings, relatives, peer neighbours and older neighbours, girls are more likely to speak Bahasa Indonesia, while boys are more likely to speak Javanese.

The relationship to parental education level is illustrated in Table 6.18, with the arrows' directions showing the larger numbers of speakers.

Parents' levels' of education	The use of HJ	Interlocutors	The use of LJ	Interlocutors	The use of BI	Interlocutors
Low level	↑	Mother, father, relative, older neighbours, guests	↑	Mother, father, sibling, relative, peer neighbours, older neighbours	↓	Mother, father, sibling, relative, peer neighbours, older neighbours, guests
Middle level						
High level						

Table 6.18 Relationship between parents' levels of education and the language use

The difference in language use at home by parental level of education is in line with a number of studies on language prestige and social-economic status (e.g., Bernstein, 1960; Bissoonauth, 2011, p. 425; Kurniasih, 2006; Labov, 1963, 1972, 1990). Labov (1990, p. 220) claims that the use of either objective parameters: education, occupation and income; or subjective measures of social stratification, similarly refer to "the hierarchical organization of the speech community". In this present study, the higher the level of the parents' education, the more frequently the young people use Bahasa Indonesia, and vice versa.

In the school domain, young people reported using Bahasa Indonesia dominantly to almost all interlocutors, and using Javanese irrespective of relative age or level of formality. For example, in the informal situation when pupils interact with non-academic and non-administrative school staff, the majority of young people prefer to use Bahasa Indonesia. If they do choose to use Javanese, LJ Ngoko is preferred over HJ Krama.

In the context of traditional Javanese speech, relative age, with addressee being older, predicates the choice of HJ Krama, but the findings from this present study show that this is not the case for these Yogyakartan youths. The seemingly inappropriate choice of languages by these young multilinguals can be explained according to their age, their level of competence in Javanese, and their prioritising of the intimacy dimension. First, some young people avoid using their hierarchal ethnic language because of their age, which will leave them with HJ Krama as the right choice, but this is inappropriate for them, so they switch to Bahasa Indonesia. Second, other young people do not know how to use Javanese speech levels, so for them, the choice is LJ Ngoko, and this is what they use. Third, some young people know the speech levels but value the intimacy dimension more highly than other social dimensions, which also leads them to choose the low variety. The small

number of young people who do speak HJ Krama probably do so because they have a good understanding of the speech levels, and their social functions, and are adept at using the high variety appropriately. The shift from HJ Krama to Bahasa Indonesia by most Javanese young people has been observed for more than three decades. For example, in Surakarta, another centre of Javanese culture (see Errington, 1985, p. 60; 1988, p. 8).

Javanese, represented by LJ Ngoko, competes with Bahasa Indonesia only in the situation of peer interactions, as shown by the student survey data and the observations conducted inside and outside classes. Actual use and adult expectations differ. The surveyed teachers reported that they thought Javanese should have been the dominant language in outside-class peer interactions, while the interviewed principals assumed that generally more students would use Bahasa Indonesia than Javanese. These different opinions probably stem from their own personal associations with particular situations. As language teachers, the surveyed teachers logically considered sociolinguistic factors, such as the formality or informality of the setting or relative age, would predict that more students would choose LJ Ngoko over the other languages. The principals just expressed their opinions based on what they observed: in general, students' poor use of Javanese and extensive use of Bahasa Indonesia in the playground.

The young people's language choice tends to be highly associated with gender and parental levels of education, as the case of Javanese-Bahasa Indonesian rivalry in the home domain. That there is a relationship between gender and parents' levels of education and the use of languages at home and at school is comparable to Kurniasih's (2006) findings.

In researching university-aged young people in Yogyakarta, Smith-Hefner (2009, pp. 67-68) claims that her finding, that young Javanese women's preference for Bahasa Indonesia is over Javanese, relates to their gender expectations on marriage. The issues of marriage and gender equality are not so relevant to this present study's female participants, given they are much younger than Smith-Hefner's (2009) subjects. However, for both groups the young women's language choice fits with the perceived prestige of Bahasa Indonesia being "current", and especially the youth's everyday language, which is valued as "trendy", "cool" and "modern" (p. 62). The young women's use of Bahasa Indonesia over Javanese might also be a signal that the use of Jakartan Bahasa Indonesia is an incoming norm that is being led by young women. This suits Labov's (1990) principle that women tend to lead

changes from below, rather than the principle that women tend to use more prestigious forms.

The surveyed female students' preference for Bahasa Indonesia, and specifically the Jakartan dialect, supports the claim made more than four decades ago that typically women's speech was aligned with the standard language, and male speech with the non-standard varieties (Trudgill, 1972, p. 179). This fact also confirms the relationship between language use, gender and language prestige that has been presented in the findings of many studies (see p. 180).

'Prestige' in this present study's context can be seen from two perspectives: the local-national languages' status and the diglossic standard-non-standard Bahasa Indonesia situation. For young people, the Jakartan dialect, which is non-standard compared to the formal, official Bahasa Indonesia, is the most prestigious and influential among other Bahasa Indonesian regional varieties (Manns, 2014, p. 45; Smith-Hefner, 2007, p. 184; 2009, p. 62; Sneddon, 2006, p. 1).

In the school domain, the relationship between parental education levels and the use of Javanese (specifically LJ) and Bahasa Indonesia shows exactly the same trend as that of the home domain. The number of young people who claimed to use LJ Ngoko decreased from those whose parents with a low level of education to those with a middle and high level of education. Conversely, the number of those who reported using Bahasa Indonesia increased with an increased level of education.

The data on language in the street domain shows Javanese-Bahasa Indonesia competition for greetings and small talk with neighbouring peers, older neighbours and schoolmates. It also shows that within the context of speaking to older neighbours, more young people chose Bahasa Indonesia than Javanese, which is different from the findings on language choice within the home domain. The higher proportion of young people choosing Bahasa Indonesia to interact with guests and acquaintances and to speak on the phone most likely indicates that social distance is an overriding factor influencing the young people's choice of Bahasa Indonesia instead of Javanese.

6.3.2 Bahasa Indonesia as the dominant language

The presented data shows that the young people claimed to use Bahasa Indonesia across domains and in the educational domain. Most reported using Bahasa Indonesia with school members, and when they had peer interactions they preferred the Jakartan dialect, which was valued as being more prestigious and current, as previously explained [see Sub-section 6.2.2]. Bahasa Indonesia is also dominant in telecommunication, interactions with merchants and exchanges around religious activities.

In this survey, more than 80% of the young people reported using Bahasa Indonesia in electronic communication. As the language on which Indonesian texting is based, some of the innovations have been transferred to more general written language and these changes are negatively viewed by their teachers and principals. However, this drift from the electronic domain into more traditional forms of communication is common across languages and often claimed as a corruption despite the writer's "creativity, wit and literacy" (Thurlow & Bell, 2009, p. 1038). This happens because "the older do not give voice to the young's own experience and understanding of communication" (p. 1044). The older generation are just showing that they do not appreciate the youths' language style and wish they would use the correct and appropriate Bahasa Indonesia. As the principal of JH5 stated:

> "We are a little bit curious actually, but they seem to have their own language. Their language style is like having many shortened forms. We don't know". [P of JH5]

Of students surveyed, 93-96% answered each of the four questions about language use in texting, phone calls, social media and emails, which indicates that most young Yogyakartans are familiar with recent communication technology (see Setiawan, 2013, p. 103 for a similar finding on his urban young participants). The dominance of Bahasa Indonesia is understandable on several counts. In answering phone calls (when caller is not electronically indicated), the answerer does not know the callers' identity, so chooses Bahasa Indonesia as the most widely used and speech-level neutral language. With respect to writing emails and other writing on mobile phones or computers, Bahasa Indonesia is the language of literacy (see Setiawan, 2013, p. 103; Zentz, 2012, pp. 101-105 for similar findings). Only a small number of respondents reported using Javanese and English. With chatting, which is one of the general uses of the Internet (Noll, 2007) in Yogyakarta in

particular (Wahid et al., 2006, pp. 284-285), more young Yogyakartans reported using LJ Ngoko rather than English in their online chats. This could be interpreted as reflecting the social fact that their circle consisted of more local than foreign English speaking friends.

Within the shopping domain, the survey aimed to address commercial variation, looking at young people's choice in informal conversations with market vendors, shop assistants or owners, and supermarket cashiers. Although markets, shops, and supermarkets, which respectively represent traditionality, semi-modernity, and modernity, are all places in which transactions occur and goods are bought and sold, each has its own distinctive characteristics (for a further description see e.g., Geertz, 1960, pp. 2-3; Koentjaraningrat, 1985, pp. 281-283; Nurani, 2015, p. 121).

A market is a gathering place where small traders sell fresh vegetables, fruit, meat, chicken, fish and other produce. Even though prices on items are not marked, there is always the possibility of bargaining. A shop is owned, and the shop keeper sells dry goods and has fixed prices. There are usually frequent communications between buyers and sellers in both markets and shops because buyers need help from sellers to reach or check the prices, quality, availability of the sold items. However, a large self-service shop – a supermarket – constrains buyers from engaging in chat at the check-outs.

Given the low prices, shoppers at markets are commonly people from the middle to lower classes. Shoppers at stores vary in their motivations, but most people shop in stores to fulfil immediate needs and prefer to shop close to home. Supermarket buyers typically come from the middle to upper classes, and in this commercial site they show off their urban life-style, that is, they show their buying capacity (Abdullah & Sairin, 2003, p. 104). If the supermarket is located in a mall or a large shopping centre, they also engage in other leisure activities, such as enjoying meals and drink from global fast food restaurants or cafes (Abdullah & Sairin, 2003; Gerke, 2002, p. 136). Young Yogyakartans are frequently found in shopping malls (Smith-Hefner, 2007, p. 188), which have emerged in many spots around the city (Abdullah & Sairin, 2003, p. 104).

The dominant use of Bahasa Indonesia over Javanese in the shopping domain indicates language symbolism related to modernity versus traditionality (see Errington, 1998, p. 4). Gerke's (2002) claim, that shopping, especially in modern malls, is a new model of modern lifestyle and cultural practice that has affected all people in Indonesia (p. 136), provides insight into Bahasa Indonesia as a symbol of modernity (see also Bertrand, 2003, p. 282;

Errington, 1985, p. 60; Setiawan, 2013, p. vii & 266; Smith-Hefner, 2007, p. 197; 2009, p. 64 & 66). Surprisingly, 94% of respondents reported using Bahasa Indonesia in supermarkets, a fact also admitted by a university undergraduate in another town in Central Java in Zentz' (2016, p. 57) ethnographic study. While Purwoko (2011) observed a common use of Javanese in traditional markets and shift to Bahasa Indonesia in modern stores or supermarkets (p. 24), the informal Bahasa Indonesia of the educated youths in Yogyakarta was reported as being more widely used, and as permeating even traditional trade centres. This is shown by the 51.9% of respondents who said they used Bahasa Indonesia with market vendors. Meanwhile, Javanese traditionality has gradually faded, with HJ Krama presenting a stronger symbol of traditionalism than LJ Ngoko.

While there is a very strong association between the young Yogyakartans' language use in the market and their parents' level of education, the same pattern as found in the home and school domains, such an association cannot be found in the shop and supermarket sub-domains. This implies that, in general and subconsciously, young people in Yogyakarta, irrespective of parental education level or class, want to become what Gerke (2002, p. 135) calls "the bearers of modernity". In this setting, Yogyakartan young people "aspire to join Indonesia's new middle-class" (Smith-Hefner, 2009, p. 59) and make language choices appropriate to that aspiration.

The findings on language use within the religion domain indicate that young Yogyakartan people placed more value on professions than relative age in their preference for Bahasa Indonesia, even though age should be used as a determinant for HJ Krama. In most Indonesian communities, religious teachers are older than the survey participants. Even though the language settings in the questions were commonly community meeting places and the interlocutors are older, the students appeared to consider the formality of the context of the teaching-learning situation and the interlocutors' teaching role as the determinants for language choice, which leads them to choose Bahasa Indonesia. Despite the fact that the majority of Yogyakartans are Muslims, they do not use Arabic in their everyday conversations (see also Zentz, 2015, p. 73).

6.3.3 English, Arabic and foreign languages in limited spheres

The use of foreign languages in everyday interactions among the Yogyakartan youths, as well as in the general Indonesian population is rare; for English (see for example Lauder,

2008, p. 11; Lowenberg, 1991, p. 129; G. Poedjosoedarmo, 2006, p. 112), and for Arabic (see for example Van Dam, 2007; Versteegh, 2001, p. 500; Zentz, 2015, p. 73). However, the students' survey data on how often they use English and other foreign languages show these languages are still part of their multilingualism. For example, the mean score for using English is 2.37, which is slightly lower than that of HJ Krama, which is 2.45. Positioned similarly between the Likert scales of 2 and 3 for frequency of language use, these figures index the range between 'Rarely' and 'Frequently enough'.

The data on the youths' involvement in language-based activities surprisingly show that English activities are more preferable than Javanese and Bahasa Indonesia in past, present and future activities. The young people's involvement in the other foreign language-based activities in these three different time frames is also represented by higher percentages of those who said they participated in the associated activities.

Regarding the kinds of activities, most of the young people reported that they joined English or another foreign language course, while a fewer number of them stated they participated in language-based activities which are fun or entertaining like drama, poetry reading, singing or becoming a Master of Ceremony.

Young people's determination to learn English demonstrates the value English has as a global language (Block, 2010, p. 288; Crystal, 2003, p. 5; Majhanovich, 2014, p. 171; Nunan, 2003, p. 591; Ricento, 2010, p. 138). Yogyakartan youths want good English language skills, and one of the ways to accomplish this is by supplementing their knowledge and proficiency of English through taking courses outside school.

6.4   Chapter conclusion

The three domains in which Javanese and Bahasa Indonesia still compete are home, school and the street, but not in all sociolinguistic situations. The findings show that Yogyakartan youths are most likely to use the L form of Javanese in informal situations with peers or with older people, like parents, with whom they feel close. In the other three domains – telecommunication, shopping and religion – the majority of young Yogyakartans use Bahasa Indonesia, showing a move toward modernity (see Zentz, 2014, p. 341 for modern language ideologies in Indonesia's language policy).

The competition between ethnic and national languages in the home, school and street domains suggests that even though Javanese is slightly more prevalent than Bahasa Indonesia at home, one cannot assume that Javanese is not endangered, which is the position that some scholars have taken (e.g., Black & Goebel, 2002, p. 24; Krauss, 1992, p. 4; Nababan, 1991, p. 115; Nurani, 2015, p. 35; G. Poedjosoedarmo, 2006, pp. 111-113; Simpson, 2007a, p. 333; Sneddon, 2003b, p. 210). The evidence for the stand that Javanese is, in fact, endangered, is that Bahasa Indonesia has been replacing Javanese in various domains and functions. The reported frequency of the young people speaking their ambient languages shows the highest mean score of 4.38 for Bahasa Indonesia followed by a mean score of 4.08 for LJ Ngoko [see Table 6.16], implying that the national language is stronger than the local language in the young Yogyakartan multilinguals.

If we consider that this language shift to Bahasa Indonesia has occurred within the Javanese community itself, the concerns that many parties have (e.g., Bahasa Jawa Mulai Ditinggalkan 'Javanese is Becoming Obsolete', 2009; Errington, 1992, p. 421; 2003, p. 729; Hanna, 2012, p. 1; 2009; Motivasi Memakai Bahasa Jawa Makin Tiada 'Motivation of Using Javanese is Fading Away', 2009) about the further use of Javanese maybe well founded. The shift away from Javanese in Yogyakarta needs serious attention because this city has been the centre of Javanese language and culture (Carey, 1986, p. 19; Errington, 1985, p. 2; 1998, p. 2; Houben, 1994, p. 360; S. Jones, 1983, p. 87; Smith-Hefner, 2009, p. 59) for over three decades (Errington, 1985, 1988, 1998).

Steinhauer (1994, p. 773) sees the prevalence of the regional languages-Bahasa Indonesia diglossia as weakening the common use of regional languages, including Javanese (see also Sneddon, 2003a, p. 520). It can be inferred that the Javanese-Bahasa Indonesia relationship has created 'another diglossia' beyond the internal diglossic situations in each of Javanese and Bahasa Indonesia. In this third type of diglossia, Javanese functions more as an unofficial intra-ethnic means of communication, a lingua franca, while Bahasa Indonesia is both the official and unofficial inter- and intra-ethnic language. For many Yogyakartan youths, the more prestigious Bahasa Indonesia has become 'a language escape' when they find themselves in Javanese situations that normally require them to use the formal or polite form, that is the H form, from the speech levels. This supports Poedjosoedarmo's (2006, p. 117) study on the influence of Bahasa Indonesia on Javanese.

The phenomena of young Yogyakartans' use of foreign languages also needs more attention, especially due to their strong motivation to learn those languages rather than their local and national languages. Even though many young people in Yogyakarta reported having ranging degrees of competence in English, Arabic, and other foreign languages, such as German, French, and Japanese, as well as other regional languages, as Smith-Hefner (2009, p. 73) comments, they are not widely spoken in daily practice.

All in all, the macro-level language policies in Indonesia embody language ideologies: "Love" the local, "Use" the national, "Study" the foreign (Zentz, 2014, p. 342), that treat Javanese as an object from the past and needs to be taken care of, Bahasa Indonesia for the present use, and English as an object to learn for the future.

CHAPTER SEVEN
THE SHIFT FROM JAVANESE TO BAHASA INDONESIA:
EXTENT AND IMPLICATIONS FOR GROUP IDENTITY

7.0   Introduction

Research carried out by a number of scholars (e.g., Anderbeck, 2015, p. 31; McConvell & Florey, 2005, p. 5; Musgrave, 2014, p. 13; Nurani, 2015, p. 301; Sneddon, 2003, p. 210) and the respondents in Zentz's (2012, pp. 94-96; 2016, pp. 59-60) consider that the current shift away from Javanese, and the increased use of Bahasa Indonesia by young people reflects a relatively normal process that some languages undergo in a multilingual setting. However, they also remark that this process has not yet pushed Javanese into endangered status. The reasons they give are that Javanese has: a large number of speakers, official support, a literary tradition, and it is used within the education system.

However, other studies claim that the rapid spread of the official and prestigious Bahasa Indonesia has indeed endangered the Javanese language (e.g., Purwoko, 2011, 2012; Ravindranath & Cohn, 2014; Subroto, Rahardjo, & Setiawan, 2008). Ravindranath and Cohn (2014) in particular explain that there is no significant correlation between the number of speakers and language vitality within the Indonesian context, although the number of speakers is a commonly used initial measure for endangerment (pp. 68-71). Chapter 6 of this present study provided evidence that the domains and functions in which young Yogyakartans speak Javanese is shrinking, and that Bahasa Indonesia has been significantly replacing Javanese across domains and functions in this group.

Chapter 7 and 8 discuss the Javanese shift occurring in these young multilinguals; a topic researched by scholars like Steinhauer (1994), Kurniasih (2006), Smith-Hefner (2009) and Nurani (2015). Chapter 7 presents a discussion based on statistical measures of the extent of the shift using a range of criteria: identifying the young people's mother tongue and their language dominance in everyday domains; the inner functions of bi-/multilingualism; and language proficiency. This aspect of the present study serves to complement other studies on the shift of Javanese in various parts of Indonesia (e.g., Errington, 1985; Errington, 1998; Kurniasih, 2006; Musgrave, 2014; Nurani, 2015; Purwoko, 2012; Setiawan, 2013; Smith-Hefner, 2009; Steinhauer, 1994; Untoro, 2011).

The types of measures used to identify language dominance is crucial, particularly because there are different aspects that are specifically relevant to a multilingual context but less directly relevant to a bilingual context. In the majority of prior sociolinguistic-focused research, the measures of language dominance involve only two languages (e.g., Bahrick et al., 1994; Gafaranga, 2010; Gogonas, 2009; Rasinger, 2013; Shameem, 1994; Yagmur et al., 1999; Zhang, 2010). However, in this present study, the participants have more than three languages in their repertoire: Javanese, with the H and L varieties, Bahasa Indonesia, English and Arabic as well as other local or foreign languages. However, as shown in Chapter 6, the competition is between Javanese and Bahasa Indonesia in the home domain, and LJ Ngoko and Bahasa Indonesia (especially in peer interactions) in the school and street domains, so the analysis of the shift mainly focuses on these two pairings.

Section 7.1 of this chapter presents the finding. It begins with the quantitative data analysis of the student and teacher surveys, then moves on to discussions of the findings from the relevant interview and observation data. This section has two sub-sections. Sub-section 7.1.1 presents findings on the extent of their language shift, and Sub-section 7.1.2 addresses language and identity. In a situation where there is a shift from a local language to a national language, it seems reasonable to suggest that the speakers' insights into both their local and national identities is an important consideration.

Sub-section 7.1.1 deals with three kinds of findings. First, Section 7.1.1.1 presents the findings of the young people's mother tongue based on their ethnicity, which is determined by their parents' types of marriage, and their birthplace. Second, Section 7.1.1.2 looks at the extent of the shift by considering their use of the languages that reflect the inner functions of their bi-/multilingualism. Third, Section 7.1.1.3 measures the extent of the shift based on their language dominance, as seen from their language proficiency in the four main skills.

Section 7.1.2 presents the findings related to the young people's perceptions of the link between language and identity markers. It is important to be able to establish whether their perceived local and national identities are associated with their use of the ambient languages, and their attitudes to their significance.

Section 7.2 discusses two main topics arising from the findings – Section 7.2.1 discusses the extent of the shift based on the young people's language dominance; their mother tongue; the use of their languages in particular domains and functions; and the inner

functions of their bi-/multilingualism as well as their language proficiency [see Section 2.3.3]. This is followed by an analysis of the stages of the shift process (May, 2012; Steinhauer, 1994), which is then related to a number of criteria of language endangerment. Section 7.2.2 looks at the close relationship between language and identity. The use of the local language as a mother tongue is significant as a key criterion of local identity (Cavallaro, 2005; L. Lim, 2009).

Section 7.3 is the chapter conclusion.

7.1 Findings

Following are the findings on the extent of the external shift from Javanese to Bahasa Indonesia in the surveyed young people in Yogyakarta and their insights into their local and national identities.

7.1.1 Findings on the extent of the shift from Javanese to Bahasa Indonesia

To measure the extent of the young people's Javanese shift to Bahasa Indonesia, their mother tongues needs to be identified – the options being Javanese, Bahasa Indonesia or another language (see Sugiyono, 2012, pp. 9 on local, national and foreign languages as mother tongue in Indonesia). The association between mother tongue and ethnicity also needs to be measured. In this present study, ethnicity is categorised as 'mother and father with Javanese heritage', 'only father with Javanese heritage', 'only mother with Javanese heritage' and "non-Javanese'. Additionally, their relationship with their birthplace (either Javanese or non-Javanese speaking areas) is identified to see if there are geographically determined variations with respect to the mother tongues of young people from families where both parents have Javanese heritage.

The extent of the shift is first analysed with reference to their dominant language in the home and school domains, previously discussed in Chapter 6. It is also scrutinised based on the young people's use of dominant languages as they relate to the inner functions of multilingualism (Nercissians, 2001, p. 68; Romaine, 1995, p. 31; Skutnabb-Kangas, 1981, p. 14; Spolsky, 2003, p. 46) and their language proficiency based on the four main skills: listening, speaking, reading and writing (Haji-Hassam, 2008; Langdon et al., 2005; V. P. C. Lim et al., 2008).

7.1.1.1 Young people's mother tongue, ethnicity, and birthplace

As presented in Table 6.1, which shows the participants' ethnicity: 82.8% of respondents reported having both a mother and a father with Javanese heritage; 5.2% have only a father with Javanese heritage; 7.2% have only a mother with Javanese heritage; and only 27 (2.6%) reported themselves as non-Javanese.

Table 7.1 is the cross-tabulation of ethnicity and mother tongue based on their birthplace. Of 699 young people with both a Javanese mother and father who reported being born in a Javanese-speaking area, 428 (61.2%) claimed to speak Bahasa Indonesia as their first language. Among the 38.8% who claimed Javanese as their first language, 229 (32.8%) claimed LJ Ngoko as their mother tongue, and 42 (6%) claimed HJ Krama. In the group that were born in a non-Javanese speaking area, 50 of 65 (77%) young people with both a Javanese mother and father claimed to speak Bahasa Indonesia as their first language. The remaining 23% consist of: 13.8% who reported speaking LJ Ngoko as their mother tongue; 1.5% HJ Krama; and 7.7% other languages.

This means that from the total of 764 Javanese endogamous families, 281 young people claimed Javanese as their mother tongue and 478 young people claimed Bahasa Indonesia as their mother tongue.

Place of birth	Ethnicity	Mother tongue				Total
		HJ	**LJ**	**BI**	**OL**	
Javanese speaking area	Javanese	42	229	428	0	699
	Javanese by father's heritage	2	3	25	0	30
	Javanese by mother's heritage	1	10	44	1	56
	Non-Javanese	0	0	4	0	4
	Sub-total	*45*	*242*	*501*	*1*	*789*
Non-Javanese speaking area	Javanese	1	9	50	5	65
	Javanese by father's heritage	0	1	19	3	23
	Javanese by mother's heritage	0	0	13	1	14
	Non-Javanese	0	0	14	7	21
	Sub-total	*1*	*10*	*96*	*16*	*123*
Total		**46**	**252**	**597**	**17**	**912**

Table 7.1 Students' survey data on Ethnicity*Mother tongue*Place of birth Cross-tabulation

Of the 123 young people from exogamous families, 101 (82.1%) claimed Bahasa Indonesia as their mother tongue. In the Javanese-speaking areas, 25 of 30 (83.3%) young people

with Javanese fathers also claimed Bahasa Indonesian, and 44 out of the 56 (78.6%) young people with Javanese mothers claimed the same.

Of those respondents born in non-Javanese-speaking areas, the number of young people with Javanese fathers is 19 of 23 (82.6%), and Javanese mothers is 13 of 14 (92.8%). Calculated from Table 7.1, in the 53 exogamous families with Javanese fathers the ratio between those who claimed to have Javanese and Bahasa Indonesia as mother tongues is more than 1:7; and in the 70 families with Javanese mothers, the ratio is more than 1:5.

The total of young people from the Javanese endogamous and exogamous families who reported having Javanese as their first language is 298 from the whole sample of 1039 (28.7%) and those who reported having Bahasa Indonesia reaches up to 579 (55.7%), the majority, which can reasonably be viewed as a significant loss of potential Javanese speakers. This loss of potential speakers was commented upon by the interviewees, with, for example, the principal of JH3, who stated, "I am deeply sad seeing some children who were born in Jogja, raised in Jogja, cannot speak Javanese."

7.1.1.2 The shift seen from the use of languages as the inner functions of multilingualism

This section looks at the inner functions of multilingualism: counting, speaking to one's self, thinking aloud, and grumbling or expressing anger, as revealed from the data given by participants with two Javanese parents. This present study did not choose other functions for the following reasons. Reckoning was excluded because it is similar to thinking. Praying was not selected because Muslims would tend to opt for Arabic. Cursing is not expected behaviour for this particular demographic in Indonesia. So selecting this function was problematic because it would not likely make participants admit they did it. Diary or letter writing and note taking are similarly not activities in which young Indonesians engage.

Inner functions of multilingualism	To count		To speak to one's self		To think aloud		To grumble or express anger	
	Freq.	%	Freq.	%	Freq.	%	Freq.	%
HJ	1	.1	3	.3	5	.6	7	.8
LJ	206	24.0	332	38.6	244	28.4	466	54.2
BI	616	71.6	449	52.2	567	65.9	299	34.8
E	3	.3	33	3.8	11	1.3	42	4.9
A	-	-	-	-	1	.1	5	.6
NJ local language	-	-	2	.2	-	-	3	.3
Others	-	-	1	.1	-	-	3	.3
Valid responses	*826*	*96.0*	*820*	*95.3*	*828*	*96.3*	*825*	*95.9*
No response	*34*	*4.0*	*40*	*4.7*	*32*	*3.7*	*35*	*4.1*
Total	**860**	**100**	**860**	**100**	**860**	**100**	**860**	**100**

Table 7.2 Student survey data on the inner functions of multilingualism in participants with two Javanese parents

Table 7.2 shows the results of cross tabulating participants whose parents are both Javanese with the inner functions of bi-/multilingualism. Bahasa Indonesia was the dominant language for counting (616 or 71.6%), speaking to themselves (449 or 52.2%), and thinking aloud (567 or 65.9%). The youths claimed to use Javanese for grumbling or expressing anger, that is, 473 or 55% compared to 299 or 34.8% of the youths who claimed Bahasa Indonesia as their dominant language.

7.1.1.3   The shift seen from the young participants' language proficiency

The survey posed three types of questions related to multilingual competence. The first type asked them to self-rate their language proficiency in the four main language skills. The second type queried their average language scores in their academic reports in Javanese, Bahasa Indonesia and English. The third type of question was for senior high school students, and asked for the Bahasa Indonesia and English scores they had achieved in their junior high school National Examination.

A. Self-rated language skills

In rating their four macro-skills, the young multilinguals were asked to choose positions on 1-5 Likert scales, with 1 being 'Very poor', 2 being 'Poor', 3 being 'Fair', 4 being 'Good', and 5 being 'Excellent'. The number of valid answers ranged from: 1018-1028 for questionnaire items related to Javanese, Bahasa Indonesia, and English; from 402-405 for

other language 1; and 117-118 for other language 2. Despite the social desirability and prestige bias that might affect the reliability of the participants' answers due to the common tendency to overly self-rate (Dornyei, 2003, pp. 10-14; Milroy & Gordon, 2003, p. 54), this present study chose to look at comparative self-assessment among the languages, not merely the values of the scales given to each language skill in each language.

Multilingual competence	Mean			
	Listening	Speaking	Reading	Writing
BI	4.19	4.08	4.21	4.15
LJ Ngoko	3.89	3.84	3.81	3.72
E	3.21	3.04	3.34	3.29
HJ Krama	3.18	2.86	3.23	3.08
A [as OL1]	3.06	2.56	3.37	3.08
A [as OL2]	3.01	3.00	3.12	2.94

Table 7.3 Students' survey data on the young Yogyakartans' multilingual competence

Table 7.3 shows the findings on the ratings of the four macro skills in the four main languages. The results show that the respondents had the highest competence in Bahasa Indonesia. Their competence in LJ Ngoko was second and English was third. Their competence in HJ Krama was lesser rated than Bahasa Indonesia, LJ Ngoko and English. Their competence in Arabic, either as their first or second additional language other than Javanese, Bahasa Indonesia and English, was the least rated.

Participants also reported that reading was the skill with the highest competence in Bahasa Indonesia, English and Arabic; listening was highest in Javanese – in both HJ Krama and LJ Ngoko.

B. Self-reported language achievements at school

Both junior and senior participants reported their language achievement at school based on the average language scores on their half-yearly academic reports. Only the senior high school students reported their Bahasa Indonesia and English scores in the National Examination. A self-report was conducted because collection of the original documents was not feasible. Academic reports are written out manually in book form, and can only be accessed with the consent of both the individual and the school. The National Examination certificates are important personal documents, and the access to them or copies of them would be time-consuming.

Based on regular academic reports

In comparing their language scores, the young participants chose points along 1-5 Likert scales, with 1 being 'Much lower', 2 being 'Lower', 3 being 'Same or similar', 4 being 'Higher' and 5 being 'Much higher'. The comparison included only three languages – Javanese, Bahasa Indonesia and English. Arabic was excepted because it is taught only at Islamic schools.

Average scores in academic report	Valid responses	Mean	Std. Deviation
Javanese compared to Bahasa Indonesia	1004	2.67	.831
Javanese compared to English	1005	2.94	1.024
Bahasa Indonesia compared to English	1001	3.39	.883

Table 7.4 Students' survey data on comparison of language scores among Javanese, Bahasa Indonesia and English based on regular academic reports

The mean scores indicate that the young people's reported average scores in Javanese were the lowest, and their Bahasa Indonesia scores were the highest. It is worth noting that the reported average scores in Javanese were only slightly lower than English as Table 7.4 shows.

Based on the National Examination

Senior high school participants reported their average score in Bahasa Indonesia as higher than English, with a mean of 3.66, as Table 7.5 shows. Their maximum scores for both subjects were the same at 9.80, but the number of top students were different – 48 for Bahasa Indonesia and 5 for English. Their minimum score for Bahasa Indonesia was 6.00 with 3 students and 2.40 for English with one student.

Scores in the National Examination	Valid responses	Min	Max	Mean	Std. Deviation
Bahasa Indonesia compared to English	564	1	5	3.66	1.012
Scores of Bahasa Indonesia	516	6.00	9.80	8.685	.7495
Scores of English	510	2.40	9.80	7.816	1.214

Table 7.5 Students' survey data on scores of Bahasa Indonesia and English in the National Examination

Table 7.6 shows that the scores for English and Bahasa Indonesia vary according to the types of school, particularly showing that 'favoured' (selective) schools' English results were higher than those for Bahasa Indonesia

Result of the National Examination	Number of responses	Sources: P/PV/LC of	Contents
Bahasa Indonesia's average score is better than English	6	JH2, JH3, JH4, JH5	The schools' average scores of Bahasa Indonesia are higher than those of English, and this is also the general result in the national level. Bahasa Indonesia's scores of JH2 and JH5 are the highest among other subjects in the National Examination. JH3 got the third rank for Bahasa Indonesia's score.
English's average score is better than Bahasa Indonesia	13	JH4, JH5, SH1, SH2, SH3, SH5	English's average scores of SH1, SH2, SH3 and SH5 are better than Bahasa Indonesia's, and this is also common in other selective schools in Yogyakarta.

Table 7.6 Interview data on the results of the National Examination

As one principal said,

> "I think I need to revise the statement saying that generally, the average score of English is better than that of Bahasa Indonesia. (But) In fact, it's not nationally generalized. It's Bahasa Indonesia with the higher score. … Then we also need to consider the school types. If it is categorized as a lower-middle grade school, the score for Bahasa Indonesia is definitely better than that for English. It's like in this school, where the score for Bahasa Indonesia is always better." [P of JH4]

In contrast to the responses from all interviewed junior high school principals who stated that they had greater success in doing the National Examination in Bahasa Indonesia, two senior high school principals stated their results were better for English than for Bahasa Indonesia. The senior high school principal of SH3 explicitly reported, and principal of SH4 and language coordinator of SH1 implicitly admitted, that their schools' average scores in English were better than in Bahasa Indonesia.

> "So, principally the results – compared to that of foreign language – are still … still what … We do hope that we can improve the results of Bahasa Indonesia exam" [LC of SH1].

The principal of SH2 reported the same about their recent try-outs for the National Examination, saying that the average English score was better. Interestingly, the interviews revealed that SH1, SH2 and SH4 used to be RSBI or *Rintisan Sekolah Berstandar Internasional* 'Pilot School of International Standard', meaning that they were selective schools. The situation with SH5 is slightly different – its principal reported that the average score of Bahasa Indonesia was almost the same as English without specifying which one

was higher. However, the following extract from the interview allows for interpretation that the Bahasa Indonesia score was better:

> "Sometimes we allocate extra time, well …, to subjects which are considered in need of extra time. In fact, we still can't compete with other schools in term of language quality. It pushes me to allocate extra time. If the standard allocated time in the curriculum is this long, for example, we sometimes add an hour extra to English.
>
> ... Many of them are from middle and lower class families. So, seemingly there are no external additional supports for students. They're not equipped either with this or that. I felt it when first I came here. Their English is worse than Bahasa Indonesia in this school. That's my reason for giving one hour extra to English classes." [P of SH5]

It can be inferred from the qualitative data that the better score of English than that of Bahasa Indonesia in the National Examination is commonly achieved by selective schools, such as those used to be RSBI. There are comparatively more schools of this type in Yogyakarta and some other cities, than in other parts in Indonesia.

However, in the three years from 2009 to 2011 there was one surprising fact about the students' competence in these two languages; that is, the results of Bahasa Indonesia tests in the National Examination and university entrance examination were lower than those of the English tests (Afifah, 2012; Budikarno, 2011; Thertina, 2011). Whether the different result of the National Examination scores of those two subjects based on the data of this present study (which refers to the year of 2013) and those in 2009-2011 are related to the termination of the RSBI programme needs to be determined by further and future studies.

7.1.2 Findings related to local and national identities

There were three sets of questions relevant to the young people's perceived local and national identities. The first relates to their opinions and feelings about language and identity. The second and the third regard language and social expectations, that is, what a Javanese person and what an Indonesian person are supposed to do or to be.

Findings from 11 items asking directly about language and identity are presented in Table 7.7. The first six items used Likert scales where 1 is the most negative and 5 is the most positive. The next five items asked yes/no questions, where 0 is 'No' and 1 is 'Yes'.

Students' questionnaire items	N	MS	SD
Importance of their ethnic or local identity to be known by other people	1029	3.49	1.094
Importance of their national identity to be known by other people	1027	4.14	.968
Their sense of being Javanese or other ethnics	1029	4.33	.732
Their sense of being Indonesian	1028	4.65	.554
Language as a symbol of ethnic identity	1032	4.24	.674
Language as a symbol of national identity	1032	4.37	.690
Someone's speaking HJ Krama as a requirement to be called Javanese	1030	.41	.492
Someone's speaking LJ Ngoko as a requirement to be called Javanese	1029	.41	.492
Someone's speaking Bahasa Indonesia as a requirement to be called Indonesian	1027	.60	.489
Someone's speaking English as a requirement to be called English	1023	.21	.405
Someone's speaking a particular language as a requirement to be called a member of that language community	965	.36	.481

Table 7.7 Students' survey data on their perception of language in relation with local and national identities

In general, the students reported that it was important for them to have both their local and national identities recognised by other people, indicated by mean scores of 3.49 and 4.14. They claimed to have strong feelings about being Javanese, or another ethnic group, and being Indonesian, indicated by mean scores of 4.33 and 4.65. They reported their agreement with the statements saying that languages are symbols of ethnic and national identities, marked by mean scores of 4.24 and 4.37. All items related to national identity or being Indonesian have larger mean scores than for questions related to Javanese or another ethnic identity.

Their responses to whether speaking a language is a requirement for someone to be considered as belonging to that language community show that 60% of young people agreed with the statement: "speaking Bahasa Indonesia is a requirement for someone to be called Indonesian". However, their reports relevant to the other languages show a smaller percentage of agreement.

The other two sets of questions contained fifteen statements, each which respondents ticked to indicate agreement. They were used to reveal the young Yogyakartans' opinions on what a real Javanese or Indonesian should be or should do. No tick is valued as 0 and a tick is valued 1.

Tables 7.8 and 7.9 show that most of the young Yogyakartans agreed that being a real Javanese or Indonesian means that someone needs to have a sense of being part of a

particular group. Only 49% of respondents agreed with ethnic solidarity, but 82% agreed with national solidarity. According to the majority, having a Javanese mother and father does not play an important role in constructing someone's local or national identities. Relevant to Javanese, 80% of respondents agreed that using HJ Krama to speak with elders is appropriate, which relates to their claim that HJ Krama is significant in their everyday life [see Table 8.13 and Section 8.2.2.1]. However, a lesser percentage, only around 45%-59%, agreed that if someone is Javanese, they should speak the language in everyday interaction and be able to read and write Javanese texts in the Javanese and Latin scripts. Interestingly, 79%-86% of the youths viewed speaking, reading and writing Bahasa Indonesia as important in constructing national identity.

Javanese people should ...	N	MS	SD
feel like they are part of Javanese community	1008	.90	.306
be willing to help other Javanese people when they live outside Java	1007	.49	.500
be born from both Javanese parents	1006	.29	.455
speak Javanese in daily communication	1006	.45	.498
be able to read the old Javanese script/ *ha na ca ra ka.*	1006	.59	.492
be able to write in the old Javanese script/ *ha na ca ra ka.*	1006	.57	.496
be able to read Javanese texts in Latin script	1006	.52	.500
be able to write Javanese texts in Latin script	1006	.49	.500
like attending Javanese cultural events	1006	.42	.494
use Javanese speech levels when talking to elders	1006	.80	.403
wear traditional clothes in special cultural events	1006	.29	.454
like Javanese craft objects	1006	.71	.455
know Javanese traditional stories	1005	.49	.500
like Javanese art performance	1005	.55	.498
like traditional Javanese games	1006	.02	.146

Table 7.8 Students' survey data on what a real Javanese is supposed to be or to do

Table 7.8 shows that for this group, a) a sense of belonging to the Javanese community, b) use Javanese speech levels appropriately, and c) liking Javanese craft objects were salient markers for being Javanese.

Indonesian people should	N	MS	SD
feel as though they are part of Indonesian community	1005	.94	.231
be willing to help when there are any disasters in Indonesia	1005	.82	.381
be born from both Indonesian parents	1005	.39	.488
be able to speak Bahasa Indonesia	1005	.86	.342
be able to read Indonesian texts	1004	.80	.397
be able to write in Bahasa Indonesia	1005	.79	.410
like living in Indonesia	1005	.67	.472
memorise the national anthem's lyrics	1005	.85	.353
like wearing traditional ethnic clothes to represent the spirit of nationalism	1005	.04	.202
like wearing batik clothes to represent the spirit of nationalism	1005	.56	.497
know the diversity of ethnics in Indonesia	1004	.78	.413
know the diversity of local languages in Indonesia	1005	.75	.431
know the Indonesian history	1005	.77	.423
like sports which have often or ever raised the country's pride	1005	.36	.481
support the national sports team, e.g. when they are having matches against other countries' teams.	1005	.56	.496

Table 7.9 Students' survey data on what a real Indonesian is supposed to be or to do

The strong markers of national identity as perceived by most of respondents shown in Table 7.9 are sense of belonging to Indonesian community, which respondents almost unanimously agreed on, and markers, such as national solidarity and history, skills in Bahasa Indonesia, the national anthem, their perception of the significance of living in the country, and knowledge of Indonesia as an ethno-linguistically diverse nation.

7.2 Discussion

There are two main discussions in this section. The first is on the extent and stages of the Javanese shift that appears to be occurring for the young people in this present study. The second concerns the implications of the shift for their language and their identity.

7.2.1 The extent and stages of the Javanese shift

In this present study, the reported number of speakers with Bahasa Indonesia as a mother tongue, both in endogamous and exogamous families and in Javanese and non-Javanese speaking areas, was larger than speakers claiming Javanese as a mother tongue. This indicates that in both types of speaking areas, the number of young people acquiring Bahasa Indonesia as their first language in families where one or both parents are Javanese

is significant. The large percentage of respondents from families where both parents are Javanese that reported Bahasa Indonesia as their natural mother tongue agrees with the findings of Sneddon (2006, p. 3) and Sugiyono (2012, p. 10). Both studies refer to the increasing number of Bahasa Indonesian mother tongue speakers across Indonesia. Purwoko (2011) estimated this language trend as insignificant in number in Central Java (p. 23 & 25), nor had the trend emerged in early research in south-central Java by scholars like Errington (1998, p. 3 & 51).

Using Romaine's (2006b) definition of language shift, this finding shows a substantial loss in potential Javanese speakers from both endogamous and exogamous families – reaching up to 55.7% of the sample under investigation. In exogamous families, the number of reported of native Javanese speakers with Javanese mothers is larger than with Javanese fathers. The Chi-square tests result in a strong positive association between the participants' first language and their parents' use of home language [see Sub-section 8.1.2.1 for figures].

Smith-Hefner's (2009) finding on university-aged students and graduates in Yogyakarta about which language they plan to use with their future children reveals that 62% will opt for Bahasa Indonesia as their children's mother tongue. These data were collected in 1999 – 15 years before this present study's data were collected. Interestingly, that finding parallels to the figure of 62.5% in this present study. It can, then, be inferred that the shift from Javanese to Bahasa Indonesia, previously observed as occurring in a smaller degree based on data from 1980 and 1990 censuses (Steinhauer, 1994), has continued and that it is most evident, as this present study shows, in the data from urban-schooled young people (see also Zentz, 2012, p. 68 & 90).

The shift from Javanese to Bahasa Indonesia can be seen by looking at the functions of the relevant languages and their domains of use, and along with the findings presented in Chapter 6 this is explained briefly as follows.

The variety of Javanese that Bahasa Indonesia has replaced in most domains is HJ Krama. The increased use of Bahasa Indonesia diglossia in statusful domains has led to the shrinking of the local language's prestige and domains of use (Steinhauer, 1994, p. 773). Within the Javanese-Bahasa Indonesian diglossia, the national language is the H variety – the function that HJ Krama performs in the Javanese diglossia (see Purwoko, 2010, p. 17 on the replacement of the function of HJ Krama by Bahasa Indonesia). One of the reasons

that a large number of young people reported that they substantially use Bahasa Indonesia in interactions with older people across domains was, as explained in Section 6.3.1, to remain polite, given low proficiency in a language with many obligatory social levels could lead to impoliteness. The introduction of Bahasa Indonesia to the language repertoire of Javanese people has contributed to decreasing knowledge of Javanese speech levels (Errington, 1985, p. 60). However, people adapt and politeness, though of a different level of specificity, can still be expressed in Bahasa Indonesia.

The shift also appears in the use of languages as indicated by the inner function of multilingualism. Respondents reported that Bahasa Indonesia is the dominant language for the inner functions of counting and thinking aloud, which are cognitive in nature. It is also dominant in speaking to one's self, which can be cognitive or emotive. Only in grumbling or expressing anger, which is emotive, is the use of LJ Ngoko dominant. This relates to one of LJ Ngoko's expressive functions as the language of spontaneity, such as losing one's temper (Errington, 1985, p. 9; Geertz, 1960, p. 254). The findings on these four functions indicate that these young Javanese people are maintaining the expressive function of Javanese, and have an emotional tie to that language. These findings support Purwoko's (2010, p. 17) analysis on the emotive function of LJ Ngoko.

From the self-reported data on skills, Bahasa Indonesia is dominant in all skills. Compared to English, reported proficiency in LJ Ngoko is higher and in HJ Krama is lower. Reported proficiency in reading in all languages, except in LJ Ngoko, is the highest of the other skills, and can be linked to the learning process and institutional responses to mandated learning outcomes (Reg. No. 19, 2005). Their self-rated proficiency in speaking was the lowest of the other proficiency areas except in LJ Ngoko. In LJ Ngoko, reading is the lowest rated proficiency and speaking is the highest and can be linked to its everyday colloquial use among the young people.

Findings on the surveyed young Javanese speakers' language proficiency can partly answer G. Poedjosoedarmo's (2006) query about statistical data on Javanese people's low competence in HJ Krama (p. 113). In fact it was even lower than their competence in English [see also Table 6.4]. The fact that young Yogyakartans have lower competence in Javanese than in English was also acknowledged by a Javanese teacher and a principal in Yogyakarta (Motivasi Memakai Bahasa Jawa Makin Tiada 'Motivation of Using Javanese is Fading Away', 2009), and in the literature, by researchers like Subroto et al. (2008)

whose respondents had very low proficiency in Javanese speech levels. Observations of young Javanese people's low proficiency in HJ Krama, however, has not been a recent occurrence (Errington, 1988, p. 8; 1992, p. 421; 1998, p. 67; Kurniasih, 2006, p. 4) but its impact on language choice is far more obvious now.

May (2012, p. 132) posits the three stages of language shift. Within that paradigm, the shift from speaking Javanese to Bahasa Indonesia in Yogyakartan youth is now beyond the first stage – increased pressure on the local language speakers to speak the wider used or national language, particularly within the school domain. However, local language speakers do not feel this pressure because the stronger language is their national language. It has higher prestige and makes them feel more comfortable in intra- and inter-ethnic communications, as well as in peer interactions. The language shift is also beyond the second stage, in that multilinguals continue to speak both the local and national languages, but there are a decreasing number of local language speakers. The third stage sees the minority language no longer spoken widely – replaced by majority languages and only remembered by a small group of speakers. This stage in the shift phenomenon can be connected to 'the abandoned HJ Krama' (Errington, 1998, p. 67; Purwoko, 2011, p. 28; Subroto et al., 2008), and to a number of the criteria for language endangerment (e.g., Crystal, 2000; Hinton, 2001a; Krauss, 1992, p. 6; M Paul Lewis & Simons, 2010; UNESCO, 2003).

Levels of endangerment depend not only on the percentage of speakers in a language community, but also on rates of child language acquisition, the attitudes of the community, and the degree of influence of the languages posing a threat (Crystal, 2000, p. 19). Based on UNESCO's (2003, pp. 7-8) criteria, the present situation with Javanese youth can be reasonably categorised as between "unsafe" and "definitely endangered". This condition has occurred because many more members of the young Javanese community do not use Javanese as their first language, and they use the language in restricted domains (see also Himmelmann, 2010, p. 3). This finding is echoed in a number of recent studies (e.g., Kurniasih, 2006, p. 15 & 17; Setiawan, 2013, p. vii; Smith-Hefner, 2009). Moreover, most HJ Krama speakers are likely to be of older generations.

Lewis and Simons' (2010, pp. 13-14; see also Anderbeck, 2015) levels of endangerment place Javanese at the "threatened" and "shifting" stages due to obviously weakened intergenerational transmission and the decreased domains of use (see also Musgrave, 2005,

p. 4). The decline of the young Javanese learners at home and of the use in the domains in which it is used for communication put the language in the first level of an endangered language in Hinton's (2001a, p. 4) yard stick, where level 4 is for dead languages. A similar situation is found in Central Java. Purwoko (2011) classified Javanese as endangered according to the criterion of home transmission (p. 23), and as seriously endangered if no serious maintenance was undertaken (see also Sasse, 1992a, p. 59 on interrupted language transmission and language decay). Krauss (1992, pp. 6-7) and Ravindranath and Cohn (2014, pp. 68-71) claim Javanese is a unique case because it is endangered despite the large number of speakers.

The young people involved in the Javanese-Bahasa Indonesia shift may not even not realise it is occurring (Gafaranga, 2010, p. 242; Sallabank, 2013, p. 7), but other members of the community, for example the interviewed principals, other educators, language researchers, and language activists, are aware of the change in language use (Errington, 1985, pp. 59-60; Geertz, 1960, p. 259; Karan, 2011, p. 144; Musgrave, 2014, p. 9; Sallabank, 2013, p. 7).

7.2.2 Implications of the shift: young people's association of their languages with their perception of local and national identities

The contradictory goals of Indonesia's language planning (Kaplan & Baldauf, 1997, p. 59), which do not have a clear guidance on actions on the side of regional languages, do not only become a factor of language shift [see the discussion in Chapter 8]. The Central Government's minimal attention to its regional languages (Hanna, 2012, p. 1); its devolution of responsibility for maintaining regional languages to local governments (Act No. 24, 2009; Hanna, 2012, pp. 6-7; Sugiyono, 2012, p. 12; S. Wibawa, 2008, p. 35; Zentz, 2012, p. 97; 2014, p. 340); and its focus on the national languages have, to some extent, influenced young people's perceptions of their local and national identities.

The findings relevant to languages and identities show their perceived national identity as stronger than their perceived local identity. Their perceived national identity has dual facets: first, the larger national sense, and second, the smaller multiple-ethnic sense (see also Purwoko, 2011, p. 24; Zentz, 2012, p. 115; 2014, p. 355 on similar facts they examined in Central Java).

The mean scores in response to statements about identity point to the fact that local elements are in fact perceived as part of nationhood. This helps to explain their responses to the questions related to "their ethnic identity being known by other people"; "the importance of being a member of the Javanese community or a member of another ethnic group"; and "their perception of language as an ethnic symbol", all of which had lower scores than responses to same focus questions about national identity and language. These findings are in line with the national Old Javanese motto *Bhinneka Tunggal Ika* 'Unity in Diversity', taught at school since the beginning of the New Order era, which refers to an ethnolinguistic diversity which must be united in one nation (Arka, 2013, p. 77). Findings indicate that most of the young people are aware of this motto (see also Harijono, 2011, p. 2). It also illustrates the success of the New Order's mission, which continues until now, which aims to persuade people to hold national identity at their core and ethnic identity at the periphery (Manns, Cole, & Goebel, 2016, p. 19; Zentz, 2014, p. 356; 2015, p. 76).

The imbalance between local and national identities is also reflected in young people's language choices. More young people claimed Bahasa Indonesia as their first language. Furthermore, most reported using Bahasa Indonesia more frequently than Javanese in most domains, both with intra- and inter-ethnic interlocutors, and in a wider variety of settings. This reflects wider use of Bahasa Indonesia, and its strong national unity symbolism (Bertrand, 2003, p. 279 & 281) so that it can be viewed as the "national unitary idiom" (Errington, 1998, p. 68). Again, this reflects the salience of the Indonesian saying *Bahasa menunjukkan bangsa* 'language indicates nationality' (p. 3) plus the New Order's control over how to be Indonesian and to speak Bahasa Indonesia (Manns et al., 2016, p. 17). This seems to add the feature of solidarity to the national language which already has associations of status and prestige.

With the exception of Bahasa Indonesia, they did not think that there was a strong link between language choice and positive identity. On the one hand, this implies that they identify with their national identity through the national language, and thereby unify ethnic differences. On the other hand, they feel that when people speak another language it does not necessarily signify them as a member of that particular language community. Their disagreement with the statement, "someone's speaking English as a requirement to be called English" clearly indicates the young people's firm original group identity, which has not been influenced by globalisation or learning or using the global language English (see also Dewi, 2012, pp. 4, 14 & 15 that has similar findings with higher education

academic community as participants). As Crystal (2003) argues, the need for a language for global communication does not necessarily harm cultural and national identities (p. 22). This quantitative finding does, however, contradict the views expressed by some of the interviewed principals, and Hanna's (2012) belief in the negative influence of globalisation on local or national languages and identities (p. 3).

The finding that a large number of survey participants perceived that appropriate use of Javanese speech levels (see Zentz, 2012, p. 99; Zentz, 2014, p. 356 on a shared belief that HJ Krama represents Javanese identity) and a liking for Javanese craft objects is significant to Javanese identity relates to the previous findings. They apparently feel a strong tie to the community they are now living in, and do not feel they are betraying their origins if they do not use their local language very often.

It is also important to note that around 60% of the respondents considered reading and writing in the old Javanese scripts as a significant Javanese identity marker, while only around 50% felt the same way about Latin Javanese scripts. The findings show that the majority of young people associate the Javanese language with tradition rather than modernity. It can therefore be inferred that they feel some aspects of Javanese culture are old-fashioned and they do not feel they belong to an old fashioned or traditional society. This sentiment is reflected in the finding that most of them did not include items, such as "I enjoy attending Javanese cultural events", "wearing traditional costumes", or "playing traditional Javanese games" as Javanese markers. Clearly they are constructing their identity as modern Javanese young people.

The young people surveyed did not perceive their local language as being as important as the national language. The intention of appointing a national language was to nurture nationalism (Manns et al., 2016; Sneddon, 2003b, pp. 103-104) and its spread and use across the country has been successful in nurturing that feeling (Hamied, 2012, p. 64; Manns et al., 2016, p. 17; Ravindranath & Cohn, 2014, p. 66). While they consider the use of Bahasa Indonesia in everyday communication as representative of their national identity, they do not feel the same way about Javanese. HJ Krama has significance to local identity (Errington, 1998, p. 80; Nurani, 2015, p. i; Zentz, 2012, p. 99; 2014, p. 356; 2015, p. 77), but they rarely used this language variety and have replaced it with Bahasa Indonesia for social functions (Zentz, 2015, p. 79). Some also perceived that there is a

relationship between Javanese literacy through the old and modern Javanese scripts and local identity.

7.3   Chapter conclusion

In order to investigate the extent of the shift from Javanese to Bahasa Indonesia among young multilinguals in Yogyakarta, this present study applied: combined measures, involving the young people's self-reports on the use of languages, especially in the home and school domains, as discussed in detail in Chapter 6; self-reports on the inner functions of multilingualism; and self-rating of their language proficiency in order to establish the participants' language dominance.

These three measures indicate that Bahasa Indonesia is dominant in these young people, and is most evident in the replacement of HJ Krama with the national language in most domains and when they are interacting with older people. The dominant use of Bahasa Indonesia also appears in their inner functions of multilingualism – counting, thinking aloud and speaking to one's self, all of which are related to cognitive processes. Their self-rated language proficiency in the four main skills is highest in Bahasa Indonesia and lowest in HJ Krama. The dominance of Bahasa Indonesia in these young people is the result of social and language planning for unity. The Central Government's plan for a unitary language has spread successfully, but unfortunately, this appears to have been at the expense of the local languages, including Javanese (Zentz, 2016, p. 62).

The large shift from Javanese to Bahasa Indonesia among the young people of Yogyakarta is influenced by the loss of potential speakers of Javanese in both endogamous and exogamous families. Around 62.5% of the young people from endogamous families claimed Bahasa Indonesia as their mother tongue, and the figure is even higher in exogamous families. This means that for this age group, Javanese can be categorised as "unsafe, definitely endangered, or threatened" (see M Paul Lewis & Simons, 2010; Purwoko, 2011, 2012; UNESCO, 2003). The language shows the important symptom of weakened intergenerational transmission, so that in this present study, most young people now claim to speak Bahasa Indonesia as their mother tongue and use it as their means of everyday communication. There has also been a decrease in the number of domains where it is used.

Subroto et al. (2008) says "Krama and Krama Inggil 'High Krama' levels are endangered varieties". This H variety is disappearing because the young speakers turn to Bahasa Indonesia due to the perceived difficulty of Javanese (Zentz, 2014, pp. 343-344; 2016, p. 58). Expanding on this early research, this present study has found that LJ Ngoko is also endangered within the demographic of Yogyakartan young people.

The endangered status of Javanese for the youths of Yogyakarta should ring alarm bells for the entire Javanese community, especially its schools, local government and the Central Government. Their ability to use Javanese is important for the long-term preservation of the language because they will become the parents who transmit the language to the next generation. Intergenerational Javanese transmission has already ceased in the Javanese families in Manado (Untoro, 2011, p. 13) and similar situations have beset other regional languages (Hanna, 2012, p. 2). Moreover, the research setting for this present study was undertaken in the centre of Javanese language and culture (see also Purwoko, 2011, p. 23 on a similar case in Central Java). The large extent of the shift from Javanese currently underway in Yogyakartan schools can be seen to indicate that a significant intervention is needed from the Palace or the King, the traditional governor of DIY, who has issued Javanese language policies.

The integration of Bahasa Indonesia in Javanese life has been occurring for more than a half-century (Geertz, 1960, p. 259) and there has been a decrease of Javanese speakers in both the urban and rural areas of DIY for two decades (Steinhauer, 1994, p. 761 & 781). Such phenomena are occurring with regional languages across Indonesia (see e.g., Anderbeck, 2015; Bertrand, 2003; Hanna, 2012, p. 2; McConvell & Florey, 2005; Ravindranath & Cohn, 2014; Sugiyono, 2012, p. 9). A number of studies have found that many of these languages are in the position of language endangerment due to a shift to Bahasa Indonesia (Anderbeck, 2015; Himmelmann, 2010; Steinhauer, 1994, pp. 769-772). Ravindranath and Cohn (2014) consider the situation "acute" (p. 64), and even Javanese, the regional language with the most speakers, is endangered (see also Anderbeck, 2015, pp. 20 on the endangered Gorontalo language, one of the largest local languages in Indonesia).

Young multilinguals in Yogyakarta reported their language dominance based on a number of measures, revealing the dominance of Bahasa Indonesia over Javanese and English. This is reflected in their expressions of local and national identity. They have a strong sense of

local identity (see also Zentz, 2015, p. 87 on a similar finding in her ethnographic study in Central Java), but their sense of national identity is even stronger. Their national identity is constructed from various components, ranging from awareness of the nation's local diversity to the markers of national unity. Their perception of local identity included a love of Javanese art objects, use of Javanese speech levels, and a sense of belonging to a group. Their strong national identity is not negatively impacted by global influences despite participating in English-based activities more than any other [see Chapter 6] and a high motivation to learn English [see Chapter 8], thus supporting the claims of some commentators that, to a certain extent, English is not a threat to local languages (e.g., Garrett, 2010b; House, 2003; Mufwene, 2010).

CHAPTER EIGHT
FACTORS OF THE SHIFT FROM JAVANESE TO BAHASA INDONESIA

8.0   Introduction

A number of factors influence language shift, and the findings and discussions in this present study depend on the following factors: 1) opportunity, which can include linguistic engineering, as is seen in government language planning and policy development; language exposure/environment; and settlement patterns (Dorian, 2006; Romaine, 1995; Skutnabb-Kangas & Phillipson, 2010; Zhang, 2010); 2) motivation, which comprises the perceived benefit of learning or using languages plus the degree of language difficulty (Edwards, 1985; Grin, 2003; Karan, 2011; Romaine, 1995; Zhang, 2010); 3) language and identity attitudes (Romaine, 1995; Sallabank, 2008); and 4) heritage, particularly the impact of exogamy (Romaine, 1995).

Section 8.1 presents the findings on these factors, with the exception of exogamy because these were presented in Section 7.1.1.1. Sections 8.1.1-3 focus on opportunity factors. Section 8.1.1 begins with the Indonesian Government's language-in-education policy and presents the qualitative data from the principals' interviews and the quantitative data from the teachers' survey. There was no attempt to collect such data from the students' survey. Section 8.1.2 presents findings associated with language exposure and other environmental factors. Section 8.1.3 addresses settlement patterns. Sections 8.1.4 presents the motivation factors and Section 8.1.5 discusses the perceived benefits of learning or using particular languages and the perceived levels of language difficulty. Section 8.1.6 focuses on language attitudes.

Section 8.2 is the discussion, which integrates interpretations from both quantitative and qualitative findings. Section 8.2.1 discusses the opportunity factors: government language policy; language exposure, the environment and settlement patterns. Section 8.2.2 highlights the motivation factors and Section 8.2.3 examines the young people's attitudes toward their languages. Opportunity, motivation and attitudes to language are commonly perceived as factors that lead to language shift. Section 8.2.4 analyses mixed marriages as a factor.

Section 8.3 concludes the chapter.

8.1   Findings

A complex set of factors influences language shift (e.g., Karan, 2011, pp. 140-143; Ravindranath & Cohn, 2014, p. 71; Romaine, 1995, p. 40; Zhang, 2010, p. 44), naturally implying that no single factor can be claimed as the sole cause of shift (Himmelmann, 2010, p. 5).

The following sections present the findings on government policies, language exposure, the environment and settlement patterns as opportunity factors. Findings on the perceived benefits and difficulties of learning or using particular languages as motivation factors follows. Lastly, language attitudes as a factor is explained. The student survey items on motivation and attitude factors asked participants to respond in 5-point Likert scales, where 1 is the most negative response and 5 is the most positive. In some respects, motivation and attitude factors can be considered to overlap. For example, questions on the significance of learning or using particular languages and the difficulties of learning or using particular languages can be grouped as both motivational and cognitive-attitudinal factors. In this present study, the cognitive-attitudinal factors relevant to Karan's (2011) motivation factors are grouped within 'motivation factors'.

8.1.1 Language-in-education policies

There are no data from the student surveys on language-in-education policies. Hence, this section presents the findings from the principals regarding the language policies and policy makers. A summary is provided in Table 8.1. Data from the teacher surveys regarding the time allocation for teaching language subjects is shown in Tables 8.2 and 8.3.

As mandated by the Central Government, Bahasa Indonesia is both the main medium of instruction in school, and four or five teaching sessions per week are allocated to its dedicated study. Based on Yogyakarta's local government's policy, Javanese is a local subject and only taught in one or two sessions per week. The use of English as a significant instructional language in RSBI schools used to be a national policy, and as a subject it is taught in four or five teaching hours. Compared to Bahasa Indonesia and English with four or five lesson hours [P of JH2, P of JH3, P of JH4, P of SH4], Javanese teaching-hours are kept to a minimum of one hour [P of JH3], one or two hours [P of JH4] or two hours [P of JH2, P of SH1 & P of SH4]. Smith-Hefner (2009, p. 73) and Zentz (2016, p. 58) corroborate

the findings that a number of schools provide only one teaching hour per week for Javanese.

Kinds of language policy and policy makers	Number of responses	Sources: P/PV/LC of	Contents
Javanese language policy by the Central Government	7	JH3, JH4, SH2, SH3, SH4, SH5	Local language subject is eliminated from 2013 curriculum and Javanese as "the local content" has fixed time allocation.
Javanese language policy by local governments	25	JH2, JH3, JH4, JH5, SH1, SH2, SH3, SH4, SH5	Javanese is a means of communication in government offices every Friday. The use of Javanese –and also Batik uniforms- is also recommended in schools. Javanese as "the local content" subject is allocated one or two session hours per week.
Bahasa Indonesia language policy by the Central Government	10	JH2, JH3, JH4, SH2, SH3, SH4, SH5	Bahasa Indonesia is the main medium of instruction. As a subject, it has up to five lesson hours weekly.
English language policy by central government	10	JH3, JH4, SH2, SH3, SH4, SH5	English used to be a medium of instruction to teach maths and sciences in RSBI schools. The aim was to prepare students for global communications. As a subject it has up to five lesson hours per week.

Table 8.1 Interview data on the influential language policies and policy makers

Table 8.2 shows that, despite the fact that the majority of responding teachers thought they were allocated sufficient time, some teachers would have preferred more time.

Subject taught	Real time in session hours	Ideal time in session hours
J	1 or 2	2
BI	4 or 5	4, 5 or 6
E	4 or 5	4 or 6
A	2 or 3	2, 4 or 5
OL	2 or 4	2, 3 or 4

Table 8.2 Teachers' survey on Subject taught * Length of time (cross-tabulation)

As Table 8.3 shows, more teacher participants considered that the time allocation for Javanese, Bahasa Indonesia and English is adjusted according to their language status within the National Examinations. In contrast to the opinions of Bahasa Indonesia, English, Arabic and other foreign languages teachers, more Javanese teachers thought that the allocated time was not sufficient for them to adequately cover the material. See Appendix 7 for further details.

Subject taught	Is the allocated time sufficient to cover materials in the curriculum		Total	Is the allocated time adjusted according to the status of subject in National Examinations		Total
	No	Yes		No	Yes	
J	5	3	8	2	6	8
BI	2	7	9	2	8	10
E	3	6	9	3	6	9
A	1	2	3	2	1	3
OL	1	2	3	1	2	3
Total	12	20	32	10	23	33

Table 8.3 Teachers' survey data on Subject Taught * If the allocated time sufficient to cover materials in the curriculum Cross-tabulation

8.1.2 Language exposure and environment

This section presents three kinds of students' survey findings on language exposure and environment: family, school, and media. These are perhaps the most influential domains affecting young people's language choice. The languages the participants' families and relatives mostly use at home are considered first, followed by the languages their teachers use as the main medium for teaching various subjects. Lastly the languages occurring in their favourite media programmes are discussed.

8.1.2.1 Language exposure within the home environment

Table 8.4 shows the reported use of Javanese in the home is slightly higher than Bahasa Indonesia. The numbers of respondents who reported use of Javanese by their mothers is 50.2%, by their fathers 50.1%, and by siblings 51.3%. The associated figures of respondents who reported use of Bahasa Indonesia by their mothers and fathers the same, at 42.4%, and by their siblings is 40.6%. In the case of relatives, 45.5% of respondents reported use of Javanese and 46.2% reported use of Bahasa Indonesia.

Languages used by family or relatives	Mother		Father		Siblings		Relatives	
	Freq.	%	Freq.	%	Freq.	%	Freq.	%
HJ	94	9.0	100	9.6	14	1.3	59	5.7
LJ	428	41.2	421	40.5	520	50.0	414	39.8
BI	441	42.4	441	42.4	422	40.6	480	46.2
E	-	-	-	-	1	.1	1	.1
NJ local language	21	2.0	17	1.6	11	1.1	12	1.2
Valid responses	*984*	*94.7*	*979*	*94.2*	*968*	*93.2*	*966*	*93.0*
No responses	*55*	*5.3*	*60*	*5.8*	*71*	*6.8*	*73*	*7.0*
Total	*1039*	*100*	*1039*	*100*	*1039*	*100*	*1039*	*100*

Table 8.4 Students' survey data on family's and relatives' languages at home

The findings also show that many more parents reported as speaking Javanese at home use LJ Ngoko, the variety which they have quite possibly passed on to their children. Reported use of HJ Krama in the family was very low, represented by 9% of mothers, 9.6% of fathers, 1.3% of siblings and 5.7% of relatives. The Chi-square tests result in $\chi^2 = 324.151$ and $p = 0.000$ and $\chi^2 = 293.953$ and $p = 0.000$, indicating significant relationships between the young people's mother tongues and their respective mothers' and fathers' languages at home.

The principals were of the view that it was younger parents who preferred to speak Bahasa Indonesia with their children (see Basuki, 2011, p. 3; Macaryus, 2008, p. 122; Sarosa, 2012, pp. 105-106; Suryadi, 2012, pp. which found that language use by young Javanese urban parents in Semarang, the capital city of Central Java) and some of the Javanese speaking parents did not have significant communication time in the local language due to their busy lives, as summarised in Table 8.5.

Languages	Number of responses	Sources: P/PV/LC	Contents
J	10	JH2, JH3, JH4, SH1, SH2, SH3, SH4, SH5	Many parents, especially the young ones, do not want to speak Javanese and prefer speaking Bahasa Indonesia to their children. Those who use Javanese do it in the evening after work. There is a case where a parent switches to Bahasa Indonesia because his wife and children do not speak Javanese.
BI	6	JH2, SH1, SH2, SH4, SH5	Many parents prefer having Bahasa Indonesia to Javanese.

Table 8.5 Interview data on the use of languages by parents

The principals shared their observations and opinions about the phenomenon, as exemplified in the following:

"Nowadays, many parents, especially the young ones do not want to have Javanese language in everyday communication. They use Bahasa Indonesia. To their children, they speak Bahasa Indonesia." [P of SH1]

"Many parents today use Bahasa Indonesia to their little children. I think this is what makes the use of Javanese language decrease. I don't want to hear that our future generations learn Javanese, for example in the Netherlands." [P of SH4]

The principals also reported that they observed a high frequency of villagers and a low frequency of urban community members speaking the local language and using speech levels inappropriately [see Table 8.6].

Languages	Number of responses	Sources: P/ PV/ LC of	Contents
J	4	JH2, SH1, SH2	Not all community members speak Javanese. Some religious gatherings in Yogyakarta are still in Javanese. People living in villages speak more Javanese.
HJ	1	SH1	People neglect the rules of speech levels.
BI	1	JH2	City people, who are of various ethnic groups, speak Bahasa Indonesia

Table 8.6 Interview data on the use of languages by community

8.1.2.2   Language exposure within the school environment

Thirty-three out of 34 teacher participants reported that they were of Javanese heritage. Table 8.7 shows that 73.5% of them stated that they had Javanese as their first language. Regarding their second language, 50% of teachers reported using Javanese and 44.1% reported using Bahasa Indonesia.

Teachers' languages	First language		Second language		Third language	
	Freq.	%	Freq.	%	Freq.	%
HJ	3	8.8	11	32.4	5	14.7
LJ	22	64.7	6	17.6	4	11.8
BI	8	23.5	15	44.1	11	32.4
E	-	-	1	2.9	7	20.6
NJ local language	1	2.9	-	-	-	-
Others	-	-	1	2.9	-	-
Valid responses	*34*	*100*	*34*	*100*	*27*	*79.4*
No responses	*-*	*-*	*-*	*-*	*7*	*20.6*
Total	*34*	*100*	*34*	*100*	*34*	*100*

Table 8.7 Teachers' survey data on their languages

As Table 8.8 shows, the young people reported dominant use of Bahasa Indonesia by their teachers in subjects other than language subjects (see Table 8.9 for similar results of the principal interview). Teachers also use particular languages to teach specific language subjects, which is in accordance with the relevant language policies (see Act No. 20, 2003; Act No. 24, 2009). Homework and assignments are most frequently completed in Bahasa Indonesia by 95.3% of the respondents.

With respect to Javanese as a school subject, a more significant number of young multilinguals stated that their teachers used HJ Krama rather than LJ Ngoko to teach Javanese. This fact is also supported by the findings from the teacher surveys completed by eight Javanese teachers. Five claimed to speak HJ Krama and three claimed to use LJ Ngoko as their main instructional language.

Teachers' main instructional languages	Javanese		Bahasa Indonesia		English		Other language 1		Other language 2		Maths		Natural Sciences		Other subjects	
	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%
HJ	831	80.0	-	-	-	-	-	-	-	-	1	.1	1	.1	1	.1
LJ	128	12.3	8	.8	2	.2	-	-	-	-	34	3.3	10	1.0	3	.3
BI	38	3.7	1014	97.6	160	15.4	18	1.7	8	.8	955	91.9	992	95.5	995	95.8
E	-	-	-	-	827	79.6	-	-	-	-	8	.8	8	.8	-	-
A	-	-	-	-	-	-	98	9.4	4	.4	-	-	-	-	2	.2
OL	-	-	-	-	-	-	216	20.8	40	3.8	-	-	-	-	-	-
Valid responses	*997*	*96.0*	*1022*	*98.4*	*989*	*95.2*	*333*	*32.1*	*53*	*5.1*	*998*	*96.1*	*1011*	*97.3*	*1001*	*96.3*
No responses	*42*	*4.0*	*17*	*1.6*	*50*	*4.8*	*706*	*67.9*	*986*	*94.9*	*41*	*3.9*	*97.3*	*2.7*	*38*	*3.7*
Total	**1039**	**100**	**1039**	**100**	**1039**	**100**	**1039**	**100**	**1039**	**100**	**1039**	**100**	**1039**	**100**	**1039**	**100**

Table 8.8 Students' survey data on languages the teachers use to teach various subjects

Observations of naturally occurring classroom interactions (as shown in the following excerpt from a Javanese class and in Extract A6.1) also demonstrate this point. This following excerpt focuses on when the teacher was opening the classroom session. Her initial greeting was in Arabic (in bold italics) and the class responded in Arabic, a common practice across Islamic schools in Indonesia. The rest of the extract shows that she and the students interacted in HJ Krama (double-underlined and in italics).

T: *Assalamualaikum warohmatullahi wabarokatuh.*
'May the peace and Allah's mercy and blessings be upon you.'

S: *Wa'alaikum salaam warohmatullahi wabarokatuh*.
'And be upon you the peace and Allah's mercy and blessings.'

T: *Sugeng siang.*
'Good afternoon.'

S: *Siang.*
'Afternoon.'

T: *Kapundi pawartosipun?*
'How are you?'

S: *Sae.*
'Good.'

S1: *Lumayan Ibu.*
'Not bad, Miss.'

T: *Lumayan ngantuk?*
'Do you feel sleepy?'

S: *Nggih.*
'Yes.'

S2: *Nggih, Bu.*
'Yes, Miss.'

T: *Wonten ingkang mboten mlebet?*
'Is anyone absent?'

S: *Enten Bu.*
'Yes, Miss.'

T: *Sinten?*
'Who?'

S: Refa.
'Refa.'

[SH1, Javanese class, 23/1/2014]

The findings from the principals' interviews corroborate results from the student surveys and field observations.

Mediums of instruction	Number of responses	Sources: P/PV/LC of	Contents
The main medium of instruction	13	JH2, JH4, JH5, SH1, SH2, SH4	Bahasa Indonesia is the main medium of instruction
In maths and sciences classes	12	JH3, JH4, SH1, SH3, SH4, SH5	Eight responses refer to English as the medium of instruction in RSBI schools in the past.
		JH3, SH1, SH3	Four responses indicate that at present Bahasa Indonesia is used as the language of instruction in all schools.
In Javanese classes	12	JH2, JH4, JH5, SH2, SH4	Eight responses indicate the use of Javanese.
		JH2, JH5	Two responses indicate the use of HJ Krama.
		JH2, SH4	Two responses indicate the use of Bahasa Indonesia
In English classes	12	JH2, JH4, SH1, SH2, SH3, SH4	Ten responses indicate the use of English.
		JH2, SH4	Two responses indicate the use of Bahasa Indonesia
In other language classes	2	SH1, SH2	The use of Arabic mixed with Bahasa Indonesia in Arabic classes.

Table 8.9 Interview data on instructional languages

The principal of JH2 spoke of the use of the H variety in class, but he stressed the significance of teaching that variety in order to be able to make the students more aware of its social function.

> "So we can say that even though the teacher teaches Krama language, s/he does not speak Krama to the students. The teacher's use of Krama seems suitable to what s/he is teaching about how Krama should be used." [P of JH2]

Another principal's statement relates to the significance of helping young people learn the two basic Javanese levels and understand how to use them correctly:

> "Some students are like that … do not know how to use the Javanese speech levels. Nowadays, there are many young people speaking the high level of Javanese in the wrong way." [P of SH1]

Findings on the reported use of particular foreign languages in teaching the languages as subjects show variations dependent on language taught. In English language classes, seven teachers (77%) claimed to use English dominantly, and two others claimed to mainly use Bahasa Indonesia. This relates to the 79.6% of students who reported English and the 15.4% of students who reported Bahasa Indonesia as instructional languages. An example of observation in an English class is shown in Appendix 6, Extract A6.3.

All three teachers reported that they mainly used Bahasa Indonesia in Arabic classes. However, out of the 147 students who reported speaking Arabic as 'Other language 1' or 'Other language 2', 102 students (around 70%), considered Arabic as their main instructional language. This may not have actually been the case, but it may have appeared as such because Arabic is their most heard language. This is most likely because teachers typically provide many examples of the points they are making in Arabic. As the principal of SH1 explained, "In Arabic language teaching classes, the medium of instruction is also mixed with Arabic." Findings from the class observations do indeed show that the Arabic teachers used many Arabic sentences while taking roll call, when giving examples of the grammar they are explaining, and so on [see Appendix 6, Extract A6.4 for a representative example]. The principals of SH1 and SH2 claimed that the goal of the Arabic classes is for students to comprehend texts in Arabic, like the Quran and the Hadiths, not for any interactive or communicative purposes.

> "Mastering hundreds of words. We are the same. And Arabic is also similar. Students, at the end of … at the end of their study at school, need to master Arabic, by mastering some hundreds of words." [P of SH1]

> "Later on, the Arabic program is aimed at understanding the Quran and the Hadith word by word. It's not used for communication, but only to understand the words as I stated before." [P of SH2]

Similar findings appear in other foreign language classes in the schools participating in this present study, namely German, French, and Japanese. Among the 282 students who reported to have classes in one of those three foreign languages, which together with Arabic are labelled 'Other language 1' and 'Other language 2' in Table 8.8, around 256 students (90%) perceived those languages as the main medium of instruction. By contrast, three teachers reported the use of Bahasa Indonesia as the main medium of instruction, while only one teacher claimed to use the language being taught as the language of instruction.

8.1.2.3 Mass media

The use of Bahasa Indonesia in the mass media is closely related to its function as an official language (Act No. 24, 2009). Almost all broadcast and printed mass media available in Indonesia are in Bahasa Indonesia – including the media in Yogyakarta (see also Section 3.7.1; Himmelmann, 2010, p. 23; Purwoko, 2012, p. 24; Zentz, 2015, p. 78;

2016, p. 62). Therefore, it is unsurprising that most of the surveyed young people claimed their favourite mass media programs are in Bahasa Indonesia. Table 8.10 illustrates this finding.

Languages used in favourite mass media	TV programme		Radio programme		Newspaper		Magazine	
	Freq.	%	Freq.	%	Freq.	%	Freq.	%
HJ	-	-	11	1.1	1	.1	2	.2
LJ	5	.5	17	1.6	5	.5	3	.3
BI	890	85.7	940	90.5	992	95.5	939	90.4
E	90	8.7	25	2.4	14	1.3	48	4.6
NJ local language	2	.2	2	.2	-	-	-	-
Non E nor A international language	14	1.3	4	.4	-	-	1	.1
Valid responses	*1,001*	*96.3*	*999*	*96.2*	*1012*	*97.4*	*993*	*95.6*
No responses	*38*	*3.7*	*40*	*3.8*	*27*	*2.6*	*46*	*4.4*
Total	**1039**	**100**	**1039**	**100**	**1039**	**100**	**1039**	**100**

Table 8.10 Students' survey data on the use of languages in their favourite mass media

As presented in Table 8.11, the principals of JH2, JH4 and JH5 blamed the Indonesian mass media for impacting negatively on young people's use of Bahasa Indonesia – especially TV soap operas, known as *sinema elektronik* 'electronic cinema' abbreviated to *sinetron*.

The influence of media	Number of responses	Sources: P/PV/LC of	Contents
BI	6	JH2, JH4, JH5	Mass-media decreases young people's quality of Bahasa Indonesia. They do not use the correct and appropriate language because they prefer the youth's everyday language spoken by the characters and the stars of the TV soap operas.

Table 8.11 Interview data on the use of languages in mass media

The older generation's concerns about the great influence of TV programmes on young people's language is perhaps also an appeal to the government, and the Indonesian community itself, to take actions to halt further erosion of the language. The following comment from the principal of JH5 represents this view.

"We observe ... the use of language, particularly in the city of Yogyakarta and probably in other cities, is influenced dominantly by TV programs, such as soap operas with their specific language, which young people consider as the 'in' language. What happens in Jakarta is commonly adopted here and they are proud of that youth language. That becomes our concern regarding languages on TV. ... But obviously,

the influence of TV is very dominant. So in my opinion, the language of soap operas must become a concern. It needs to be thought of carefully because the programs are broadcast all over Indonesia and viewed by the young generation." [P of JH5]

A small number of young Yogyakartan multilinguals reported that their favourite mass media programs were in Javanese, English and other ethnic or international languages. However, it is important to note that these kinds of programmes are rare, and limited to TV and local radio stations. The number of participants who reported that they preferred Javanese radio programs was 2.7% and the number of each group who reported having a favourite TV programs, newspaper or magazine in Javanese was less than 1%. A higher number of young multilinguals said they favoured English mass media than Javanese ones. The figures 8.7%, 2.4%, 1.3% and 4.6% respectively represent the number of English TV programmes, radio programmes, newspaper and magazine followers, and reflect the relatively easier access they have to English-based media over Javanese-based media.

8.1.3 Places of residence as a reflection of settlement patterns

Table 6.1 shows that 608 (58.7%) of the surveyed young people reported living in the city and 381 (36.7%) living outside the city. Table 8.12 presents a cross-tabulation of mother tongue and ethnicity in relation to the students' place of residence.

Of the respondents with both Javanese parents, 173 reported living in the inner-city and speaking Javanese as their mother tongue, whereas 302 claimed Bahasa Indonesia as their mother tongue, resulting in relative percentages of 36.4% and 63.6%. By comparison, of the students with two Javanese parents that reported living in the outer-city, 117 claimed Javanese as their mother tongue, while 188 claimed Bahasa Indonesia – relative percentages of 38.4% and 61.6%. These figures show that there is no significant difference between the ratio of Javanese and Bahasa Indonesian mother tongue speakers living in the inner- and outer-city of Yogyakarta. By contrast, the figures of those who live in villages tell the opposite story: 56 (61.5%) claimed Javanese as their mother tongue, and 35 (38.5%) claimed Bahasa Indonesia.

Place of residence	Mother tongue	Ethnicity				Total
		Javanese	Javanese by father	Javanese by mother	Non-Javanese	
Inner-city housing complex	HJ	4	0	1	0	5
	LJ	8	1	0	0	9
	BI	48	6	6	4	64
	Total	60	7	7	4	78
Outer-city housing complex	LJ	5	0	0	0	5
	BI	40	6	7	4	57
	Total	45	6	7	4	62
Inner-city street houses	HJ	3	0	0	0	3
	LJ	7	0	1	0	8
	BI	30	2	6	1	39
	Total	40	2	7	1	50
Outer-city street houses	LJ	5	0	0	0	5
	BI	20	1	1	0	22
	Total	25	1	1	0	27
Inner-city kampongs	HJ	24	0	0	0	24
	LJ	127	2	6	0	135
	BI	224	20	24	7	275
	Total	375	22	30	7	434
Outer-city kampongs	HJ	8	2	0	0	10
	LJ	43	0	2	0	45
	BI	93	5	11	3	112
	Total	144	7	13	3	167
Villages	HJ	4	0	0	-	4
	LJ	52	0	1	-	53
	BI	35	2	3	-	40
	Total	91	2	4	-	97
Total	**HJ**	**43**	**2**	**1**	**0**	**46**
	LJ	**247**	**3**	**10**	**0**	**260**
	BI	**490**	**42**	**58**	**19**	**609**
	Total	**780**	**47**	**69**	**19**	**915**

Table 8.12 Students' survey data on Ethnicity * Mother tongue * Place of residence Cross-tabulation

The results of the Chi-square test indicate a significant association between the young people's places of residence and their mother tongue, with $\chi^2 = 65.731$ and $p = 0.000$.

8.1.4 Perceived benefits of learning or using particular languages

The Likert scale of the questionnaire items related to the significance of language is shown in Table 8.13.

Q-item	Code and Value				
	1	**2**	**3**	**4**	**5**
Significance of their languages in daily life	very unimportant	unimportant	somewhat important	important	very important
Language as a means to preserve culture	strongly disagree	disagree	somewhat agree	agree	strongly agree
Language as an indicator of someone's social status	strongly disagree	disagree	somewhat agree	agree	strongly agree
Language able to help someone find a good job	strongly disagree	disagree	somewhat agree	agree	strongly agree

Table 8.13 Codification of the questionnaire items on language attitudes

A mean score of 4.41 for Bahasa Indonesia, shown in Table 8.14, indicates that most young people perceived Bahasa Indonesia as their most important language in everyday life. Their responses also show that Javanese is important, with HJ Krama's significance being slightly higher than LJ Ngoko's. English is more important to them than other local or foreign languages.

They also strongly agreed that language is a means of preserving culture, shown by a mean score of 4.47, but they only somewhat agreed with the statement that language indexes social status, shown by a mean score of 3.24. Nearly all agreed that language is useful for finding a good job, with a mean score of 3.87.

The significance of the following language in their daily life	Number	Mean Score	Standard Deviation
BI	1038	4.41	.640
HJ	1034	3.91	.775
LJ	1037	3.81	.710
E	1038	3.72	.775
OL 2	64	3.38	.845
OL 1	281	3.27	.877
Language as a means to preserve culture	1031	4.47	.618
Language as an indicator of someone's social status	1029	3.24	1.131
Language able to help someone find a good job	1032	3.87	.896

Table 8.14 Students' survey data on the benefit of learning or using particular languages

The principals perceived that learning or using particular languages is important for a number of reasons. Table 8.15 demonstrates their opinions.

The significance of learning or using languages	Number of responses	Sources: P/PV/LC of	Contents
Everyday communication with particular speaking communities	22	JH2, JH3, JH4, JH5, SH1, SH2, SH3, SH4	The use of appropriate Javanese is very important at home and neighbourhood and some of its words cannot be replaced by Bahasa Indonesia. Bahasa Indonesia is important in daily life and all skills need to be mastered for effective communication. Even though English is important, it is not spoken for daily communication instead of pursuing knowledge and international communication.
Academic purposes	18	JH2, JH3, JH4, JH5, SH1, SH2, SH3	Learning a language for academic purposes refer to all languages except Javanese. Bahasa Indonesia and English learning targets success in the National Examination and other achievement. Foreign languages, especially English, relate to global and overseas education. Arabic learning tends to the Quran understanding.
Job-related	5	JH4, JH5, SH3, SH4	The language used mostly in the workplace is Bahasa Indonesia. English is important in tourism industry. Mastering other foreign languages gives more job opportunities.
Living in the global era	16	JH2, JH3, JH4, SH2, SH3, SH4, SH5	As a foreign and global language, English needs to be given more time allotment at school than Javanese, and to some extent than Bahasa Indonesia.
Socio-cultural values	12	JH2, JH3, JH4, JH5, SH1, SH2	As a mother tongue, Javanese is a cultural heritage. It has philosophical and cultural values, including advice, politeness, and etiquette. The use of speech levels does not discriminate people but shows respect to others. To some degree, Bahasa Indonesia's cultural values can be replaced by Javanese. Sundanese has some similar culture to Javanese.
Ethnicity and nationality	8	JH2, JH3, JH4, SH2, SH5	Javanese language and culture are ethnic identity markers. As the national language, Bahasa Indonesia needs to be strengthened for the sake of nationalism.
Preventing from extinction	7	JH2, JH3, JH4, SH4	As a mother tongue, Javanese's extinction is dangerous. Language learning and classes are important to prevent it from extinction, which is possibly caused by globalisation.

Table 8.15 Interview data on the significance of learning or using particular languages

According to the interviewed principals, Javanese is worth learning and using for everyday communication in order to understand its social and cultural values, and to keep the Javanese identity and prevent it from extinction. Learning and using Bahasa Indonesia is seen as valuable for all functions except for global communication. This group perceived English as significant for education, employment, and global communication purposes.

8.1.5 Perceived levels of difficulties in learning or using particular languages

Table 8.16 shows that the students perceived Bahasa Indonesia as the easiest language, LJ Ngoko as easy, English as difficult and HJ Krama as the most difficult.

The levels of difficulties in learning or using a language	Number	Mean Score	Standard Deviation
BI	1035	3.87	.807
LJ	1034	3.61	.937
E	1037	2.67	.850
HJ	1035	2.45	.904
OL 2	81	2.41	.891
OL 1	319	2.39	.897

Table 8.16 Students' survey data on difficulties in learning or using languages

8.1.6 Language attitudes

The findings on the young people's language attitude presented in this section focus on affective components; that is, their feeling towards their languages. The Likert scale of the questionnaire items for this category is: 1 'Strongly dislike'; 2 'Dislike'; 3 'Neutral'; 4 'Like'; and 5 'Strongly like'.

Table 8.17 shows the students reported having the most positive feelings toward Bahasa Indonesia. While they claimed to like LJ Ngoko better than the other languages, they showed the least preference for HJ Krama.

Feeling towards languages	Number	Mean Score	Standard Deviation
BI	1035	4.06	.668
LJ	1035	3.63	.758
E	1035	3.60	.817
OL 2	90	3.58	.807
OL 1	363	3.54	.873
HJ	1035	3.25	.787

Table 8.17 Students' survey data on their feeling towards their languages

8.2 Discussion

Factors relevant to the Javanese language shift in young people in Yogyakarta can be broadly grouped as: opportunity, motivation, language attitudes, and mixed marriage.

Fewer authentic opportunities and motivations for these young people to use Javanese plus their language attitudes towards Javanese are assisting the shift away from Javanese.

As the factors of language shift are diverse and interrelated, and one single factor on its own is not a likely to cause the shift, this present study does not measure any causal statistical relationships relevant to these factors. The analysis of the possible factors aims to show how each might contribute to the shift. The results of the analysis are useful for formulating strategies to maintain local languages, while at the same time retaining the national language and promoting the young people's international languages.

8.2.1 Opportunity factors

The opportunity factors in this discussion include: government policies (Dorian, 2006; Romaine, 1995; Skutnabb-Kangas & Phillipson, 2010); language exposure and environment (Dorian, 2006; Romaine, 1995; Skutnabb-Kangas & Phillipson, 2010; Zhang, 2010); and settlement patterns (Romaine, 1995; Zhang, 2010).

8.2.1.1   The government's language policy: between good will and its realisation

As previously discussed in Section 3.4, Bahasa Indonesia holds a very strong position as the language of the state (Const. of R o I, 1945; Reg. No. 40, 2007). This national language is significant in various institutional domains: as the main language of instruction in educational institutions (Act No. 20, 2003; Act No. 24, 2009; Reg. No. 40, 2007); and the language of scientific and academic writing (Act No. 24, 2009). Moreover, the significance of Bahasa Indonesia is stressed in the national assessment of education (Reg. No. 19, 2005).

The top-down language policy on Bahasa Indonesia is universally accepted and has been implemented by all schools across the country (Baldauf, 2008, p. 26; Kosonen & Young, 2009, p. 16). When asked about the general language policy in their schools, almost all of the interviewed principals referred first to Bahasa Indonesia, in relation to the national policies on its status as the main medium of instruction and its position in the curriculum. The principals as well as most of the surveyed teachers described the large amount of time allocated to Bahasa Indonesia and its significance as a school subject tested in the National Examination. Language policies have had an immense impact on the students' mastery of

Bahasa Indonesia because most educational processes and outcome assessments are conducted in that language. As a result, there is a great concern for Bahasa Indonesia learning and proficiency. These young people have been immersed in Bahasa Indonesia since kindergarten, and have absorbed its high prestige value within society.

Regional languages have not been neglected (Bertrand, 2003, p. 276), but the national policy does not give them great consideration and does not specify any state actions aimed at preserving those languages (Hanna, 2012, p. 1; Purwoko, 2012, p. 20). It does, however, provide some opportunities for groups interested in developing local languages to negotiate with the Central Government for support (see M. Paul Lewis & Trudell, 2008, p. 268).

Act No. 20 allows local languages as mediums of instruction in the early stages of education. A mixed subject covering both Javanese and Bahasa Indonesia became common for students in Years 1-4 in Yogyakartan schools shortly after the Act's implementation in 2003 (Smith-Hefner, 2009, p. 63). However, most schools now prefer to start instruction and literacy in Bahasa Indonesia (see also Kosonen, 2009, p. 27). The Act also supports the election of local languages as subjects in "the local content" curriculum at discretion of the local decision makers (see also Reg. No. 19, 2005, p. 15; Zentz, 2016, p. 58). Reg. No. 64 (2013) stipulates Javanese as a compulsory local content subject from primary to senior high schools (see also Kurniasih, 2016, pp. 140-142); however, as the findings show, the national curriculum sets a limited time allocation for local content (see also Zentz, 2012, p. 92; 2016, p. 58). It is important to note that Harijono (2011) points to another feature of implementation that has worked against this decree being successful – the curriculum provides neither content standards nor competency standards (p. 10).

The Reg. No. 40 (2007) guidelines also allow for local governments to preserve and prioritise the use of the state languages in local areas, and to preserve and develop local languages as Bahasa Indonesian vocabulary sources. According to these guidelines, the local governments also need to ensure the social use of Bahasa Indonesia as the state language, as well as the use of local languages in activities related to cultural preservation and development (Decree No. 40, 2007).

In these policies, the Central Government portrays the local languages as secondary, even in most the formal local and regional communications. Although, they do present them as primary within the cultural domain. In this way, the preservation of local languages is more symbolic than practical and depends, in the main, on local authorities (see Tubiyono, 2010,

pp. 92-93, criticising the Government's low commitment to protect local languages). Zentz (2014, p. 339), referring to Act No. 24 (2009), similarly claims that the state advises its people to "love" their ethnic languages but to "use" the national language . Again, the preservation of local or regional languages is symbolic rather than practical or actual.

Given their strong commitment to preserving Javanese, the provincial Government of DIY decided that Javanese would be the means of formal and informal communications at government offices on Fridays (Reg. No. 40 (2012). Along with the compulsory local content stipulated in Reg. No. 64 (2013), a similar practice is encouraged at some schools and is compulsory at others, as the principal of JH2 acknowledges. This governatorial decree was intended to allow for the ongoing preservation of Javanese. Its main goals are to enable students to communicate effectively and efficiently in Javanese, and raise their esteem and pride toward the language as a means of communication and an ethnic symbol of identity (see similar goals for East Java students in Harijono, 2011, p. 4; for Central Java students in Zentz, 2012, p. 92; Zentz, 2016, p. 58).

However, many circumstances have been reported as not effectively contributing towards the optimal implementation of Javanese language policies. For example, five schools admitted there were obstacles to implementing 'a Javanese speaking day' consistently (see Basuki, 2011, p. 3 on Javanese Day in Surabaya in the past).

> "We once had Javanese-day every Friday, but it didn't run well. They became uncomfortable, *Ibu* because sometimes they didn't know what to say." [P of JH4]

Of all schools interviewed, the most committed school was the Javanese culture-based school JH5, where "Javanese language is unofficially used as a means of communication" [P of JH5].

The first barrier to effective implementation of Javanese as a local content subject is the teaching hour allocation. The fixed structure of the curriculum does not allow for as great an allocation of Javanese teaching-learning time as it does for Bahasa Indonesia and English. As a result, some schools reported of having only one or two hours of teaching time for this local language (see also Smith-Hefner, 2009, p. 73; Zentz, 2016, p. 58). The second barrier is the lack of Javanese teachers, despite the human resource facilitated by the governor of DIY, as explicitly stated by principal of SH4 (see also Purwoko, 2011, p. 27 on a similar case in Central Java). The third barrier relates to the status of Javanese in

the National Examinations and in global competition. The schools themselves perceived it as less significant and therefore have treated Javanese differently in comparison to Bahasa Indonesia and English.

To conclude, the national policies enacted through the Constitution (amend. II, 2002) and Reg. No. 40 (2007) show that the dual-goals of the national and local languages are difficult to achieve (see Kaplan & Baldauf, 1997, p. 59; M. Paul Lewis & Trudell, 2008, pp. 266-267). Despite the Central Government's good will to unify the nation, and the local governments' good will to preserve Javanese as one of the local languages, the policies and national language-in-education planning impinge on the preservation and cultivation of Javanese and provide advantages for teaching of the national language. Building on findings from prior research (e.g., Nurani, 2015; Purwoko, 2011; Setiawan, 2013; Smith-Hefner, 2009; Zentz, 2014), this present study has found that the language policy and planning efforts in Indonesia have been crucial factors in the shift from Javanese to Bahasa Indonesia, and they might have contributed to a more wide-spread shift from regional languages to the national language.

8.2.1.2 Limited local language exposure

Findings based on the student surveys and interviews show that the young people in this present study have not had sufficient exposure to Javanese at home or at school, especially HJ Krama. These are the two places where they spend the majority of their time, and along with the media, provide the best opportunity to become proficient in that language (see also Zentz, 2014, pp. 351-354). Education and media exposure to Bahasa Indonesia is often linked to 1968-1998 and the New Order's massive effort to nationalise language (see Goebel, 2016, p. 148; Purwoko, 2011, pp. 23-24; Zentz, 2016, p. 62 stating it started even since 1949), and the practice continues. This has placed Bahasa Indonesia at the core with standard Bahasa Indonesia at the top, and pushed ethnic languages to the periphery (Goebel, 2016, p. 151).

The findings on exposure and use in the home domain show that almost half of the young people reported having family members that commonly speak Bahasa Indonesia, and more than half stated that they speak the national language with relatives. This implies a low level of use of Javanese (see Untoro, 2011, pp. 11-12 on far lower use of Javanese by Javanese families in Manado). Even though Kurniasih (2006) finds that the use of Bahasa

Indonesia is reinforced by mothers, especially in the middle class families (pp. 17-19), the participants of this present study indicated that both mothers and fathers tend to pass on this national language as their children's first language.

The use of HJ Krama by parents with their children is small in percentage terms, as reflected in the student survey responses, but does not need to be seen as breaking the social rules of Javanese speech levels. Instead, it serves as language training in the polite form called _mbasakake_ in Javanese (Errington, 1998, pp. 123-125; Smith-Hefner, 2009, p. 61; Zentz, 2014, p. 354). It reflects the attempts made by a small number of parents to transmit the H variety at home, and it is only through their willingness to engage in the transmission of this H variety that use of HJ Krama for conversational purpose can take place (see also Ferguson, 1959, p. 331; Hudson, 2002, p. 7). In turn, these parents may also shape their children's use of HJ Krama in interactions with their siblings. Unfortunately, the small number of parents using HJ Krama with their children do not enable a Chi-square test to further study this relationship.

Within the school domain, the influence of Bahasa Indonesia is because it is the main medium of instruction (Zentz, 2015, p. 80). Reported use of Javanese and other local languages was minimal because only the Javanese teachers speak Javanese – mostly in the classrooms and the teaching hours are very limited (see also Harijono, 2011, p. 10). The principals interviewed in this present study accepted the policy on language teaching hours as stated in the curriculum, and considered that all language policies are already appropriate because they defer to the expertise of the policy makers, as demonstrated in the following extract from a principal interview:

> "I do agree with the government decision related to language lesson hours in schools. Why? Because I believe that this policy was made by some education experts. Why do students only learn local language for two hours, and each Bahasa Indonesia and English for four hours? There must be a reason for this policy decision … Moreover, in the 2013 Curriculum, Bahasa Indonesia has many more lesson hours. It may be up to five hours a week. And the local language subject is eliminated. However, the consensus of the Special Region of Yogyakarta determined that the local language must be taught for an hour." [P of JH3]

Thinking about the language of instruction, the principals stated that based on the national educational policy, Bahasa Indonesia must be used as the main medium and there were days for using other languages:

"… There are two days on which we are obliged to use languages other than Bahasa Indonesia as mediums of instructions. Friday is for Javanese … On Saturday, it's compulsory to use English … On other days, it's a must to use Bahasa Indonesia." [P of SH5]

Some schools claimed to emphasise the use of Javanese outside classrooms on special days or occasions. The language is also spoken among teachers and principals on certain occasions and used in certain extra-curricular activities. The Javanese speaking day, which was designed to acknowledge the importance of home languages, has not been successful in providing young people with exposure to the authentic use of Javanese, essentially because of time limitations and little recognition of the importance of maintaining exposure to the language.

The findings also indicate that young people have had more language exposure to English in classes than in Javanese classes. As discussed earlier, the lesson hours allocated for English are equal to Bahasa Indonesia. Moreover, reported use of English as an instructional language in the subject of English is much more common than in other foreign language subjects. This finding can be seen to relate to a number of factors: the long tradition of English within Indonesian formal education, the perceived significance of English in the global era, and the experience some ex-RSBI schools have had in Bahasa Indonesia-English bilingual programmes.

Compared to other foreign languages, English was established early in Indonesia's formal education, such that it is no longer considered foreign (Kirkpatrick, 2012; Lowenberg, 1991). This is especially so in formal forums because people with high academic backgrounds, like English teachers, university academics and the employees of multinational companies, are accustomed to communicating in English.

The role of English in the global era has also been perceived as significant, a claim made by six principals [JH2, JH3, JH4, SH3, SH4, SH5] and Indonesian commentators (e.g., Hamied, 2012, p. 72; Madya, 2002, pp. 142-143; Mukminatien, 2012, pp. 222-223). The principal of JH2 stated that speaking English is a necessity in the classroom, and the principals of JH3 and SH5 highlighted the significance of speaking the language in the wider school environment on one special 'English Day' (Saturday). The principal of JH 4, however, admitted that there was almost no English communication in her school. This shows the gap between the ideal and the reality of using English at school.

Some participant schools [SH1, SH2, and SH4] were formerly RSBI schools with the expectation of becoming *Sekolah Berstandar Internasional* (SBI) 'International Standard Schools'. These schools aimed to produce graduates with competence and skills based on both national and international standards (Yulia, 2014, p. 9), and used English as the medium of instruction for classes in mathematics, natural sciences, and English. English teachers' awareness of their important role in responding to globalisation motivates them to strengthen their students' English proficiency (Hamied, 2012, p. 63). Nevertheless, the use of English among English teachers in class is still a common practice.

The effects on Javanese language maintenance by home and school environments unconducive to Javanese exposure is compounded by the rarity of Javanese broadcasting (see also Hanna, 2012, pp. 1 quoting Santosa, 2010 on the use of Jakartan dialect in radios in Yogyakarta) and mass print media, which are both dominated by Bahasa Indonesia (Himmelmann, 2010, p. 23; Purwoko, 2011, p. 24; 2012, p. 24; Zentz, 2012, p. 89; 2015, p. 78; 2016, p. 62). Their influence on youth seems to be uncontrolled by any agent, including the government (Abdullah & Sairin, 2003, p. 106).

Acquisition of Bahasa Indonesia occurs not only because of education but also because of exposure (Steinhauer, 1994, p. 758). In this present study exposure includes other people's use of languages at home, school and the media (Geertz, 1960, p. 259), especially Indonesian television programmes (Maryanto, 2009, p. 72; Zentz, 2014, p. 355). More than 85% of the surveyed young Yogyakartans reported Indonesian programmes as their favourites on TV, radio, newspaper and magazines. This reveals the day-to-day exposure to Bahasa Indonesia, especially the non-standard variety common in TV entertainment programmes. Mass media, in the absence of a controlling power (Abdullah & Sairin, 2003, p. 106), has played an important role in spreading this non-standard variety (Manns, 2014, p. 44). For example, through the TV soap operas or *sinetron* 'the electronic cinema'. This is also supported by the fact that regional languages are only common in government radio broadcasts, which attract more rural adults because the content is usually agriculture-based. Javanese can be heard in some national television programmes; for example, in comedy shows and in commercials (Goebel, 2016, p. 154) as well as in some serials (Goebel, 2002, p. 484). Exposure to English through the media is rare as the Government discouraged foreign broadcasts in 1971 and this restriction has remained (Sen & Hill, 2000, pp. 93-94).

8.2.1.3 Settlement patterns and language symbolisation

Romaine (1995) describes the close relationship between indigenous language and rural areas (pp. 40-41), which is also exemplified by Maryanto (2009) in the case of Javanese (p. 69). The opposite is true in languages of wider communication and urban areas. Steinhauer (1994) compares the Indonesian 1980 and 1990 censuses, and also researches the general decline of Javanese speakers in all age groups in both rural and urban areas in absolute numbers and in percentage terms (p. 761 & 781). In the province of DIY, the number of Bahasa Indonesia speakers had increased, while the number of Javanese speakers had decreased (p. 763).

Most respondents whose parents were Javanese and who had Javanese as their first language lived in traditional village settlements. Other residence types are 'semi-urban' or 'outer-city', and these areas are situated between the villages and the city, somewhat similar to suburban areas in cities like London or Sydney, Australia. Lifestyles of people in these areas are more like those of the city dwellers rather than the village dwellers.

The comparison of the ratio of respondents with first language Javanese and with first language Bahasa Indonesian is surprising. Among housing-complex residents in urban areas the ratio is 1:4 and in semi-urban areas it is 1:8. Among residents living in inner-city street houses the ratio is 1:3 and in outer-city street houses the ratio is 1:4. Among those residents of the inner-city *kampong* the ratio is 2:3 and of outer-city *kampong* it is 1:2. The ratios obviously demonstrate that the number of first language Bahasa Indonesia speakers in the semi-urban areas is significantly higher than the number of first language Bahasa Indonesia speakers in the urban areas. Among villagers, the number of first language Javanese speakers is higher than that of first language Bahasa Indonesia speakers, with the ratio almost 3:2.

Both housing complexes and street houses symbolise the most modern residence type. The survey presents much larger percentages of first language Bahasa Indonesia speakers than those of first language Javanese speakers among the residents. Both inner- and outer-city *kampongs*, whose characteristics sit in between the traditional and the modern, had a larger number of reported first language Bahasa Indonesia speakers than first language Javanese speakers but this number is smaller than those of respondents from housing complexes and street houses. This might imply that young people who reported living in a *kampong* did not want to be associated with the sense of *kampungan* 'backwardness, usually associated

with villagers or hicks' which is commonly associated with the use of ethnic languages (Manns et al., 2016, p. 19) and other aspects of local lifestyles.

The percentage of respondents with Bahasa Indonesia as their mother tongue within the group of speakers living in outer-city housing complexes was the highest of all groups, reaching up to 88.9%. Although the number of the young people who reported residing in this area was relatively small, this trend to pass on Bahasa Indonesia can be connected to the concepts of "symbolic consumption", modern life-style preferences and the new Indonesian middle-class as indicated by Gerke (2002). However, a further study with a higher sample size could be conducted for a stronger research result. This trend is also seen in the young people's use of Bahasa Indonesia in the shopping domain, shown in Sections 6.2.4 and 6.3.2.

As Gerke (2002, p. 149) depicts, part of the consumption-based lifestyle of the new middle-class includes buying and living in housing complexes (see also Abdullah & Sairin, 2003, p. 110). This group of residents might have either an actual modern lifestyle, or may just engage in modern life-style preferences, characterised by symbolic or real social behaviours, such as lifestyle shopping for example.

The use of Bahasa Indonesia is yet another symbolic social behaviour that displays the speaker as part of a status-filled modern lifestyle, mainly because of the language's symbolism of progress and modernity. This has become one of the reasons for Bahasa Indonesia becoming the lingua franca in intra-ethnic communication with Javanese speakers, despite the fact that housing complexes are commonly perceived as having the greatest number of diverse ethnic groups.

The influence of urban and rural settlement patterns on the use of Bahasa Indonesia and Javanese is evident in the following excerpt from an interview with a school principal:

> "Even though they are Javanese, they speak Bahasa Indonesia with their children very often. Maybe it is caused by their living environment, which is a city. I'm not really sure…. In contrast, people living in villages may still speak Javanese…. I think city life brings significant influences." [P of JH2]

As the Chi-square test results show and as the principals observed, the association between Javanese and rural communities and between Bahasa Indonesia and urban communities is very strong, as seen in Table 7.17 on settlement patterns. This also conforms to the finding

in Section 6.3.2 on the use of Bahasa Indonesia, associated particularly with shopping and the urban life-style, which supports Steinhauer's (1994) claim that there is a close connection between Bahasa Indonesia and urban culture (p. 761), and shows this link has persisted for two decades.

8.2.2 Motivation factors

The discussion on the lack of motivation as a factor of language shift highlights the benefit of mastering languages as perceived by the young people in this present study and the older generation, particularly their parents and the interviewed principal; and the youths' perceived levels of difficulty in using or learning particular languages.

8.2.2.1 Perceived benefit of languages: Is Bahasa Indonesia a 'one size fits all' language?

Using Karan's (2011) model, this present study discusses the young Yogyakartans' perceptions of the benefits of learning or using particular languages based on communicative, economic/financial, social, language and power, and religious factors (Edwards, 1985; Grin, 2003; Romaine, 1995).

Communicating in Javanese was not seen as a benefit by the surveyed young people even if they live in Javanese communities. Their reported use of Bahasa Indonesia across the six domains reflects that Bahasa Indonesia has become a 'one-size-fits-all' language. As Errington (1992) explains, as "an ongoingly constructable artefact equally available in all contexts, for all topics, to all speakers" (p. 424). This resonates with Musgrave's (2009) data which shows that by 1990 knowledge of Bahasa Indonesia was almost 100% (p. 7). Thus, it can be reasonably assumed that the quick spread of Bahasa Indonesia has resulted in the majority of people in Yogyakarta becoming speakers of Bahasa Indonesia. Since Yogyakarta is a multi-ethnic and highly tolerant student city, the use of Bahasa Indonesia clearly accommodates the notion of inter-ethnic communication. Almost all interviewed principals acknowledged the functional significance of Bahasa Indonesia across domains and the restriction of Javanese to the home and neighbourhood domains. English has never been significant in everyday communication (the interview data in Table 6.9; G. Poedjosoedarmo, 2006, p. 112). Its significance lies in its status as a global language.

Based on economic/financial benefits, Javanese was not considered advantageous because it is not the language of employment. Almost all jobs require Bahasa Indonesia as the language for communication. "Wherever they work in the future, to have any profession, they still need to use Bahasa Indonesia" [P of JH4]. The tourism industry and certain prestigious professions, such as lecturers, international businessmen, and employees in multinational or international companies, require English. The mean score of responses on whether a particular language is able to help someone find a good job was 3.87 on a Likert scale, with standard deviation of 0.896, showing their positive perception. Since Javanese is not commonly perceived as playing an important role in job seeking and communication at work, this could have a negative impact on the youths' motivation to learn this local language or use it outside the home.

The quantitative and qualitative findings related to professional and academic purposes are relevant to Kurniasih (2006) and Smith-Hefner (2009, p. 64), where the youths' parents reported perceiving Bahasa Indonesia as significant in educational achievement due to its status in the National Examination. Unlike Bahasa Indonesia, mathematics, English, and Arabic in Islamic schools, the Javanese language is a local-content subject. As such it is not tested in the National Examination, and therefore is not considered by both parents and students to be as important as the other two languages that are taught at school. Education is the long path to a future career. The neglect of Javanese at school plays a large part in developing attitudes that make it difficult for students to maintain their proficiency and let the language develop in the same way as Bahasa Indonesia. The lack of a positive association with employment is one more factor influencing the demise of Javanese.

In terms of perceived social benefit, both the surveyed young people and the interviewed principals reported that Javanese is seen as being socially significant. The mean scores of 3.91 and 3.81 for HJ Krama and LJ Ngoko, respectively, put Javanese's significance as lower than Bahasa Indonesia, but higher than English. They also show that the respondents consider the H variety to have more prestige than the L variety. The principals said that Javanese is not only for everyday communication but also necessary for a full understanding of Javanese social and cultural values and for maintaining the Javanese cultural identity. Speaking the language is seen as a way of preventing its extinction. However, in response to whether a language is an indicator of someone's social status, a mean score of 3.24, with a standard deviation of 1.131 implies that there are wide-ranging opinions about its significance. This score indexes responses on a scale from 'Less

important' to 'Important', and indicates some doubt in the young people about whether there is a significant link between language and social status.

Pragmatically, Javanese is considered more meaningful despite the fact that English is emphasised at school because of its status in the National Examination. Going to an English language course for informal additional lessons is very popular among the youths, and this is generally supported by their parents since they can learn more about strategies for dealing with test items in the previous National Examinations through this activity.

The use of an H variety is typically associated with power and prestige and the use of an L variety is often connected to stigma and subordination (Karan, 2011, p. 142). The findings on Bahasa Indonesia and Javanese support this more general observation. As explained in Chapter 6, the Javanese-Bahasa Indonesia diglossia locates Javanese as the L form and Bahasa Indonesia as the H form. The L form is likely to be perceived as an intra-ethnic means of communication. The use of the H form is associated with high status groups and prestige, and is used in both intra- and inter-ethnic interactions as well as being related to national aspirations. This implies the H form's strong association with the concept of power.

With regard to the impact of religion, there is no indication from this research that the young people used one particular language in communications with people when engaging in certain religious practices. Even though Arabic is closely related to the Muslim majority, there was no significant report that the young Muslims spoke Arabic in their everyday communication in religious settings. Classical Arabic, however, is a common practice in Islamic prayers, ceremony and rituals (see also Zentz, 2015, p. 73).

To conclude this section, the youths' preference for learning or using Bahasa Indonesia can be associated with the perceived advantages that the language offers: intra- and inter-ethnic communication, success in the National Examination, communications in their future jobs, and equality or power in social status or prestige.

8.2.2.2 Perceived levels of language difficulty:
Bahasa Indonesia is the easiest, HJ Krama is the most difficult

Language shift might also result from a lack of motivation to use or learn a language because it is considered useless or difficult (Romaine, 1995, p. 44; Zhang, 2010, p. 44; Zhang & Slaughter-Defoe, 2009, p. 89).

The young people's self-reported language competence in Bahasa Indonesia shows consistency with their self-reports on academic achievements and language difficulties. They claimed their competence and their average achievement in Bahasa Indonesia as the best. They also stated Bahasa Indonesia as the easiest language to learn or to use. With respect to Javanese, they reported their competence in LJ Ngoko as better than their English proficiency but their competence in HJ Krama as worse. They also claimed LJ Ngoko is easier than English but HJ Krama is more difficult. The average scores on their academic reports for Javanese were slightly lower than English, but this is likely due to the fact that LJ Ngoko and HJ Krama are taught as one combined subject.

This trend in reported language competence can be associated with the perceived levels of difficulty of their languages. The most valued language is Bahasa Indonesia, followed by LJ Ngoko and English. HJ Krama falls last with results similar to Arabic and other foreign languages taught at schools.

This present study's findings support Setiawan's (2013) conclusion that Bahasa Indonesia is perceived as easier than Javanese (pp. 258-260). While other researchers report that Javanese is perceived as "difficult" (e.g., Kurniasih, 2006, p. 15; Setiawan, 2013), this present study makes a finer distinction and produces more nuanced results, concluding that the two varieties of Javanese are perceived differently. LJ Ngoko is perceived as much easier than its counterpart, HJ Krama. Motivations to learn or use a language depend on the speaker's beliefs about, and associations with, that language (Horwitz, 1988). The young people's perception that the most difficult language is HJ Krama can be attributed to the fact that the use of Javanese involves paying attention to complex speech levels, and this factor probably impedes frequent use of the language (see Zentz, 2012, p. 75; 2014, pp. 342-343 for a similar finding in Central Java youths). Other factors include social judgments toward them by others when they use Javanese speech levels inappropriately; and correction on the improper use (see also Smith-Hefner, 2009, p. 66 & 71; Zentz, 2012, pp. 74-77; 2014, pp. 344, 346, 350, 351). The perceived difficult Javanese makes young

people use Bahasa Indonesia as a way of escaping using it (see Errington, 1985, p. 60; G. Poedjosoedarmo, 2006, p. 117; Zentz, 2012, p. 77).

8.2.3 Attitudes toward Javanese as a factor in the shift from Javanese?

Most of the young people surveyed reported positive attitudes toward their languages. This finding conforms to that of Zentz (2014, pp. 347-348; 2015, p. 87), but does contradict that of Setiawan (2013, p. viii) and Nurani (2015, p. i), who found their research participants had a negative attitude toward Javanese.

The fact that language attitudes do not always directly correspond to language behaviour (Garrett, 2010a, pp. 24-25; Garrett et al., 2003, pp. 7-9) can be seen from findings on the survey participants' language-based activities. Table 6.16 shows the reported frequency of speaking their languages. The young Yogyakartans reported positive attitudes towards HJ Krama; however, their attitudes do not contribute positively to their reported habits of using that variety. Their reported difficulties in learning and using HJ Krama has most likely contributed to the low frequency of using this variety. Conversely, the ease of Bahasa Indonesia has contributed to its high usage as an escape from dealing with the complexities of other languages.

Compared to languages other than Bahasa Indonesia, the higher rates of the surveyed young Yogyakartans' attitude toward LJ Ngoko than other languages is evidence that the young people appreciated and respected their local language more than their foreign languages. Their perceived language significance of both LJ Ngoko and HJ Krama in their real life is other evidence. Findings on the youths' feelings and perception toward their languages signal a relatively strong emotional bond to their national and local languages. This supports Lowenberg's (1991, p. 129) and Lauder's (2008, p. 13) statements about the position of English as third in the Indonesian context. As Lauder (2008) states, the position of English should not be considered as harming the country's languages (p. 9), as believed by some other commentators (e.g., Hanna, 2012, pp. 2-3; Tarmizi, 2012; A. P. Wibawa & Nafalski, 2010a, p. 25).

8.2.4 Mixed marriage as a factor

Findings on the young people's mother tongue, ethnicity, and places of birth in Section 7.1.1 reveal that more young people from both endogamous and exogamous families claimed Bahasa Indonesia to be their mother tongue than Javanese (see a similar finding in Untoro, 2011). The ratios between respondents from the two different types of families are not significant. In contrast to Kipp and Clyne (1997) and Borland (2006), this present study's findings conform to Untoro (2011) and Rasinger (2013), both of whom found that endogamous families do not tend to facilitate intergenerational ethnic language transmission.

8.3　Conclusion

The Central Government's policy, especially their language-in-education policy, is an important shift factor because it has positioned Bahasa Indonesia firmly as the dominant language. Its status as the main medium of instruction and as a significant school subject has blocked the opportunity for local language acquisition to be nurtured, and has changed young people's language behaviour and motivations for local language learning. As a consequence, local languages can now exist only within the sphere of marginality and symbolism that contribute to the unity in diversity slogan (Zentz, 2014, p. 356).

The next factor is language exposure, both in the home and school environments. The use of Bahasa Indonesia by parents and teachers greatly influence the young speakers' languages, and exposure to mass media has contributed to the prevalent use of Jakartan Bahasa Indonesia. The third opportunity factor is settlement patterns, which can be associated with language symbols of traditionality and modernity.

The perceived benefits and difficulties of learning or using particular languages are identified as important motivation factors. The young multilinguals perceive greater benefits from Bahasa Indonesia in: communication, future economic/financial well-being, social activities, language power, and prestige. They regarded HJ Krama as the most difficult language to learn and use, and their proficiency in this variety is lower than in English.

Despite a positive attitude toward Javanese and recognition of its significance to their everyday life, the aforementioned factors appear to be stronger and more influential on the students' choice of language.

Analysis of the survey results revealed no significant differences between endogamous and exogamous families in shaping their children's mother tongue.

CHAPTER NINE
LANGUAGE STRATEGIES IN THE
MULTILINGUAL SETTING OF YOGYAKARTA

9.0   Introduction

Chapter 7 demonstrated that the shift from Javanese in young people attending schools in Yogyakarta is significant. It also shows some signs of language endangerment: weakened intergenerational transmission; an increase in the number of young people who claimed Bahasa Indonesia as their mother tongue and means of everyday communication; and a decrease in the number of domains in which Javanese was used. The demand for English competency, however, is seen positively because of its association with the perceived benefits of globalisation. Chapter 8 has shown that the factors that are potentially influencing the language shift are complex and operate at various levels, ranging from government to school to family and individuals.

This chapter discusses possible strategies and approaches for assisting the young Yogyakartan people maintain their languages. The discussion first introduces strategies for revitalising Javanese, and then explains approaches for improving young people's English communicative competence. McCarty et al. (2008, p. 308) stresses the significance of having the opportunity for literacy in one's own language plus one national and one international language and the importance of this as a basic human right. It is worthwhile, then to establish ways of ensuring that young people are afforded their linguistic human rights, so this present study proposes strategies for improving the young people's engagement with and competence in both Javanese and English additional to Bahasa Indonesia which is well served in many domains.

Section 9.1 presents the types of multilingualism that are relevant to these young Yogyakartans to best fit the strategies to the specific characteristics of these young multilinguals.

Section 9.2 presents findings related to the principals' beliefs about the significance of the role family plays in preserving Javanese, the role of the school in maintaining languages that are relevant to academic life, and the possible links between learning Javanese at home and at school. A comparison of the schools' strategies and facilities related to the maintenance of languages is also crucial to classify the strategies and determine the best

approaches for implementation. Such a comparison will also help to identify any weaknesses associated with the Javanese maintenance.

Section 9.3 evaluates a range of practices aimed at Javanese maintenance and revitalisation, both historical and current. This review is important for identifying any gaps so new strategies can complement existing programmes rather than replace them.

Section 9.4 is the discussion. While this present study highlights the revitalisation of Javanese, the strategies may also be pertinent in attempts to revitalise other regional languages in Indonesia. The suggested approaches and strategies to promote English are relevant to the many current concerns about the unsuccessful outcomes of English language teaching (ELT) in Indonesia. Most of the strategies are designed to be implemented at the national level because they relate to the government's language-in-education policies on English language teaching and learning.

Section 9.5 provides the chapter conclusion.

9.1 Types of multilingualism among young Yogyakartans

There are a number of criteria for classifying multilinguals (e.g., Baker, 2001; Cenoz, 2013; Edwards, 2006; Grosjean, 1982; Lambert, 1981; Meisel, 2009; Romaine, 1995; Skutnabb-Kangas, 1981; Swain, 1972; Wardaugh, 2006; Wei, 2008), but the following typology of the young Yogyakartans' multilingualism is based on: proficiency, time of acquisition and language exposure, language skills and productivity, and attitudes, as reviewed in Section 2.1.2.

If one only considers the students' reported proficiency in speaking the local and national languages, they could be considered to be balanced bilinguals in LJ Ngoko-Bahasa Indonesia, with higher proficiency in Bahasa Indonesian than Javanese. However, when considering three or four of their languages, they are likely to be unbalanced multilinguals due to a greater fluency in one or two of those languages (see Baker, 2001, p. 9; Cenoz, 2013; Edwards, 2006, p. 9; Grosjean, 1982, p. 235; 1985, p. 467 & 471; Romaine, 1995, pp. 12-13 & 15; Wardaugh, 2006, p. 96). This mix of balanced/unbalanced multilingualism is a consequence of the time and context of language acquisition (Edwards, 2006, p. 11; Lambert, 1981, pp. 14-15; Meisel, 2009, pp. 5-6; 2013; Wei, 2008, p. 4). This group of young people commonly acquire either Javanese or Bahasa Indonesia naturally, depending

on what language their parents used with them, and learned their foreign languages later in the school environment.

Javanese-born multilinguals generally reach three or four years old with at least Javanese, specifically the L variety, and Bahasa Indonesia. Edwards (2006) classifies acquisition within this age period as early acquisition (pp. 11-12). As explained by V. P. C. Lim et al. (2008, p. 391) quoting Perani et al. (1998), early acquisition can last until 10 years old. Chapter 8 Section 8.1.2 explains that the surveyed young people are exposed to LJ Ngoko and Bahasa Indonesia in interactions with their family members almost equally. Exposure to Bahasa Indonesia also occurs through media, especially television, and is a common part of Javanese life from a very early age and continuous throughout school. Bahasa Indonesia is used as an instructional language from kindergarten. This early exposure commonly produces simultaneous and primary bilinguals of those two languages (see also Maryanto, 2009, p. 73). In the later stages of education, students learn HJ Krama, English and Arabic, making them late and secondary multilinguals. Many Muslim families also introduce Arabic to their children at an early age, usually for solely religious purposes.

In terms of language skills and productivity (Edwards, 2006, p. 10; Skutnabb-Kangas, 1981, p. 29; Wei, 2008, p. 4), the research participants reported either using LJ Ngoko or Bahasa Indonesia in the home and school domains, and in particular social settings for their everyday communication. They reported using HJ Krama, English and Arabic less frequently and in much narrower contexts. This means, they are active bilinguals in Javanese and Bahasa Indonesia but can be considered passive multilinguals in HJ Krama, English and Arabic.

Based on the criterion of language stability (Grosjean, 2006, p. 34), either the students' LJ Ngoko or their Bahasa Indonesia is stable, with mean scores for language skills ranging from 3.72 to 3.89 for LJ Ngoko and 4.08 to 4.21 for Bahasa Indonesia. These languages are also reported as being used frequently. Within this criterion the scores index from 'almost good' to 'more than good'. They are still acquiring HJ Krama, English, and Arabic, so those language skills have lower mean scores than LJ Ngoko and Bahasa Indonesia. The scores index an average of "fair"

The older generation's attitudes towards the languages of Yogyakarta, as inferred from the interviewed principals, indicate that adding the language capacity of HJ Krama, English and Arabic reading literacy of the young Muslims to their two basic languages of LJ Ngoko

and Bahasa Indonesia makes these students additive multilinguals (see Skutnabb-Kangas & Phillipson, 1995, pp. 102-103; Smolicz, 1995, p. 240). Relatively positive attitudes were also reported by educators and surveyed young people, as Table 7.19, Table 7.22 and Table 7.23 show (see Nurani, 2015, p. i on participants' positive attitudes towards learning Classic Arabic; Zentz, 2012, pp. 78-83 & 114; 2014, pp. 343-345 & 347-348; 2015, pp. 77-80, on young respondents' perceived prestigious English and HJ Krama). This implies that these principals considered HJ Krama, English and Arabic prestigious and important in their students' lives, a view which was also admitted by the surveyed young people.

In short, both the revitalisation of Javanese and the maintenance or improvement of languages beyond Bahasa Indonesia need careful consideration. The questions asked in this section are: "Is it possible for these young people to be competent in that many languages?" and "How could that be accomplished?"

9.2   Findings

This section consists of two sub-sections, which consecutively present the principals' beliefs on the significance of the role of family in preserving Javanese, and the schools' efforts and facilities to maintain languages relevant to academic life.

9.2.1 Principals' views on the role of family and parents' attitudes toward Javanese

All principals commented that the role of family is significant in maintaining Javanese in children. However, as the data in Table 9.1 shows, the principals vary in their views on parents' attitudes toward this language.

Principals' belief about family and parents	Number of responses	Sources: P/ PV/ LC of	Contents
The significant role of family in Javanese transmission	12	JH2, JH3, JH4, JH5, SH1, SH2, SH3, SH4, SH5	The shift of Javanese is influenced by family environment because it is the best place for children to practice speaking the language. Parents are not supposed to rely on school to teach Javanese to their children, especially due to limited time, and should be responsible for transmitting the language.
Parents' perception and attitudes toward Javanese	13	JH2, JH3, JH4, JH5, SH1, SH2, SH4, SH5	There are different opinions about parents' perception and attitudes. Principals of JH2 and JH5 considered parents have positive perceptions on the significance of Javanese and principal of JH3 thought that most parents regretted the elimination of local language subject. Vice principal of JH4 considered that most parents did not care about the significance of having Javanese. Other principals considered that different groups of parents have different perceptions and attitudes.

Table 9.1 Interview data on the principals' belief in the significant roles of family and parents for Javanese maintenance

These data show the principals' opinions that schools should not be the only party responsible for ensuring competence in Javanese and optimism about some parents' willingness to support and maintain Javanese.

9.2.2 Participating schools' efforts to maintain languages

There are two kinds of findings in this sub-section. The first is related to the schools' language activities and facilities, which are based on the students' survey, the principals' interviews and the teachers' survey. The second deals with their strategies for preserving and maintaining the young people's languages or improving the young people's language competence, and these are based on data from the interviews.

9.2.2.1 Participating schools' language activities and facilities

The interviewed principals reported that their schools provided various language-related activities, which can be classified into: co-curricular activities, extra-curricular activities, language-based talent showcases, and events dealing with language exposure, including to foreign speakers.

Table 9.2 shows that the reported co-curricular activities only include Bahasa Indonesia and English, as National Examination subjects, and the extra-curricular language activities are related to foreign languages. The language showcases facilitated the young people to demonstrate their language skills, especially those relevant to the languages taught in their schools. They include: short-story and poetry readings in Javanese and Bahasa Indonesia; speech competitions in various languages; dramatic performances and Master of Ceremonies in Javanese and Bahasa Indonesia; writing short stories, poetry and news in bulletins or magazines in Javanese, Bahasa Indonesia and English; and writing scientific reports or papers in Bahasa Indonesia. LJ Ngoko might exist only in the talent showcases, such as short story and poetry reading and writing and drama performance.

Language-related school activities	Number of responses	Sources: P/ PV/ LC of	Contents
Co-curricular activities	25	JH2, JH3, JH4, JH5, SH1, SH2, SH5	All co-curricular activities are related to preparation for the National Examination of Bahasa Indonesia and English. All schools add extra hours in the afternoon for extra lessons to both subjects and participate in exam try-outs, facilitated by the city and provincial governments and private agents.
Extra-curricular activities	13	JH2, JH3, JH4, JH5, SH2, SH3, SH4	All schools, except JH5, reported they offered one or two foreign language courses. Besides English and Arabic, Korean and Japanese are offered.
Language-based talent showcase	31	JH2, JH3, JH4, JH5, SH1, SH3, SH4, SH5	The showcase is in the form of competitions, performances, school bulletins or magazines, playing roles in an event, such as being the Master of Ceremonies, delivering spoken or written work in scientific writing clubs and participating in the science Olympiad.
Language direct exposure events	22	JH2, JH3, SH1, SH3	Most events are relevant to English exposure with native speakers. Some are relevant to other foreign languages, such as French, Korean and Japanese.

Table 9.2 Interview data on types of language-related school activities

Based on the teachers' survey data shown in Table 9.3, more teachers of Javanese, Bahasa Indonesia, English and other foreign languages responded 'Yes' rather than 'No' to questions about their schools' lack of language resources and facilities. English teachers were more likely to report that their schools did not have relevant magazines and newspapers and Javanese teachers were more likely to report unavailability of relevant newspapers, which relates perhaps to the predominance of Bahasa Indonesia in that media.

Facilities	J		BI		E		A		OL		Total
	No	Yes	No	Yes	No	Yes	No	Yes	No	Yes	
Language laboratories	3	5	3	7	2	7	1	2	1	3	**34**
Text books	0	8	0	10	0	9	1	2	0	4	**34**
Magazines	3	5	3	7	5	4	3	0	0	4	**34**
Newspapers	5	3	2	8	6	3	3	0	2	2	**34**
Fictions	3	5	0	10	4	5	2	1	0	4	**34**
Audio-visual equipment and cassettes	1	7	3	7	0	9	1	1	0	4	**33**

Table 9.3 Teachers' survey data on availability of language facilities at school

The most minimal facilities were reported by the Arabic teachers, with respect to the lack of relevant magazines and newspapers. All subjects were reported to have relevant text books, although one Arabic teacher reported having no textbooks at all.

9.2.2.2 Participating schools' strategies to preserve, maintain and improve language competence

While providing facilities can be considered to be one of the strategies schools use in maintaining and improving the young people's competence in their languages, the interviewed principals reported six other strategies that their schools have applied, as Table 9.4 shows:

Types of strategies	Number of responses	Sources: P/PV/LC of	Contents
Establishing rules and conduct norms for language use	4	JH3, JH5	The rules and conduct norms are related to the use of polite language, especially when the school members speak Javanese and Bahasa Indonesia.
Modelling	4	JH2, JH3, SH2	Teachers gave models of speaking standard Javanese, standard Bahasa Indonesia or both.
Reminders of appropriate use of languages	5	JH3, JH5, SH4	The students of JH3 and JH5 were reminded if they use the speech levels wrongly, such as using LJ Ngoko to speak to older people. The teachers of SH4 reminded the principal to speak Javanese on "Javanese day".
Connecting language with cultural activities or markers.	17	JH2, JH4, JH5, SH3, SH5	Almost all data refer to Javanese, except two that link to the national culture and English and Australian-English culture. Some cultural activities mentioned are _geguritan, macapat_ and speech competitions, _gamelan_ and _karawitan_ playing, _kethoprak_ performance, and _batik_ wearing.
Promoting languages by associating them with particular places	3	JH2, JH4, JH5	To promote particular languages, these schools introduce them and connect them to particular places where speaking them is necessity or a must.
Empowering parents	8	JH3, JH4, JH5, SH1, SH2, SH3, SH4	Some schools involve parents to motivate their children to speak polite Javanese and maintain its culture. JH3 involves parents to motivate their children to improve their children's competence of Bahasa Indonesia and English for sitting in the National Exam successfully.

Table 9.4 Interview data on the schools' language strategies

In many schools, students who do not comply with the rules are reminded.

"… because they're supposed to speak High Javanese to their teachers … they will be reminded." [P of JH5]

Five schools claimed to provide cultural activities, which were either Javanese language or art based. Three schools reported promoting languages by associating them with certain places; in other words students would know which language to speak in which particular area of the school. They were also informed about specific educational institutions or countries to travel to in order to continue to learn particular languages. Some teaching staff interviewees also reported that their schools had empowered parents to motivate students to speak Javanese and to improve their competence in Bahasa Indonesia and English, and that this was done in order to raise achievement levels in the National Examination.

9.3 Discussion

As explained previously, there are four main languages relevant to the lives of these youths and each has its own unique position. Their competence in Bahasa Indonesia and LJ Ngoko, alongside their competence in HJ Krama, English and Arabic makes them additive multilinguals.

In 1953, the *Pasarasehan Bahasa Djawa* 'Conference on Javanese' declared that loving Javanese or other regional languages does not necessarily mean a weakened sense of nationalism (see also Gubernur DIY, 2011, p. 3). The conference also recommended equal mastery of Javanese and Bahasa Indonesia (Darusuprapta, 2013, pp. 38-39). Some prominent figures concerned with the situation regarding Javanese language and culture stressed that local, national and global values are all important when taking strategic steps in Javanese maintenance (e.g., Asshiddiqie, 2008, p. 14; Gubernur DIY, 2011; Sayuti, 2008, 2011). Gubernur DIY (2011) suggested that Javanese people need to have a global perspective and a Javanese foundation, which will strengthen and support nationalism (pp. 3-6). This means that setting up conducive multilingual contexts in Yogyakarta is imperative for producing young Yogyakartans multilingual speakers of Javanese, Bahasa Indonesia and English. As the literature shows being multilingual is neither impossible nor rare. For example, it is common in African tribes (Arua & Magocha, 2002), the Penans in Brunei (Sercombe, 2003), and other groups or individuals across the globe (Cenoz & Gorter, 2011; Cenoz & Valencia, 1994; Hoffmann, 1985; Lasagabaster, 2005).

Baldauf (2008) observes that the educational language policy in Asia is dominated by top-down policies from Central Government education agencies, with school members as the only implementers (p. 26). Even though Indonesia has moved to more communicative, decentralised, student-centred programmes, and high-stakes national examinations, a lack of teacher autonomy forces teachers to become focused on students' examination results which hampers the ability for micro policy development to meet local needs (p. 26 & 28). These comments are relevant to the teaching of languages in Yogyakarta, including Javanese and English, which is discussed in the following sections.

This chapter has two main discussions: Javanese revitalisation and improving young people's English competence. Arabic is not discussed because its primary function in Indonesian Muslim contexts is not as a means of communication.

9.3.1 Javanese revitalisation

In discussing reactions to language endangerment, Romaine (2008, p. 8) identified three responses: doing nothing, document the endangered languages, or sustain/revitalise them (see also e.g., Hinton, 2001a, p. 5). Fishman calls for reversing language shift, shortened as RLS (1991) and "re-vernacularisation" (2007, pp. 170-171), which is hard to achieve through language teaching and learning alone. Reversing language shift requires acquisition in infancy, home use, and societal change. For a language to be a mother tongue, it must be intergenerational, not institutionalised (Fishman, 2007, p. 171). It can be inferred, then, that the actions needed to reverse a language shift is revitalisation, or re-vernacularisation which needs family support. However, in the Indonesian context, the parents' choice of which language they will use at home is greatly affected by prestige and is also attached to the languages used and promoted in education.

The main thrust of reactions to the shift from Javanese has been to: disseminate ideas for solving the problem; provide recommendations to relevant parties to take further action; and implement the central and local governments' language-in-education policies. Javanese has also been documented. The languages have established writing systems and literary traditions, and much effort in language development and corpus planning has been undertaken. These documents include: spelling guidelines (Balai Bahasa Yogyakarta, 2006), dictionaries (Harjawiyana & Supriya, 2001; Prawiroatmodjo, 1981), and grammar books (Purwadi & Setijaningrum, 2005; Subroto, Soenardji, & Sugiri, 1991; Sudaryanto, 1991; Wedhawati et al., 2006). However, as earlier discussions indicate, these are not appropriate or effective ways of maintaining the local Javanese everyday language.

This section discusses the significance of the family as a micro-level component, along with the actions available to the macro- and meso-levels, with a belief that each of these three levels are vital components for revitalising Javanese. The micro-level relates to home transmission and family language planning. The macro-level actions relate to the central and local governments' language policies and their role in preserving languages and engaging communities. Meso-level actions include language-in-education policies and the schools' strategic position for educating present and future parents about the significance of home language transmission.

The discussion on these three levels are relevant to Fishman's (1991) steps 5, 6, and 7 in RLS, which are respectively about formal socialisation, family-community reinforcement

and cultural involvement (pp. 397-400). They also relate to Krauss (1992) who states that language revitalisation needs not only documentation but also educational, cultural and political efforts (p. 6)

9.3.1.1 Javanese home language transmission: an absolute necessity

Researchers and commentators agree that home language transmission is the most fundamental base for anticipating, maintaining or reviving any heritage language, and for avoiding further language shift or endangerment (e.g., Cummins, 2001, p. 19; Dorian, 2006, p. 455; Fishman, 1991, pp. 372-374; 2007, p. 166; Hanna, 2012, p. 6; Kipp & Clyne, 1997, p. 451; Lao, 2004; Mufwene, 2010, p. 40; Szilagyi, Giambo, & Szecsi, 2013, p. 117). Fishman (2007, pp. 165-166) claims that the lack of an intergenerational mother tongue transmission is one of acute diseases of endangered languages.

Many parties have acknowledged the significance of the use of Javanese at the family level (e.g., Seminar on Javanese 1953 in Darusuprapta, 2013, p. 39; Gubernur DIY, 2011, p. 2; Mulyani, 2008, p. 239; Purwoko, 2011; 2012, p. 24; Decisions of Javanese Congress 5 by Saryono et al., 2011); a belief shared by the interviewed principals as summarised in Table 9.1. As the L variety is naturally acquired (Hudson, 2002, p. 7; Schiffman, 1998, p. 142) and its past dominance as first language is dwindling in competition with Bahasa Indonesia as first language, the local government needs to encourage and facilitate home transmission of LJ Ngoko, and one strategy would be to foster links between families and education.

As the aforementioned research findings have shown, there is a significant association between the young people's mother tongues and the languages in the young people's home. This present study emphasises that parents must be involved in reversing the Javanese shift and revitalising the language because "the inter-generational mother-tongue transmission is community building, that is what is essentially required, in and through the beloved language" (Fishman, 2007, p. 174).

Because Javanese parents have different perceptions of the significance of, and attitudes towards, Javanese, as shown for example in Table 9.1 and in the contradictory findings of Kurniasih (2006, pp. 18-22) and Rahayu and Listyorini (2010), parents must be made aware of the value of keeping their local identity as part of who they are, which can be well constructed through language. They need to know that their participation is crucial and their involvement is critical if the efforts to maintain Javanese are to be effective. These

points also relate to another micro-level factor, which is the significance of family language planning.

However, family language planning needs support from the community because it aims to change society into one that will transmit local languages to the next generation (Fishman, 2007, p. 171; Hanna, 2012, p. 7). In this case, macro language planning must be used to provide general direction for families. Given the Central Government has handed authority for preserving regional languages to local governments, the discussion of macro-level refers in the main to the local provincial government. The meso- or school-level planning plays a bridging role between the macro- and micro-levels. At this point, prestige or image planning and language-in-education planning become very crucial.

To prevent Javanese from becoming further endangered, the transfer of knowledge about the significance of local language awareness through school might best aim at present or future parents. The first aim relates to the present students' parents, who could be asked to cooperate with school in a number of programmes, as outlined in Section 9.4.1.3. The schools' cooperation with parents is very important, especially to strengthen the ambivalent parents' will in transmitting Javanese to their children. Home transmission of Javanese would then be seen as essential and worthwhile in helping their children's schools achieve their goals – parents and schools would be partners in language maintenance. Encouragement of future parents to implement multilingual-oriented language family planning must also begin in the school system. This cannot be achieved without government support and an emphasis on the significance of both Javanese and multilingual competence in general, which is explained further in Section 9.4.1.2.

9.3.1.2 Proposing strategies for the local government and community engagement

The Indonesian Government's will to nurture multilingualism is significant, yet the written policies that support the goal of multilingualism do not count for much if there is no serious attempt at implementation (Kosonen & Young, 2009, p. 17). With regard to the delegation of authority for preserving regional languages, there are three points to be considered relevant to the Central Government's language policies, and to what the local government can do to take advantage of such policies for the sake of Javanese. They are: a) the state's recognition of local or regional languages as cultural treasures; b) the optional use of those

languages in early education; and c) the omission of a local language subject in the 2013 curriculum. The following strategies are related to those three points.

A. Cultural survival

As explained previously, the official acknowledgement of local or regional languages as national cultural treasures (Const. of R o I. Amend. IV, 2002) is implemented through the guidelines for local governments to preserve those languages in cultural domains and to make them sources of Bahasa Indonesia vocabulary (Reg. No. 40, 2007). However, this does not provide opportunities for those languages to grow as spoken everyday languages. This means they will not develop as mother tongues because people will gradually recognize them as culturally symbolic, but not for them; for the cultural leaders and activists. In addition, there is a perception that vocabulary resources are only used by linguists, language educators or journalists. With such attitudes that work against cultural transmission at the everyday level, local and regional languages will eventually become foreign languages for common people.

M. Paul Lewis and Trudell (2008, p. 267) emphasises the significance of local community engagement in producing effective cultivation of local languages in a country which lacks material resources. Grass roots ethnic revival movements have been successful in revitalising Māori and Hawaiian (Hinton, 2003, pp. 51-52; Liddicoat & Baldauf, 2008, p. 8; McCarty et al., 2008, p. 304), and Welsh (G. Morgan, 2001, pp. 110-112). These languages were declining, but have now moved from being critically endangered to vital. Javanese has a lower level of endangerment than Māori, Hawaiian and Welsh and has a supportive local government, so can be more quickly revitalised if appropriate and strategic actions are taken.

For a language to prosper, the members of its speaking community must recognise, be familiar with, and have a positive image about it. In general, it must be the language of their everyday life, if only in a few domains in the case of diglossia. The missing link is that many parties have neglected to consider or investigate the language actually used by the majority of the population – LJ Ngoko. Local governments, as well as the Javanese families, the speaking community, and the schools, need to be aware of the significance of revitalising LJ Ngoko and need to have appropriate strategies and resources for preventing Javanese from further decline.

Chapter 8 shows that young respondents reported a more positive attitudes towards LJ Ngoko than HJ Krama. This means that the older generation must be made aware that the first goal of Javanese revitalisation is for the youth to be able to speak LJ Ngoko more frequently and in more authentic, informal domains and the second goal is for them to have adequate skills to perform HJ Krama in certain culturally and socially appropriate sociolinguistic settings. Until these basic goals are met, Javanese teaching based on high Javanese literacy tradition will remain irrelevant to these Javanese youths, and only motivate towards modernisation and its symbol, Bahasa Indonesia (Errington, 1992, p. 421).

Javanese is a cultural treasure, and the local provincial and city governments, with the support of the regional body of language *Balai Bahasa Propinsi DIY*, academics, scholars, cultural organisations and activists, must take on the responsibility of preserving Javanese in cultural frames. Setting feasible goals and depending on internal community support might become one of their strategies (Fishman, 2007, pp. 172-173).

Creating a positive image of Javanese and making it popular in the Javanese community as part of both cultural and everyday life can be done. For example, by publishing bilingual or trilingual books and flyers that offer services or inform the community about cultural events in local, national and international languages (see Fishman, 2007, p. 173). In such an example LJ would be used to represent Javanese. Yogyakarta has the status of being a student city. It attracts people from other regions to study and live in Yogyakarta, so these types of printed material would be useful for both Yogyakartans and visitors in promoting Javanese. Such publications might also enhance cross-cultural language learning among different ethnic groups (Gubernur DIY, 2011, p. 7) and raise local pride in having Javanese ethnic identity as part of one's identity.

Tourist offices, hotels and restaurants could also be encouraged to write their brochures or flyers in these three main languages, targeting both domestic and foreign tourists. For example, the leaflet telling the story in Ramayana Ballet, one of the attractions that draws large members of tourists, is now Bahasa Indonesia-English bilingual, and could feasibly be made trilingual to include LJ Ngoko.

While street-name signs in Yogyakarta are written in Latin-Bahasa Indonesia and Old Javanese to promote both the national and the local identities, the will to have advertisements and learning media in Javanese should be realised (see also Hanna, 2012,

p. 6), as spreading information in all three languages will project a positive image of all the groups represented by those languages, and raise the profile of Javanese. These actions serve to revive Javanese within its own community and to demonstrate the Javanese community's pride toward their local language. In summary, Javanese can be used in conjunction with the other two main languages, which are perceived as more prestigious, and gain extra prestige through that association.

Aside from teaching *Bahasa Indonesia untuk Penutur Asing* (BIPA) 'Bahasa Indonesia for Foreign Speakers', as stated in Section 3.5.3, the regional language body also needs to provide a teaching programme for Javanese to foreign speakers. Many foreigners have a strong interest in visiting Javanese speaking regions, learning about Javanese culture and mingling with the Javanese community, as admitted by Zentz (2015, p. 76) for example.

Good societal language performance can also be a good measurement of culture with which it is closely associated. In the case of Javanese, Yogyakartan youths need to be introduced to and involved in as many as cultural events as possible. These events need to be packaged in interesting ways and promoted with positive associations to develop cultural pride and language regionalism (see also Purwoko, 2011, pp. 27-28). For example, it can be recommended that the local television stations – Jogja TV, Tugu TV, AdiTV, and RBTV –broadcast the yearly youth contest for *Dimas Diajeng* Jogja 'male and female young people of Yogya'. The contests' winners commonly become the city's representatives in a large number of cultural and tourism events. This TV programme could be used to show off the participants' language competence in Javanese and English, or other foreign languages beside Bahasa Indonesia. If they lack competence in those languages, there must be adequate training to improve their language performance to avoid superficially involving Javanese culture in such an event (Harijono, 2011, p. 1). The *Dimas Diajeng* association's annual programme is supervised by the Tourism and Culture Office of Yogyakarta (see the details in its website Paguyuban Dimas Diajeng Jogja, 2015). They could promote the image of Javanese in the eyes of the young generation by adding a regular Javanese-based programme to the broadcasting schedule.

The Government of Yogyakarta also needs to give greater support to Yogyakartan schools, that already have Javanese art-based activities, as shown in Table 9.4, such as *karawitan* or the playing of *gamelan*, the singing of *macapat*, or *kethoprak* 'the traditional drama performance'. The government could invite these schools to take turns at regular

government sponsored performances in the city's theatre Santi Budoyo, a place where people's enthusiasm about watching art and cultural performances is relatively high [see Section 3.6]. This may create a closer connection among schools, the government and the community. To make the school members proud, and to ensure the wider community is well informed, the performance needs to be advertised through the main local daily newspapers, such as *Kedaulatan Rakyat, Bernas, Radar Jogja*, and *Tribun Jogja,* as well as in school forums. By so doing, the local government would provide the opportunity for Javanese to gain more popularity among the youths (see also Purwoko, 2011, p. 29).

In addition to linking Javanese language to culture as a maintenance strategy, use of Internet and technology as a modern way to promote a positive association with Javanese should be considered as another alternative (Mulyani, 2008, p. 238; Suprawoto, 2011; S. Wibawa, 2008, p. 41). Including these modern facilities is important because they have become part of these young people's lifestyle. The local government could disseminate the links to online Javanese resources like: the online Javanese-English dictionary by Robson and Wibisono's (2002); the computer-based *hanacaraka* program (S. Wibawa, 2008, p. 41); the web-based Intelligent Tutoring System, developed by A. P. Wibawa and Nafalski (2010a, 2010b); and the Bahasa Indonesia-Javanese translation machine designed by A. P. Wibawa, Nafalski, Kadarisman, and Mahmudy (2013). The use of Javanese, especially LJ Ngoko, in religious talks, for example in *pesantren* 'Islamic boarding houses (Casiyah, 2012) and churches (Macaryus, 2011, p. 23) would also enhance passive competence and knowledge of Javanese children and adults.

B. Mother tongue and early education

The optional use of local or regional languages as an instructional language in early education settings (Act No. 20, 2003) has made it easy for teachers and schools to begin Bahasa Indonesian literacy early on (Kosonen, 2009, p. 27). The Act also forms the basis for the mandated use of Bahasa Indonesia as the medium of instruction in later school years, which further enhances the process of knowledge transfer. The regional government of DIY also gave this mandate to all grades of education, including kindergartens, in 2002 (Smith-Hefner, 2009, p. 63 & 73).

Rather than suggesting the use of Bahasa Indonesia from kindergarten, it would be better for the local government to capitalise on the opportunity that Act No. 20 (2003) provides

and implement a policy that sees Javanese as the compulsory language of instruction in the early stages of education – pre-school, kindergarten and the first and second years of primary schools (see also Harijono, 2011, p. 10; Sugiyono, 2012, p. 10). Such a policy has been implemented in the past (Purwoko, 2011, p. 23; Sugito, 2008, p. 18; S. Wibawa, 2008, p. 32) and was recommended in a decision by the 5th Javanese Congress (Saryono et al., 2011).

The significance of promoting Javanese as a language of instruction in early education underpins promotion of the use of vernacular in education (UNESCO, 1953), and in programmes like 'Mother Tongue as a Bridge Language of Instruction', a project begun in 2008 by the Southeast Asian Ministers of Education Organization (SEAMEO) to achieve the goal of 'Education for All' (Kosonen & Young, 2009). Javanese as a language of instruction also helps to prevent losing regional and or minority languages. 'Mother Tongue Multilingual Education' programme promotes the use of at least three languages within a multilingual context (UNESCO, 2016).

Javanese in early education, discussed further in Section 9.4.1.3, also relates to the local government's commitment to recruit teachers for early education that have Javanese competence or, as recommended by Saryono et al. (2011), to provide training for them to achieve that goal.

C. Optimising Javanese as a local content subject

If local or regional languages are not included as school subjects, which is the current situation in the curriculum, then those regional languages are positioned weakly in terms of perceived prestige and utility for students. At this point, the local authority's concern with local language maintenance has become highly important, particularly in terms of accommodating the limitations in time allocation for school subjects and learning.

Since the national curriculum has fixed the maximum teaching hours for this 'local content subject', it would be beneficial for Javanese maintenance if local governments were compelled to mandate that schools allocate those two hours to teaching Javanese. Even though teaching a language as a subject will not necessarily create fluent speakers (Hinton, 2001a, p. 7), with appropriate teaching methods (discussed further in Section 9.4.1.3) and with natural exposure to Javanese in authentic everyday environments outside school, it might increase the learners' sense of appreciation of the language and enhance its prestige.

An example of this can be found in Humboldt County, California where a number of local languages now serve as requirement for graduation (Hinton, 2001a, p. 7). Imposing this requirement has increased the numbers of students that value the languages and are competent in them. With regard to Javanese, it is important to note the position of HJ Krama in Javanese diglossia and the surveyed youths' attitude toward it.

9.3.1.3 Maximising the roles of schools to revitalise Javanese

A number of commentators emphasise the significance of schools in transferring knowledge of Javanese (e.g, Harijono, 2011, p. 3; Paku Alam IX, 2008; Purwoko, 2012; Sugito, 2008). This statement by the principal of SH4 demonstrates the optimistic view that the government and the education system can halt Javanese language endangerment through their current efforts:

> "And *Alhamdulillah* 'all praise be to Allah', I thank God that we are in DIY. The government and the City Education Office facilitate us well. I am optimistic that Javanese language will not become extinct." [P of SH4]

With support through government regulations, the claim that schools are significant is well founded (Purwoko, 2012, p. 24). In addition, parents commonly also support the implementation of regulations for the sake of their children's education and future opportunities. Purwoko (2012) claims that "school is the only domain" that can be used by the government to govern people's language behaviour easily (p. 24), and it has a significant effect on language revitalisation (Cummins, 2008, p. 2).

The following explains and evaluates the participating schools' efforts and facilities relevant to Javanese and proposes strategies for revitalising Javanese.

A. Evaluating the participating schools' efforts to maintain the young people's languages

Among the four types of language-related school activities in Table 9.2, only the language-based talent showcase is relevant to Javanese. The co-curricular activities, which are compulsory for all students, are aimed at preparing their Bahasa Indonesia and English competence for the National Examination. The extracurricular activities and language exposure events involve foreign languages. This means that these Javanese-based school

showcase activities commonly involve only a few students and are not sufficient to be effective in reversing the large shift away from Javanese.

In SH1, for example, speech contests in Javanese and other languages are commonly held in a two-day competition to celebrate *Bulan Bahasa* 'The Month of Languages'. Although they claimed that many students joined the competition, the principal and the language teacher coordinator actually meant that every class had at least one representative.

> R: Did many students join, *Pak*?
> P of SH1:   Yes, a lot, *Bu*.
> LC of SH1:   Every class has its representative: one.
> P of SH1:   Yes, many. There was at least one participant from each class.
>
> [P and LC of SH1]

Another effort involves connecting Javanese with cultural activities. For example, SH5 holds integrated cultural events, such as a wedding ceremony in Javanese. This is important to expose students to the use of HJ Krama and to raise their awareness of their local culture.

> "In performing language activities in the form of wedding ceremonies, students acted as the Masters of Ceremony, others delivered welcoming speeches, and some others also deliver different speeches. I listened to them and felt great. It's a form of Javanese language maintenance. Of course it didn't involve all students, but at least all the students involved understood." [P of SH5]

However, such showcase activities do not require active involvement from many learners and focus on the use of Javanese in highly specific formal or ritualistic situations, not in everyday language exchanges.

The attempts made by some schools to establish rules for polite and appropriate language use and provide models of good language use is potentially beneficial for supporting Javanese revitalisation. However, it must be done in a way that encourages positive attitudes towards Javanese and its use. There is a common tendency to correct new speakers in the appropriate use of Javanese speech levels, and this can be counter-productive as it may cause resistance, unwillingness or avoidance of the language. Some of the literature has noted that this kind of correction must be carefully done to avoid these negative effects (Smith-Hefner, 2009, p. 66 & 71; Zentz, 2012, pp. 74-77; 2014, pp. 344, 346, 350, 351).

B. The proposed strategies to revitalise Javanese through schools

In revitalising Javanese through school education, the fact that Javanese is not tested in the National Examination becomes an advantage. The goal of producing communicatively competent and motivated Javanese speakers in Yogyakarta, East Java and Central Java (Harijono, 2011, p. 4; Mulyani, 2008, p. 238; Reg. No. 64, 2013; Zentz, 2012, p. 92; 2016, p. 58) can then be focused upon without the teachers and students becoming stressed about the outcomes of tests in Javanese, which tend to measure knowledge rather than performance. Additionally, a more relaxed atmosphere can be created, which more effectively supports situation-based approaches to lesson planning (Hinton, 2001b, p. 185).

Strategies that can be applied to both Yogyakarta and the other two Javanese-speaking provinces follow. To some extent and in wider contexts, they are also applicable for revitalising other regional languages. Based on the school-based programmes approach to language revitalisation (Hinton, 2001a, pp. 7-9; 2001b), all the three main types of programmes: teaching a language as a subject, bilingual education, and language immersion are meaningful in discussions on strategies for Javanese revitalisation. One important note about all of the programmes is that they share the same necessary focus on communicative goals; that is, teaching students how to talk about real things (Hinton, 2001b, p. 181).

Javanese as a local content subject: every learner must practice to talk

Despite the factors that hamper the teaching and learning of Javanese (Macaryus, 2008; Paku Alam IX, 2008, p. 6), there has been a shared-belief that Javanese as a subject can be optimised to solve problems relevant to young people's Javanese competence (Harijono, 2011; Zentz, 2012, pp. 95-96). However, if the only exposure to a language is "the language as a subject" language learners only achieve a low level of competence (Hinton, 2001b, p. 181).

The points Hinton (2001a) raises as the disadvantages of language-as-a subject programmes are relevant to the teaching of Javanese and English; that is, there is insufficient time and exposure to real situations for the students to practice using the language in an authentic and appropriate way (p. 7). Moreover, too much attention has been given to Old Javanese literacy, HJ Krama mastery, and comprehending literature in

local content programmes, all of which are associated with the elite high Javanese culture and identity of a few (Harijono, 2011; Purwoko, 2012, p. 23). Instruction overlooks the fact that it is imperative for learners to practice speaking LJ Ngoko. Neglecting LJ Ngoko compromises competence in HJ Krama. In Purwoko's (2011, p. 28) words, strengthening Javanese people's positive attitudes towards LJ Ngoko is more significant than teaching HJ Krama at school.

If Javanese as a subject is the only strategy that can be applied, it must teach those common and useful expressions that are part of everyday communication at the most basic level. Since this present study's findings show that more respondents reported speaking Bahasa Indonesia as mother tongue, students' practice in using LJ Ngoko must be a crucial focus that is attended to alongside the teachers' modelling on the use of HJ Krama for specific situations relevant to their everyday life. Teachers are recommended to use Javanese instruction and minimise Bahasa Indonesia, despite having non-Javanese students. This exposure will give meaningful input to learners of both Javanese as the first or second language. It is also incumbent upon teachers to provide situations and contexts such that, every learner can initiate and respond appropriately and that students can practice what they have already learnt.

In improving Javanese literacy, it is imperative to provide reading and writing text materials suitable for their age and on relevant topics. Students can be encouraged in their Javanese writing efforts if their teachers create opportunities for students to publish their writing in school bulletins or newsletters. They can also facilitate their students to publish articles in the children's sections of Javanese newspaper or magazines, like *Jaya Baya* magazine (Basuki, 2011). School and community support for every linguistic skill in language learning is absolutely essential.

Teaching and learning time is fixed according to the national curriculum, so it is useful to be able to provide a strategy to counter this disadvantage for the Javanese language. One possible strategy is to link classroom and home activities whenever possible so that parents become involved in the youths' Javanese learning. This involvement is aimed at raising their awareness and positive attitudes towards Javanese.

Based on ideas from Szilagyi et al. (2013) on using teachers' effective partnerships with families to maintain a heritage or first language, there are a number of possible actions that schools can perform, such as giving tasks or assignments that involve parents in sharing

aspects of their culture as a part of students' assignment (p. 120). Parents can also be asked to read their pre-school- or kindergarten-aged children Javanese storybooks. The teachers can then check their students' understanding of the shared culture and stories in class. Tasks could also be set that require the junior and high school students to document the procedures of cooking Javanese traditional food or to write descriptions of local vegetation, herbs or traditional medicine in LJ Ngoko, and to base this on information provided by their parents.

To make Javanese learning even more interesting, teachers could use the web-based Intelligent Tutorial System (A. P. Wibawa & Nafalski, 2010a, 2010b) to teach speech levels in class, or recommend it for outside class activities. The use of other electronic and online resources, which are fortunately numerous, is also recommended (Suprawoto, 2011; Sutomo, 2012; S. Wibawa, 2008, pp. 41-42). Table 9.3 demonstrates the fact that many schools already have adequate facilities for these activities, so extra infrastructure funds would not be needed in order for these home-school combined programmes to be implemented.

Bilingual Education

With regard to bilingual education for revitalising an ancestral language that is in competition with a dominant language (Hinton, 2001a, pp. 7-8), it is hoped that implementing bilingual education in junior and high schools in Yogyakarta as another alternative will create more bilinguals of Javanese-Bahasa Indonesia who can use their languages across a range of appropriate domains. Similar to the language as a subject programme, bilingual education programmes need support from the government, schools, families and the community (p. 8). However, it must be noted that while some bilingual education programmes were successful in introducing the target language to students and fostering respect for the language, many others did not succeed, especially because teachers mostly used the dominant language (Hinton, 2003, pp. 46-47).

Both the H and L varieties of Javanese have standard writing systems which are suitable to use for academic purposes, for example, as academic papers in the 5th Javanese Congress 2011. They attest that Javanese-Bahasa Indonesia bilingual materials can be used to teach speech levels. The production of bilingual books as reading materials, which is

relevant to any recommendation for translating various texts into Javanese and publishing Javanese books and magazines for young readers (Saryono et al., 2011), can be intended for learning as well as for pleasure and the success of the programme will again rely on local government funding and community engagement.

Based on Szilagyi et al. (2013), Javanese teachers can provide bilingual books and literacy activities, giving context to target language writing and translation tasks. They can also provide tasks where students find cognates and create a bilingual buddy system as strategies to revitalise Javanese.

Assignments, such as reading, summarising in both Javanese and Bahasa Indonesia, and answering bilingual questions in both languages, can enhance the development of multilingual competence and strengthen both languages (Szilagyi et al., 2013, p. 118); easy to implement because they use the same Latin script (Bialystok et al., 2005). Writing in Javanese can be relevantly incorporated into various school activities. At the primary school level, for example, learners can be tasked to create bilingual books about their personal stories, or be given Bahasa Indonesian texts as a prompt for free-translation. Learners at high school level can be asked to translate their school newsletter or school's information letters to parents and advised to take the Javanese version home to their parents. Through these types of activity, learners might incidentally receive feedback from their parents about their Javanese translation and be required to hand in the revised versions to teachers. Students and teachers could then discuss these revisions together in class. The Javanese teachers would need to coordinate this activity with the school's administration. The buddy system is also a good alternative, especially in schools that have students from a range of ethnic heritage groups. This can be done, for example, by creating group tasks in which competent Javanese students share their knowledge of Javanese or become role models for other students.

Since Javanese is not a subject tested in the National Examination, Javanese language teachers and the teachers of other subjects not tested in that exam with Javanese heritage could play a vital role in this bilingual programme.

Full-Immersion Javanese programmes: when and how?

Hinton (2001b) discusses the bilingual and language as subject approaches to endangered languages, but also promotes a full-immersion approach. She sees full-immersion as providing sufficient exposure to real language situations for endangered languages to be learnt by children and so hopefully preserved for the future. Note that this refers to the planned use of an endangered language as the language of the classroom, rather than the more traditional literature on immersion which refers to using a language that the students do not have a certain language as their first language as the language of the classroom (see examples of that type of immersion in R. K. Johnson & Swain, 1997).

This type of immersion programme is seen as the best way for school-based programmes to reverse language shift (Dorian, 2006, pp. 455-456; Hale, 2001, p. 227; Hinton, 2001a, p. 8; 2001b, p. 181 & 188; 2011, p. 313; McCarty et al., 2008, p. 307). It is also applicable to Javanese revitalisation. S. Wibawa (2008, p. 40) suggests immersion for teaching 'Javanese as a local-content subject', and explains that learners were encouraged to use Javanese in speaking and writing, and exposed to Javanese learning materials for reading and listening comprehension.

This immersion programme must be supported legally by the local government in accordance with Act No. 20 (2003) about Javanese instruction in early education. Successful grass roots attempts to save Māori and Hawaiian, which by Fishman's (1991, pp. 88-89) criteria were categorised as most severely threatened (McCarty et al., 2008, p. 304), can become good exemplars for Indonesia. An example includes reuse of Javanese as an instructional language at least in pre-schools, kindergartens, and the first grades of primary school (see also Hinton, 2001b, p. 181), which was the case in the early 1950s to 1970s (Purwoko, 2011, p. 23; Sugito, 2008, p. 18; Sugiyono, 2012, p. 10; S. Wibawa, 2008, p. 32). Javanese teaching and learning can be part of late primary school education as well, in which case both Javanese and Bahasa Indonesia would be taught (Kirkpatrick, 2012, p. 11).

Schools could create a full-Javanese immersion atmosphere (see Hale, 2001, p. 227). This is most suitable for pre-school and kindergarten. The use of only Javanese is imperative for teachers, other school members and Javanese parents while they are at school, and Bahasa Indonesia by non-Javanese speakers should be minimised. This is aimed at providing authentic situations in which variations in Javanese can be used. Modelling of

the use of speech levels must be given and frequently repeated. It must be emphasised, however, that wrong practices by these very young learners should not make the elders feel unrespected nor insulted (Basuki, 2011, p. 5; Hinton, 2001a, p. 15). Two to five years of this kind of early education would provide a strong foundation in Javanese competence.

This immersion programme could be extended to higher levels of education, such as in junior and senior high schools, specifically in out-of-class cultural activities. Some of the participating schools in this present research have made an effort to connect language with cultural activities, as Table 9.4 shows. This demonstrates a good start for students to engage in enjoyable Javanese cultural activities. For example, teachers or instructors can insist on using only Javanese while the students are learning and playing the *gamelan* or playing *kethoprak*.

Making particular spaces as places for students to demonstrate results of their Javanese learning is also a good strategy. Services for students, for example the library, the school-fee payment counter, the canteen and parking, fee payments, must be performed in Javanese. The local government, schools or Javanese teachers can formulate objectives and learning materials related to all of these everyday communication needs so students learn through daily practice what to say and how to speak in such settings.

9.3.2 Improving young people's English communicative competence

Even though English is officially recognised as a foreign language in Indonesia, it also has the more global functions of being ASEAN's lingua franca (Kirkpatrick, 2010; 2012, p. 336; Lowenberg, 1991, p. 136) and the medium for gaining access to scientific knowledge and new technology (Lauder, 2008, p. 13). Act Nos. 20 (2003) and 24 (2009) support mastery of English for global competitiveness and it has become a formally learnt language for at least six years of high school education.

Proportional local, national, and global values are important (Asshiddiqie, 2008, pp. 14-15; Gubernur DIY, 2011, pp. 3-4; Sayuti, 2011). Therefore, language teaching-learning in Indonesia should balance local, national and international languages (Hamied, 2012, p. 67), each of which has its own different functions. It is also worthwhile eliminating or reducing any concern about the growth in regional languages leading to a decreased sense of nationalism (Darusuprapta, 2013, p. 39; Gubernur DIY, 2011, p. 3); and addressing any concerns about the perceived negative impact of English on local and national languages

(see e.g., Arafah, 2014; Hanna, 2012, p. 5; Lauder, 2008, p. 13; A. P. Wibawa & Nafalski, 2010a, p. 25). Such fears did not arise in the responses from students in this present study, and other factors were relevant to the formation of their attitudes towards their languages and their perceived local and national identity (see also Lauder, 2008, pp. 13-14; Panggabean, 2015, p. 44).

9.3.2.1 Perspectives on reviewing ELT in Indonesia

There are five perspectives relevant to this section's discussion on how ELT has been implemented in Indonesia. The first relates to the diglossic situations of a language. The second is the dynamics of Teaching of English as a Foreign Language (TEFL) in Indonesia and the curricula that have been implemented. The third looks at how English is taught in Indonesia with regard to the range of English varieties worldwide. The fourth is comparison between TEFL in Indonesia and the teaching of Javanese and BIPA. The last perspective is the findings related to the surveyed young people's reports about English, the interviewed principals' opinions on the significance of English, and their schools' efforts relevant to English teaching and the surveyed teachers' reports on their school facilities.

Ferguson (1959, p. 331) states that in diglossic situations, the L variety is the one that speakers of a language feel more comfortable using in ordinary or everyday conversations, and it is acquired without speakers' needing to overtly consider grammatical concepts. The H variety is mainly learnt formally and its learning commonly includes explicit rules or norms (see also Dorian, 2002, p. 63; Hudson, 2002; Schiffman, 1998, p. 142). The division of a language into L and H varieties or non-standard and standard varieties can also be applied to the languages in this present study: LJ Ngoko and HJ Krama; non-standard Bahasa Indonesia and *Bahasa Indonesia baku* or *Bahasa Indonesia yang baik dan benar*; plus a range of varieties of English. These have been discussed respectively in Sections 3.3.1 and Section 3.3.2 of Chapter 3 and Sub-section 2.4.2.1 of Chapter 2. The main goal of ELT in contemporary Indonesia is to develop sufficient competence in English to participate in the global community (Badan Standar Nasional Pendidikan, 2006; Lie, 2007, p. 6; Mattarima & Hamdan, 2016, p. 287) and it is Standard English which is taught at schools.

To develop sufficient competence in English, the communicative approach has been applied in Indonesia's ELT methodologies for more than three decades. This approach is the most recent development and it links the views that the main function of a language is for communication and thus the goal of language teaching is learners' communicative competence (Celce-Murcia, 2001, p. 6; Richards, 2006, pp. 1-2 & 22; Savignon, 2007, pp. 208-209). The practice begun in 1984 in its structure-based communicative curriculum, continued in 1994's meaning-based communicative curriculum, 2004's competency-based curriculum, 2006's school-based curriculum which was first implemented in 2010, and the current problematic 2013 curriculum (Dardjowidjojo, 2000, pp. 25-26; Latief, 2014; Puspitasari, 2016; Reg. No. 160, 2014; Sahiruddin, 2013, pp. 568-570; Yulia, 2014, pp. 15-17). By comparison, the communicative approach for foreign language teaching has also become a trend in Europe, for example, placing more emphasis on oral competency than reading and writing (Spolsky & Lambert, 2006, p. 571). China has also changed its English teaching methodology towards the "oral language and humanity approach" (p. 572).

Despite the improvement in the English curricula in Indonesia, achieving ELT's goal to produce students that are able to communicate orally and in writing has not been successful due to a set of complex factors. These factors include the language policy, curriculum, the quality of teachers, the motivations and strategies for learning provided to students, the number of students, and class-teacher ratios (Hamied, 2012; Lengkanawati, 2004, 2005; Lie, 2007; Madya, 2002; Marcellino, 2008; Musthafa, 2001; Panggabean, 2015; Sahiruddin, 2013; Yulia, 2014). There is a claim that high school graduates are generally not able to communicate intelligibly in English (Dardjowidjojo, 2000, p. 27; Lie, 2007, p. 1; Sahiruddin, 2013, p. 573). Some of these problems were identified more than two decades ago (see Chapter 3, Sub-section 3.3.3; Lowenberg, 1991, p. 130; B. D. Smith, 1991, p. 41).

The lack of real success of ELT in Indonesia can also be associated with a mismatch between the curriculum's goals, the relevant processes, and the outcome assessments. Learners are expected to be able to use or speak English in real communications, given that is the main function of a language, and this has become the main goal for learning English. The standards of process and outcomes emphasise reading skills (Lowenberg, 1991, p. 129; Reg. No. 19, 2005, pp. 18-19), which together with competence in grammar and well-formedness are reflected in the English National Examination (Musthafa, 2001,

p. 5). Another aspect that needs reviewing is what to teach (Lengkanawati, 2005, p. 80). This present study focuses on which type of English is taught in Indonesian formal education.

Considering that English has many geographical and social varieties (Black & Goebel, 2002; Kachru, 1983, 1988; Kirkpatrick, 2010; Mufwene, 2010; Nunan, 2003), English teachers in non-English speaking countries should not assume that there is only one standard English to be taught (Black & Goebel, 2002, p. 22). They do not need to stress to multilingual learners that they need to imitate native speakers because few native speakers available to them (Lauder, 2008, p. 17). It would also be better for Indonesian English teachers to accommodate local materials and culture in ELT contexts as long as their teaching can assist learners to be able to communicate in English fluently and be understood by their interlocutors (Cook, 2012; Doyle, 2015, p. 887 & 890; Hamied, 2012, p. 76; Kirkpatrick, 2010, pp. 9-10; Mukminatien, 2012, p. 226). Therefore, ELT in Indonesia should also include negotiation between the core elements of English and local elements (see Zentz, 2012, p. 139 on her research participant's opinion about the importance of localised English).

That is, a consideration for teaching a hybrid or creative English that has grown out of its local contexts of use over time, and in this way, educators can teach a language for authentic communication (Hamied, 2012, p. 76; House, 2003, p. 574; Mukminatien, 2012) or teach it as a lingua franca, for example, among people in ASEAN countries (Kirkpatrick, 2010, p. 9).

This implies an openness to accept the results of the teaching and learning of an Indonesian-English variety of English (Panggabean, 2015, p. 37) which is not "norm-dependent" on standard native English (Lauder, 2008, p. 15; Savignon, 2007, p. 210), and an emphasis on fluency rather than accuracy (Dardjowidjojo, 2000, p. 27; Richards, 2006, pp. 14-18). In fact, non-standard English varieties are common not only in the outer and expanding circles of English (Kachru, 1988, 1997), such as in ASEAN countries, but also in Britain (Kirkpatrick, 2010, pp. 4-5). Supporting Hamied (2012, p. 76) and Mukminatien (2012, p. 224), this present study suggests that the Standard English-oriented ELT practices in Indonesia be shifted to focus on a local variety of English instead (see also Kirkpatrick, 2010, pp. 9-10 on culturally-shared norms transferred to local varieties of English). This is also relevant to the fact that the average teachers' competence and accuracy in Standard

English has not reached expected levels (Dardjowidjojo, 2000, p. 27; Hamied, 2012, p. 74; Lengkanawati, 2005; Marcellino, 2008, pp. 63-64). Teachers often lack confidence in speaking English, which may be caused by their attention to the accuracy factor (Lie, 2007, pp. 7-8; Musthafa, 2001, p. 5).

If an Indonesian-English variety is accepted as a legitimate means of communication, it would be easier for Indonesian language education to implement its communicative approach in schools, and become the first step to learning English. The characteristics of such a variety would need to be researched (Kirkpatrick, 2010; Lauder, 2008, p. 18; Panggabean, 2015, pp. 37-38). Code-mixing, for example, is a natural part of communication for Indonesians (Kirkpatrick, 2010, p. 8). Approaching English teaching and learning from a perspective that is not loaded with grammar aims to meet the needs of general English as a global language, but could hopefully reduce any psychological burdens for both teachers and learners. Such an approach would be especially effective if taught from a beginner level (see Panggabean, 2015, p. 35 on English as not a burden and subject in primary schools). In this way, English could be taught in a more relaxed and fun way in formal education, as is the case in English private courses which are perceived as more effective in enabling learners to succeed in communicative competence (Dardjowidjojo, 2000, p. 27; Lie, 2007, p. 3).

This present study relies on Hinton (2001b, p. 179; 2011) who discusses the similarities (despite their differences) between teaching second languages and endangered languages that emphasises the learners' competency in communicating with the native speakers. This present study also compares the teaching of English in Indonesia as teaching a second language – a term also used for teaching a third, fourth, fifth or in this context as a foreign language – to the teaching of Javanese as discussed in the previous section. Both focus on the H varieties while learners have little or no competence in the L varieties. However, it is then difficult to gain any knowledge of the H varieties which prevents them from practicing the standard varieties because more speakers use the L variety in Javanese contexts and, in English speaking contexts, only a few people speak both the L and H varieties.

More attention is also paid to the H variety than to the L variety in the teaching of Bahasa Indonesia to foreign learners – which hopefully has been improved. In general, native teachers of Bahasa Indonesia consider that non-standard Bahasa Indonesia, which is the

language of market place and everyday interactions, is not the appropriate language to teach or even mention to foreign learners (Sneddon, 2003a, p. 524). Conversely, introducing and teaching non-standard Bahasa Indonesia is important to reach communicative goals (Black & Goebel, 2002, p. 23; Lukmana, 1997). This has left learners dissatisfied, and learners visiting Indonesia have complained that they have not been taught the Bahasa Indonesia variety that is used in real interactions (Sneddon, 1990, p. 97).

Curricula for Javanese for Yogyakartan youth and English in Indonesia have overlooked the significance of the L varieties as everyday languages in the same way that Bahasa Indonesia curricula for foreigners in Indonesia have overlooked the other widely used varieties. The question of which language variety is to be taught/learned is crucial for this present study's discussion on strategies of ELT in Indonesia.

The findings in Chapter 6 shows that the surveyed young people's involvement in English-based activities was dominant in the past, present and future even though English has rarely been their everyday language. The findings in Chapter 8 reveal that the students claimed English as a significant language for them. They also reported positive attitudes towards it despite their perceived difficulties in learning and using it. The interviewed principals also emphasised the significance of English as a global language, and believed that within the Indonesian context it has not become a means of communication but an instrument to access knowledge and add value in the job market. Their reports on language teaching and maintenance efforts, as shown in Tables 9.2 and 9.4, and the teachers' reports on facilities, as outlined in Table 9.3, show that the participating schools have made concerted efforts to fully support the success of ELT. The fact that all the surveyed schools reported having text books, audio-visual equipment and cassettes shows their serious engagement in enhancing the improvement of ELT in Indonesia.

9.3.2.2 Suggested strategies for the teaching-learning of English as a communicative means

The school-based approaches ever used in ELT in Indonesia are English as a subject and bilingual programmes (Hamied, 2015, p. 36). As a school subject, English is compulsory for the six years of high school and optional for one or two semesters in higher education. It was taught as primary school subject between 1994/95 and 2013 (Hamied, 2010, p. 20; 2012, p. 74; Lengkanawati, 2004, p. 2; Lie, 2007, p. 2; Madya et al., 2004; Panggabean,

2015, p. 35; Supriyanti, 2012). As a bilingual programme it was used to teach mathematics, natural science and other subjects from 2007 to 2013 (see Act No. 20, 2003; Hamied, 2012, pp. 74-75; Verdict 5/PUU-X/2012, 2013).

Despite having bilingual classes aimed at enhancing the students' English, the RSBI programme was terminated (Verdict 5/PUU-X/2012, 2013). Reasons for dropping the programme include its high expense; dubious effectiveness (see e.g., Marboen, 2013; Sagita, 2010; Sugiyono, 2012, p. 11); and the fear that English was a powerful threat to the prestige of Indonesian languages and its associated culture was seen as a threat to the value of the sense of local and national identities (see also Hanna, 2012, p. 1; Lauder, 2008, p. 9; Sugiyono, 2012, p. 13; Tarmizi, 2012).

Among the ASEAN countries, Indonesia alone does not teach English as a core subject in primary schools (Kirkpatrick, 2010, p. 3; 2012, p. 337). However, this is not entirely negative because although this is the age usually recommended as the best time for learning English as a second language (Panggabean, 2015, p. 36), it is really the best time for any language to be learned. Whichever is chosen will depend on local priorities. It is reasonable, then, for a group to choose to make strengthening a local or national language a priority and allocate scarce resources of time to this goal, instead of to a foreign though global language (see also Kirkpatrick, 2010, p. 4 & 11; 2012, pp. 340-341).

The language-as-a-subject approach is the least efficient way to teach a language (Hinton, 2001b, p. 181) especially in terms of the actual time spent on learning (Hinton, 2001a, p. 7; Panggabean, 2015, p. 36). In addition, there are few opportunities for learners to have real communication in authentic speaking settings (Hinton, 2001a, p. 7). Relevant to these shortcomings, the decision to discontinue the Bahasa Indonesia-English bilingual school-based programme (Verdict 5/PUU-X/2012, 2013) and the 'regretted' reduction of teaching time allocation (Panggabean, 2015, p. 35) must be responded to very carefully, mainly because the objective of ELT in Indonesia should have two dimensions – to teach English as a means of communication and the medium for accessing scientific knowledge (Chapter 8 Table 8.14; Lauder, 2008, p. 13; Reg. No. 19, 2005; Sahiruddin, 2013, p. 568).

Against this backdrop of complex considerations, this present study proposes that the teaching and learning of English as a subject in high-schools is divided into two phases. The earlier years of education, such as junior high school, should focus on general English.

In later years, such as senior high school and higher education, English teaching focus can shift to academic or other specific purposes (see also Panggabean, 2015).

At lower levels, the use of Standard English and correct grammar should not be emphasised in the first phase because the main goal is for learners to build the confidence to speak fluently amongst themselves. This would mean that teachers are not expected to correct students' grammar when they are first learning to speak English. This would consume time and energy and may serve to demotivate and discourage leaners (Panggabean, 2015, p. 37; Richards, 2006, p. 5). As Kirkpatrick (2010) suggests, the learning goal could most beneficially be that students can "be able to use English successfully in lingua franca or multilingual contexts" (p. 10).

Teachers need to speak English most of or all of the time to maximise language exposure in real-life contexts and also provide meaningful communication events (Musthafa, 2001, p. 5; 2010, p. 123). It is naturally recommended that the teachers have a high level of accuracy and high proficiency in English so that they can become good role models, rather than using only native-English speaking teachers (Kirkpatrick, 2010, p. 10; Musthafa, 2001, p. 5). However, teachers should not have unrealistic expectations for their students reaching the same level of accuracy. Beyond greetings, classroom English – the use of English for classroom management – is essential so that learners are exposed to wide-ranging, accurate, and authentic, as well as idiomatic English (Hughes, 1981, p. 5; Musthafa, 2001, p. 6; 2010, p. 124). As is the case with the proposed strategy for Javanese as a subject, English classrooms need to encourage and give space for all learners to feel comfortable in speaking and to experiment with their knowledge of English (Richards, 2006, p. 13 & 23). The application of a learner-centred approach to ELT which places greater attention on learners' needs and gives more freedom to teachers' creativity has been most appropriate and effective (Madya, 2002, p. 147; Sahiruddin, 2013, p. 571).

At higher levels, the objective of teaching and learning academic English with its stricter rules and emphasis on formal grammar can be achieved at a later stage after learners have gained in their confidence with, and become fluent in, general English. This is important because learning experiences, especially related to interactions with their teachers, can influence learners' attitudes at the next and subsequent learning stages; as Lamb (2007) finds in the case of Indonesian junior high students, in which students were unhappy and commented that their lessons were boring and not enjoyable (p. 757). Some students

disliked their teachers and saw English as very hard to learn (Lamb, 2007, p. 766; Panggabean, 2015, pp. 35-36).

Similar to Javanese as a subject, English as a subject can use the strategy of using classroom activities to provide exposure to real communications (Richards, 2006, pp. 20-21). Due to the difficulties of providing natural English environments, this could be done by making as much possible use of school facilities and activities, such as extra-curricular activities, talent showcases, and direct exposure to native speakers where possible, as exemplified in Table 9.2. They could make use of the various printed materials, language laboratories and audio-visual equipment and cassettes, as summarised in Table 9.3, to promote the learner's fully active and communicative engagement (see also Madya et al., 2004, p. 292; Mattarima & Hamdan, 2016). Advances in technology also make exposure to English native speakers possible (Hamied, 2012, p. 76). For example, through technologies like computers, watching TV or video, listening to songs (Lamb, 2007, p. 765), or electronic media and communication channels (Doyle, 2015, p. 887). Students can also become absorbed in native English-speaking varieties when they watch cartoons, films and other TV entertainment. These are all both possible and relevant to youths' lives, especially in Yogyakarta which provides access to these electronic and online authentic learning materials to develop English language understanding to become more technologically literate. Based on the researcher's observation on Yogyakarta's context, some teachers have integrated these facilities but a larger number have not likely done so.

Alongside with exposure to native environments, there is also a place for localised materials (Lamb, 2007, p. 776; Lauder, 2008, p. 17); that is, traditional types of language learning and combining local language and learners' own knowledge and skills (Doyle, 2015, p. 887). These are recommended for the sake of the students' identity and to develop multi-competence. In the context of Yogyakarta, schools might ask the local Tourism and Culture Office for easy access to local heritage and cultural tourist areas with large numbers of foreign tourists. Students could be trained as volunteer guides to describe the history or the cultural values relevant to the sites. They could also coordinate with the tourism services that provide native speakers for educational purposes. These must be optimally used as a method to integrate locality into ELT. Doyle (2015) encourages institutions and learners in multilingual countries not to "shy away from local discourses" in their English education (p. 890).

Using different perspectives and strategies in ELT will result in a different process, meaning that the outcome standard must also be different. The nature of the National Examination in English must also be adjusted so that its goals can be achieved. In the first phase, assessment should emphasise communication skills. Tests of oral and written communicative competence must be modified to remove native yardsticks of assessment because the learners' real production models are mainly their teachers and their interlocutors – almost all of which are Indonesians not native speakers (Cook, 1995, pp. 93-94; see Cook, 2012; Doyle, 2015; Franceschini, 2011, p. 348; Kirkpatrick, 2010, pp. 10-11; Lamb, 2007, p. 765; Lowenberg, 2002, p. 433; Mukminatien, 2012, pp. 228-229). The production target is Indonesian-English, which is comprehensible among non-native speakers in Indonesia and even with speakers in the other ASEAN countries. A higher standard of English can be considered for assessing higher-level students, for example in senior high school and higher education, with a greater emphasis on academic reading. More sophisticated grammar can be included, but comprehending texts is more pragmatically important.

Implementing the communicative approach in ELT based on the change of perspectives will result in changing curricula, English teacher education and professional development, and the content-orientation of the National Examinations of English. Smaller numbers of students in a class are definitely preferable, even imperative, so teachers can manage their classes more easily and give sufficient time for everyone to practice his or her English. Another important aspect is informing students and parents about the objectives of English teaching and learning in both stages (Musthafa, 2001, p. 7; Panggabean, 2015, p. 36; Sahiruddin, 2013, pp. 571-572) so that they know the expected outcomes of their engagement in the learning activities.

9.4   Chapter conclusion

The language teaching policy in Indonesia must accommodate the local, national and international needs of the nation, especially in relation to strengthening local and national identities and dealing with globalisation. Indonesian national culture is dynamic, and comprises a number of local cultures with shared characteristics as well as new and foreign elements (Schefold, 1998, p. 266). From this perspective, the government and relevant parties must act wisely and work harder together to support all the languages in Indonesian

young multilinguals' repertoire – regional languages, Bahasa Indonesia and English. Kirkpatrick (2012) suggests that it is better for a multilingual country to implement a language-in-education policies that focus on local and national languages at the primary level, and English at the secondary level (p. 342).

In Yogyakartan high school students, the shift from Javanese to Bahasa Indonesia and their lack of competence in English has been of serious concern. While the problems of acquiring Javanese and using its speech levels appropriately are regionally specific, the problems relevant to ELT are recognised nationwide. One similarity between the teaching of Javanese and English that contributes to the failure of producing competent communicators is an over-focus on the standard varieties, despite the prevalence of the non-standard varieties of Javanese and English which commonly exist as everyday languages.

Efforts to revitalise Javanese in Yogyakartan high school students must involve all agents in the macro-, meso- and micro-levels, and this involvement must be collaborative. The local governments' work on prestige and language-in-education planning is significant and should thoroughly address cultural and school-based revitalising programmes. Hinton (2001a, 2001b) cautions that, among the three school-based programmes, language as a subject is the least effective and immersion has the greatest positive outcomes. Strong local policies, community and family engagement is crucial support for these language planning efforts.

ELT policy makers and language educationalists in Indonesia need to reconsider which norms of English should be taught through formal education. Lauder (2008) rightly suggests basing these efforts on adequate research-based data in certain relevant areas, such as the characteristics of Indonesian-English and sociolinguistics aspects of English in Indonesia, so that language policies are "pragmatic, effective and wise" (p. 18). Optimising English as a subject as the only applicable school-based programme needs to be done in strategic ways.

In the main, the efforts of both Javanese revitalisation and English maintenance need support at the macro-, meso-, and micro-levels. Learning materials and teaching approaches must be relevant to the students' ages, interests and everyday life. Teaching Javanese, English and Bahasa Indonesia must accommodate the local, national and global needs of communication.

PART 4
CONCLUSION

CHAPTER TEN
CONCLUSION

10.0 Introduction

This present study was conducted to explore multilingualism among young people in Yogyakarta and has identified important issues relevant to their languages, both as a means of communication and as subjects they learn at school.

With respect to language as social practice, issues within their multilingualism include: low competence in Javanese, often observed by older generations as degrading their cultural-local identity; use of Bahasa Indonesia in standard and non-standard forms, and its relationship with national solidarity and unity; and a lack of confidence and low competence in speaking English, despite enthusiasm to participate in global communication. Javanese does not hold the same status as Bahasa Indonesia or English, partially because it is not assessed in the National Examination. This has resulted in a number of consequences. Bahasa Indonesia and English are allocated more subject time, and students, parents and schools prioritise learning these languages based on the perception that mastery of these language equates to academic success.

Prior research on similar phenomena finds that the shift away from Javanese to Bahasa Indonesia has occurred among differently-aged young people with Javanese heritage in a number of Javanese and non-Javanese speaking areas (e.g., Kurniasih, 2006; Musgrave, 2014; Nurani, 2015; Setiawan, 2013; Smith-Hefner, 2009; Steinhauer, 1994; Untoro, 2011). The results of such research motivated this present study's four main objectives:

1) examination of young Yogyakartans' language use, behaviour and activities in their languages in six domains;
2) the extent of the language shift and its implications for their local and national identities;
3) identification and analysis of the factors that contribute to the shift away from Javanese;
4) strategies for revitalising Javanese, while improving young people's English competence.

Section 10.1 presents the key findings relevant to the research objectives: the hard struggle for Javanese to compete with Bahasa Indonesia, even in the home domain; the shift away from Javanese, the endangered Javanese, and addressing the local and national identities; the inter-dependent shift factors; and the necessity for shifting paradigms in language maintenance and language education. Section 10.2 provides the implications with respect to the findings. Section 10.3 deals with the contributions of this present study, and Section 10.4 explains its limitations and provides suggestions for future research. Section 10.5 is the closing remark.

10.1 Key Findings

10.1.1 The hard struggle for Javanese to compete with Bahasa Indonesia, even in the home

Bahasa Indonesia's dominance over regional Indonesian languages has altered language across the country. The shift from regional languages to Bahasa Indonesia has become a common phenomenon (Anderbeck, 2015; Arka, 2013; Himmelmann, 2010; McConvell & Florey, 2005; Musgrave, 2014; Ravindranath & Cohn, 2014; Steinhauer, 1994); and Javanese is no exception.

For most participants of the survey, Bahasa Indonesia was dominant over Javanese in the telecommunications, shopping and religious domains. This finding is connected to their aspirations of being seen as a modern generation. Javanese is used slightly more frequent in school playgrounds and in peer interactions on the street, but the competition between Javanese and Bahasa Indonesia is even found in the home – where this heritage language is supposed to be parentally/inter-generationally transmitted for gaining its ethnolinguistic vitality.

The surveyed students' choice and use of Bahasa Indonesia and Javanese, as hypothesised, is strongly associated with gender and their parents' education level. The findings in Chapter 6 confirm that females tend to choose Bahasa Indonesia at home, except when communicating with their father, and in peer-interactions at school. Those with highly educated parents also tend to choose Bahasa Indonesia at home. Use of Bahasa Indonesia at school is much more likely if their father's level of education is high, while a highly-educated mother is strongly associated with the tendency to choose Bahasa Indonesia only

for in-class interactions. In the shopping domain, especially in interactions with shop assistants, owners and supermarket cashiers, there is no significant association between the choice of language and parental levels of education – almost all use Bahasa Indonesia.

The successful implementation of policies that spread Bahasa Indonesia widely across the country and the institutionalisation of the use of Standard Bahasa Indonesia, especially through education and the media, have both forced a significant increase in the number of people with knowledge of Bahasa Indonesia (Musgrave, 2014, p. 7; Steinhauer, 1994, p. 760) and those who consider Bahasa Indonesia to be their mother tongue (see Chapter 7; Sneddon, 2006, p. 3; Sugiyono, 2012, p. 10).

It is important to note that rather than Standard Bahasa Indonesia, it is the non-standard Bahasa Indonesia varieties, with their own distinct structural characteristics and social functions that have become the everyday language of these young people, as well as the general population. Among young people, Jakarta Bahasa Indonesia is the most popular variety. It is the language of large Indonesian cities, including Yogyakarta (Manns, 2014, p. 45; Smith-Hefner, 2007, p. 184; 2009, p. 62; Sneddon, 2006, p. 1).

However, this Bahasa Indonesia diglossia, which is not always recognised and is not usually accepted as being the 'normal' language situation, has created false assumptions about the language. Standard Bahasa Indonesia has been labelled and consequently perceived by Indonesians as *yang baik dan benar* 'the appropriate and correct' language, which implies that the non-standard varieties are inappropriate and wrong, regardless of their widespread use in different contexts and their social functions. Based on this lay assumption, the older generation often comments that young people use Bahasa Indonesia poorly [see Chapter 6].

10.1.2 The shift away from Javanese, the endangered Javanese and addressing the local and national identities

A larger proportion of students surveyed reported Bahasa Indonesia as their mother tongue than Javanese. The decline in the number of Javanese speakers was statistically measured two decades ago by Steinhauer (1994), and this appears to be the first statistical measurement. Even though Javanese carries the status of "sustainable literacy" (Anderbeck, 2015, p. 19), its sustainability in the truest sense depends instead on its continuous use and transmission (p. 20).

This present study statistically measured the extent of the shift from Javanese to Bahasa Indonesia, using language dominance as a frame. Bahasa Indonesia was found to be the most dominant language. This is supported by: the surveyed young people's relative use of their languages in the six domains; their reported inner functions of their multilingualism; and their reported proficiency in the four main language skills. The significant extent of the shift from Javanese to Bahasa Indonesia that has occurred in young people attending schools in Yogyakarta attests that a large number of speakers, institutional support from the local government and educational system, a long literary tradition, and serving as the centre of Javanese language and culture are not enough to ensure its maintenance. Even more important is its sociolinguistic vitality (Ravindranath & Cohn, 2014).

Along with other commentators, this present study determines that Javanese, in both its H and L varieties, is indeed endangered (Purwoko, 2011, 2012; Ravindranath & Cohn, 2014; Subroto et al., 2008; Zentz, 2016, p. 58). The critical status of other endangered regional languages is therefore understandable, as they have encountered similar or even worse situations and institutional treatment (Anderbeck, 2015; Himmelmann, 2010; Ravindranath & Cohn, 2014).

The dominance of Bahasa Indonesia over Javanese in the surveyed Yogyakartan young people can be connected to how they perceive and construct their local and national identity. While they sensed that their local identity is a part of their national identity, they felt that using Bahasa Indonesia is parallel to their national identity. Yet, using Javanese does not reflect an exclusive local identity. They also claimed that using foreign languages does not affect either their local or national identities.

In the wider context of Indonesia, the national concern with the relationship between ambient languages and group identities is highly significant for dealing with heritage language maintenance and language diversity. Indonesia's language diversity, which implies cultural diversity, is the mosaic of its national culture (Hamied, 2012, p. 66; Spolsky & Lambert, 2006, p. 568). The loss of one or more local language consequently deprives the whole nation of its diverse culture and identity. Additionally, any outlook to foreign language education should not have been excessively affected by perception of its negative influences towards local and national languages.

10.1.3 The inter-dependent factors of the shift away from Javanese to Bahasa Indonesia

Indonesia is an ethno-linguistically and culturally diverse nation. For various reasons, including fostering a sense of national identity, the government has set specific language planning goals. After Indonesia's independence, the focus was a single goal that stressed the concept of *Bhinneka Tunggal Ika* 'Unity in Diversity' (Arka, 2013, p. 77). Starting from the founding leaders' commitment in 1928 to have one land, one nation and one unitary language, the government gave Bahasa Indonesia official status as the state language. Immediately after Independence, the government developed, cultivated, and allowed for the spread of Bahasa Indonesia through the language planning agency, the education system and the media. This is seen as having been highly successful (Hamied, 2012, p. 64; Kirkpatrick, 2010, p. 2; 2012, p. 337; Manns et al., 2016, p. 17; Ravindranath & Cohn, 2014, p. 66).

However, the relative status of the languages has changed over time, and what has been positive for the implementation of Bahasa Indonesia as the official language has had a negative impact on other languages in other areas. Despite the State's recognition of these local and regional languages as national cultural treasures (Const. of R o I. Amend. IV, 2002), regional languages, including Javanese, do not have official status. As such, there has not been a concerted effort by the Indonesian Government to maintain heritage languages across the country. Their maintenance has been left in the hands of local and provincial governments (Reg. No. 25, 2000).

A third language has also made its mark on the linguistic landscape of Indonesia, and that is English. The need for successful international relations and the recognition of globalisation has prompted the Indonesian Government to emphasise the significance of English and set in place a number of relevant language-in-education policies to support the status of English as a compulsory subject in the six years of high school (Act No. 20, 2003; Act No. 24, 2009). The importance of English as a global language is perceived as important not only by the government but also by its people, resulting in its high status, particularly within the education domain.

Regarding Javanese, a number of commentators claim that the decrease of Javanese speakers has been caused by the strong dynamics of Bahasa Indonesia (e.g., Gubernur DIY, 2011, pp. 2-3; Mulyani, 2008, p. 234; Purwoko, 2010, p. 12; 2012, p. 18; Suprawoto, 2011,

p. 6; Zentz, 2015, p. 80). There are others who comment that it has been impacted by globalisation and the use of English (Hanna, 2012, p. 3; Mulyani, 2008, p. 234; A. P. Wibawa & Nafalski, 2010a, p. 25) – often perceived to be the most beneficial language in what is now known as the global era. These two opinions can be linked to a number of interdependent shift factors, especially the government's language-in-education policies, language exposure, the perceived benefit of learning languages, and the degrees of difficulty in learning a language.

As explained in the previous chapters, the national language-in-education policies focus on highly valued language subjects, such as Bahasa Indonesia and English. Even though local governments, educational institutions, cultural organisations, community groups and individuals are concerned with Javanese maintenance, and have made attempts to strengthen its position and preserve it as part of maintaining Javanese language and cultural identity (Darusuprapta, 2013; Errington, 1992; Mulyana, 2008; Sokowaten, n.d.), the vitality of Javanese is weakening. Resources at a local level are not as plentiful as resources at the national level, and there are often competing language goals, so the impact of these well-meaning efforts has perhaps not been as effective as advocates would wish.

The school curriculum allocates more time and a higher learning priority to Bahasa Indonesia and English. Consequently, schools provide less exposure to other languages in language classrooms. Bahasa Indonesia and English are nationally tested because people consider high competence in both languages a significant measurement of academic achievement, but Javanese is not. As a result the motivation to learn Bahasa Indonesia and English is higher. Relevant to the Javanese diglossia, socially recognised speech levels, coupled with the older generation's judgements when speech levels are used inappropriately, has made young speakers perceive Javanese as a difficult language. They prefer using Bahasa Indonesia as a sociolinguistic escape.

The shift away from Javanese to Bahasa Indonesia can also be linked to modernity versus traditionality, which respectively are represented by urban and rural life. There is a significant association between a place of residence and the mother tongue. As hypothesised, a larger number of surveyed young people living in the city of Yogyakarta reported speaking Bahasa Indonesia as their mother tongue, while a larger number of participants living in villages considered Javanese to be their mother tongue.

10.1.4 The necessity of paradigm shifts in language maintenance and language education

Indonesia's language setting has the potential to create multilingual individuals, and the expectation is that the Indonesian population will have strong roots in their local and national identities and the requisite global communicative skills to enhance national development and strengthen Indonesia's position among other nations. In other words, the government and the people need to strive hard to enhance linguistic diversity and purposive multilingualism in Indonesia for the sake of the country's development and the individuals' identity.

Serious attention and extensive efforts at the local level have not been able to reverse the shift away from Javanese and do not seem to have been effective in either revitalising Javanese or improving Javanese competence, especially among young speakers. As suggested in this present study, as well as there being a need to target HJ Krama, steps must also be taken to assist young Javanese people to be competent speakers of LJ Ngoko and to be proud of being able to use their Javanese language in appropriate domains. This is particularly the case because the shift to Bahasa Indonesia is occurring at the expense of both the high and low varieties of Javanese. The local governments' discretionary input and awareness of the importance of Javanese revitalisation are now the only foothold Javanese has to regain its vitality.

Before Independence there were efforts at the macro-, meso-, and micro-levels to maintain Javanese, yet the shift from Javanese continues. One of the reasons for the lack of success in halting the shifting is the misidentification of, and misconceptions about, which Javanese varieties have a decreasing number of speakers. This is certainly a major factor in the mismatch between the goal of Javanese maintenance and its subsequent shift over time.

While educational efforts focus on HJ Krama, high literacy, and literary tradition and its relationship to the philosophical and cultural values of Javanese, the shift from LJ Ngoko has been overlooked. It has been taken for granted that LJ Ngoko's status is safe. In fact, that is not the case. The findings of this present study together with other studies indicate that this L variety is also endangered (Purwoko, 2011, p. 28; 2012, p. 25; Zentz, 2012, p. 90; 2014, p. 348 & 356). LJ Ngoko has fallen in prestige to the extent that many youths do not even perceived it as a language: "it's just daily talk" (Zentz, 2012, p. 70). With respect

to the significance of LJ Ngoko as the basic form of communication within the Javanese community, there must be a shift in the paradigm if Javanese is to be revitalised. LJ Ngoko could be revived as the everyday means of communication for a large number of Javanese community and become an integral and valued part of their everyday life.

Javanese revitalisation needs synergy from individuals, family, community, schools, formal and informal organisations, and from all tiers of government. As a heritage language, Javanese should ideally be the home language for families of Javanese heritage and it should be passed on to the younger generation through family transmission. This way, it would grow naturally to become a vital community language. Government and school must raise parents' awareness about the significant contribution the family, and the community, can make in revitalising Javanese.

Cultural and educational attempts to raise the prestige of Javanese among its speakers are worth the effort to raise the value of the language and increase the number of speakers. The three school-based programmes for language revitalisation (Hinton, 2001a, 2001b) are all applicable in the context of Javanese, with a caution that language as a subject is the least effective programme. Language as a subject offers insufficient exposure (Hinton, 2001a, 2001b; Panggabean, 2015). Full-immersion is the most effective method of producing communicative speakers (Dorian, 2006, pp. 455-456; Hale, 2001, p. 227; Hinton, 2001a, p. 8; 2001b, p. 181 & 188; 2011, p. 313; McCarty et al., 2008, p. 307).

English is as a compulsory subject in all six years of high school, but has not been fully successful in producing competent English speakers or writers. A significant number of problems have been identified [see Section 9.4.2.1] and it is important to note that the ebbs and flows of English language teaching and learning in Indonesia are the product of the political status of the national language (Hamied, 2012, p. 64) and the excessive fear of English as the language of the West having a negative impact on Indonesian culture (Lauder, 2008, p. 9).

On reviewing the implementation of ELT in Indonesia and its lack of success, this present study uses various perspectives, including the diglossic situations of a language, TEFL in Indonesia and the curricula, English varieties, comparison of teaching of Javanese, Bahasa Indonesia for foreign learners and English, and this present study's findings. Three decades of implementing a communicative approach with the goal of communicative competence for students (Celce-Murcia, 2001, p. 6; Richards, 2006, pp. 1-2 & 22; Savignon, 2007, pp.

208-209) must be reinterpreted in terms of the variety of English taught through the formal Indonesian education. It is important to shift the paradigm from focusing on Standard English to focusing on non-standard English with junior high school students, who are beginners. The goal would be to assist learners in becoming more confident and fluent in communicating in that low variety, that is, the most common nativised variety of a community within a non-native-English speaking country. Higher requirements for grammar and accuracy in English can be applied at the higher levels of education. This change in ELT's orientation entails the adjustment of teaching practices, classroom activities, and learning materials, as well as learning assessment practices, all of which are already hinted within the communicative approach.

Despite determined efforts to implement the communicative approach across the Indonesian ELT curricula, the perceived significance of English for academic and employment success and its status as a global language, plus the fact that many young people and their parents are highly motivated to become competent in English, new strategies need to be implemented in ELT for a more productive outcome. This present study suggests that the educational sphere needs to attend to the communicative approach in terms of: a) the social functions of standard and non-standard English varieties; b) the value of nativised varieties of English in countries like Indonesia; c) who are being targeted; d) how the communicative approach will be implemented; e) how to deal with the fact that language classes are perceived as difficult; and lastly f) the fact that the attitudes towards English are only mildly positive.

10.2 Implications for the teaching of Bahasa Indonesia

The proposed strategies for revitalising Javanese and promoting English can also be seen in the light of teaching of Bahasa Indonesia, for both native and non-native speakers.

In the Indonesian educational context, including knowledge of the non-standard variety instead of Standard Bahasa Indonesia will hopefully decrease the gap between the perceived difficulty of Bahasa Indonesia as a subject (Afifah, 2012; Nilai UN Bahasa Indonesia Jeblok 'National Examination's Scores of Bahasa Indonesia Sag', 2011) and the perceived easiness of Bahasa Indonesia as a spoken language. Sociolinguistic competence is an important skill for language learners, and in this case, different social functions are expressed in the formal and informal Bahasa Indonesia varieties (see also Black & Goebel,

2002, p. 23; Sneddon, 2003a). This is valuable information for students which helps them to increase their awareness and understanding about how and when to use each of those varieties. It will also appease the older generation which is traditionally concerned that young people do not know how to use Bahasa Indonesia appropriately. An approach that widens the language focus from the structural and literary aspects of the language to its contextualised use will also diminish the perceived difficulties of Bahasa Indonesia as a subject. Altogether, this switch of trends in the teaching of Bahasa Indonesia could also erase a, perhaps misplaced, prejudice that young people's use of Bahasa Indonesia is poor because it has been negatively impacted by English and globalisation.

Similarly, non-Indonesians mostly learn the standard variety through the BIPA programme and then discover that their Bahasa Indonesia is different from the language spoken daily in real-life situations (Sneddon, 1990, p. 97). Authentic interactions, and new media resources, for example, television programmes, could be introduced into Bahasa Indonesia learning situations and this could become a useful and meaningful approach for teaching the non-standard variety of Bahasa Indonesia because it provides opportunities for learners to contextualise the varieties (Black & Goebel, 2002, p. 25).

Since language use and language choice are tied up with motivation and identity factors and relate to lifestyle, prestige/image language planning is significant to position the relative status of the local, national and international languages. As a whole, the four fields – status, corpus, language-in-education, and prestige – in language planning in Indonesia need to work together to promote multilingualism.

10.3 Contributions to research and language maintenance in Yogyakarta and Indonesia

There has been a large body of research dealing with the language shift from Javanese to Bahasa Indonesia, both in Yogyakarta and other areas. The studies use different approaches: quantitative (Steinhauer, 1994); qualitative (e.g., Nurani, 2015; Zentz, 2012); and implicit mixed methods (e.g., Kurniasih, 2006; Musgrave, 2014; Setiawan, 2013; Smith-Hefner, 2009). The shift was commented upon as far back as eight decades ago by Sastrawirya (1932) as quoted by Errington (1985, p. 59).

This present study, with an explicit mixed methods approach, has described use of the surveyed young people's languages in two main domains, home and school, plus four other

domains. From three different measurements of language dominance, there is strong statistical evidence of the extent of the shift supported by a large sample size, significant evidence generated from a selection of qualitative data, and philosophical and methodological foundations.

In addition to identifying and explaining the factors for the extent of the shift and the relationship between the shift and local and national identities, this present study proposes strategies for revitalising Javanese in a contemporary context – rarely seen in other similar studies. Furthermore, this present study also discusses the teaching and learning situation of other languages, especially English, and suggests strategies to improve ELT in Indonesia.

In short, this present study comprehensively answers three types of questions 'what', 'why', and 'how' (see Blaikie, 2010, pp. 59 & 69-70). It describes the shift phenomenon, identifies the reasons for such a large shift, and attempts to offer a solution for the problems arising from that language phenomenon. The results of this present study can be meaningful for language maintenance efforts in the multilingual setting of Indonesia, and for informing maintenance efforts in other communities with endangered heritage languages.

10.4 Limitations and recommendations for relevant future research

The best efforts have been done in the design stage to provide reliable data for this present study. However, there are a number of problems identified in the course of research. These limitations are discussed in Section 10.4.1.

Recommendations for relevant future research are provided in Section 10.4.2 with respect to the significance of nurturing language diversity in Indonesia and maintaining people's multilingualism.

10.4.1 Limitations of this present study

The student questionnaire dealt with 189 items to achieve the research objectives. Most of the items were completed by selecting answers from the options provided. The few questions requiring short answers limit elaborated discussions on the discussed topics.

Data related to four sets of open-ended questions were discarded or if used, could not contribute as expected due to minimal response but wide variety of answers by respondents. Questions about participants' residency outside Yogyakarta and their overseas experience were aimed to look at their relationship with their language use. These were discarded because such relationship could not be justified due to minimal data. The second, it was hoped that questions about other languages would generate data on languages other than Javanese, Bahasa Indonesia and English. However, the answers were diverse and each had low frequency (e.g., Arabic, local languages other than Javanese, and international languages other than English and Arabic). A full discussion would not have benefited the investigation under study in this particular thesis. The third relates to the kinds of past, present and future language-based activities the surveyed young people reported to engage in. These data revealed their language use but only a small number of participants reported the kinds of activities relevant to them. The fourth relates to identifying what a Javanese or Indonesia person should be or do. Due to the discrete focus of this present study not all data from the teacher surveys and in-class observations were analysed.

10.4.2 Recommendations for future research

The fact that the Indonesian Government officially recognises the country's diverse ethnic groups, languages, and cultures, and that Bahasa Indonesia, as the state language, has become a unitary tool, establishes multilingualism as a norm for its people. As the literature shows, linguistic diversity and multilingualism, together with its relevant issues and problems, have been a concern for a number of international institutions, such as the European Union, the International Committee of Linguistics, SEAMEO, SIL International, UNESCO, UNICEF, and a large number of studies (e.g., Comité International Permanent des Linguistes, 2014; Franceschini, 2011, p. 345; Kosonen, 2005, 2009; Kosonen & Young, 2009; M Paul Lewis & Simons, 2010; L. Lim, 2009, p. 52; UNESCO, 1953, 2003, 2016).

Any study of the language situation in Indonesia involves consideration of many regional languages. Arka (2013) places the number at around 550 (p. 76); others at more than 700 (King, 2003, p. 12; Musgrave, 2014; Ravindranath & Cohn, 2014, p. 64; Simons & Fennig, 2017). Therefore, it is reasonable to suggest that research on multilingualism in Indonesia needs to become a national priority research area incorporating many Indonesian scholars

and language activists with high level of dedication and strong expertise in the field. Most Indonesian languages are approaching endangered status (Anderbeck, 2015; Himmelmann, 2010; Ravindranath & Cohn, 2014). Even Javanese, with the largest number of speakers, is endangered (Chapter 7 and Ravindranath & Cohn, 2014).

Research focused on Javanese revitalisation, in Yogyakarta and other areas, is worthwhile. It could explore the sociolinguistic aspects of contemporary Javanese, the development and implementation of language-in-education policies, local language policies in regions other than DIY, or modernising Javanese, among others. It is important to note that, at present, LJ Ngoko as the basic variety needs more attention than HJ Krama.

Since English has become part of many Indonesians' repertoire, research on ELT and the use of English in the Indonesian setting needs to focus on: the main function of the language, its main learning goals, the main characteristics of Indonesian-English, whether Indonesian-English sits well with its main functions and goals, how to teach and learn Indonesian-English, and how to assess the learning outcomes.

With regard to this present study, future research can follow up a number of areas of potential interest that have not been analysed. This present study does not analyse all types of student demographic information in relation to their language choice and attitudes. For example, relationships between young respondents' language use and ages as well as historical mobility are not covered in Chapter 6. Observation data could have provided background for studies on code-switching and code-mixing, which is natural in individual or societal multilingualism.

10.5 Closing remarks

Complementing other similar studies on multilingualism in Javanese youth, this thesis contributes to a deeper understanding of how young Yogyakartans commonly use their languages in certain domains. In particular, it demonstrates their language dominance and the extent of the shift away from Javanese to Bahasa Indonesia. The possible causes for the shift have been identified and explained. Important insights and strategies for preserving Javanese and promoting English have been proposed and analysed based on strong research evidence and prior studies on general issues relevant to multilingualism, such as diglossia, heritage language revitalisation and foreign language teaching-learning.

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Appendices

APPENDIX 1
INSTRUMENTS FOR DATA COLLECTION

Student questionnaire (in Bahasa Indonesia)

Language teacher questionnaire (in Bahasa Indonesia)

Interview Guideline (in Bahasa Indonesia)

Student questionnaire (the English version)

Language teacher questionnaire (the English version)

Interview Guideline (the English version)

KEANEKABAHASAAN ANAK MUDA
DI YOGYAKARTA

KUESIONER UNTUK SISWA

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PENDIDIKAN
TINGGI

2014

KUESIONER UNTUK SISWA

A. Pengantar

Topik kuesioner dalam survei ini adalah penggunaan berbagai bahasa di kalangan anak muda di Yogyakarta. Survei ini dilakukan oleh Erna Andriyanti (email: ernaandriyanti@yahoo.com atau erna.andriyanti@students.mq.edu.au) sebagai bagian dari penelitian PhD nya di bidang Linguistik di Universitas Macquarie, Sydney, Australia. Pembimbing penelitian adalah Dr Verna R. Rieschild (email: verna.rieschild@mq.edu.au) dan Dr Jan Tent (email: jan.tent@mq.edu.au). Penelitian di lapangan dibantu oleh Haira Rizka (email: hairarizka@ymail.com).

Peserta survei ini adalah pelajar sekolah menengah (SMP dan SMA) di kota Yogyakarta. Jika anda mengikuti survei ini, anda akan diminta untuk menjawab pertanyaan-pertanyaan tentang penggunaan berbagai bahasa anda: di rumah, sekolah dan lingkungan masyarakat. Survei bisa diselesaikan dalam waktu sekitar 30 menit.

Penelitian ini telah disetujui Komite Review Etika Universitas Macquarie untuk penelitian dengan partisipasi manusia. Jika anda memiliki keluhan tentang aspek etika penelitian ini, anda bisa menghubungi Dr Widyastuti Purbani, Wakil Dekan I FBS UNY, (telp.081328193342; email widyastuti.purbani@yahoo.com) atau sekretariat komite Review Etika (telp. +61 2 9850 7854; email: ethics@mq.edu.au). Semua keluhan akan dijaga kerahasiannya dan ditindaklanjuti, dan anda akan diberitahu terkait hasilnya.

Semua jawaban anda hanya digunakan dalam penelitian ini dan tidak akan berpengaruh sama sekali terhadap nilai anda di sekolah. Jika ada pertanyaan, anda bisa menghubungi tim peneliti melalui email. Anda bisa mengundurkan diri kapan pun tanpa harus memberi alasan dan tanpa konsekuensi. Anda bisa berpartisipasi dalam penelitian ini setelah mengisi formulir kesediaan. Jika anda berumur kurang dari 16 tahun, formulir kesediaan anda harus juga ditandatangani orang-tua/wali.

B. Demografi

Berikanlah informasi yang sesuai dengan keadaan anda dan keluarga anda. Pilihlah salah satu jawaban yang tersedia dengan memberi tanda silang (X) atau isilah dengan jawaban yang sesuai dengan pertanyaannya.

Kelas : a. 7 b. 8 c. 9 d. 10 e. 11 f. 12 1

Tempat lahir : a. Kota atau kabupaten yang sebagian besar penduduknya berbahasa Jawa 2
b. Kota atau kabupaten yang sebagian besar penduduknya tidak berbahasa Jawa

Umur (dalam tahun) : a. 12 b. 13 c. 14 d. 15 e. 16 f. 17 g. 18 h. 19 3

Jenis kelamin : a. Laki-laki b. Perempuan 4

Lokasi tempat tinggal : 5
a. Perumahan di kota Yogyakarta
b. Perumahan di luar kota Yogyakarta
c. Pinggir jalan raya di kota Yogyakarta
d. Pinggir jalan antar kota/ wilayah
e. Kampung di kota Yogyakarta
f. Kampung di luar kota Yogyakarta
g. Desa

Pekerjaan terakhir ayah : 6
Pendidikan tertinggi ayah : a. SD b. SMP c. SMA d. S1 e. S2 f. S3 7
g. Lainnya (*sebutkan*) : ....

Pekerjaan terakhir ibu : 8
Pendidikan tertinggi ibu : a. SD b. SMP c. SMA d. S1 e. S2 f. S3 9
g. Lainnya (*sebutkan*) : ....

Suku : a. Jawa 10
b. Campuran: ayah Jawa, ibu bukan Jawa
c. Campuran: ibu Jawa, ayah bukan Jawa
d. Bukan Jawa

Jika anda penduduk kota Yogyakarta, pernahkah anda tinggal di luar kota Yogyakarta?
a. Ya b. Tidak 11

Jika "Ya" sebutkan nama-nama kota atau kabupatennya?
1. 12
2. ....

Berapa lama anda pernah tinggal di luar kotaYogyakarta : a. 1-3 tahun 13
b. kurang dari 1 tahun
c. 6-10 tahun
d. 3-5 tahun
e. lebih dari 10 tahun

Pernahkah anda bepergian ke luar negeri? a. Ya b. Tidak 14

Jika "Ya" sebutkan nama-nama negaranya? 1. 15
2. ....
3. ....

C. Penggunaan bahasa

Jawablah setiap pertanyaan tentang penggunaan bahasa anda dengan mencontreng (√) di salah satu kolom jawaban yang sesuai. Jika anda mencontreng kolom *Bahasa lain*, sebutkan nama bahasa yang anda maksud.

	Bahasa Jawa		Bahasa Indonesia	Bahasa Inggris	Bahasa lain (*sebutkan*)	
	Krama	*Ngoko*				
1. **Bahasa apa yang paling sering digunakan di rumah anda oleh**:						
a. ibu anda?						16
b. ayah anda?						17
c. kakak atau adik anda?						18
d. kerabat anda?						19
2. **Bahasa apa yang merupakan bahasa pertama anda?**						20
3. **Bahasa apa yang paling sering anda gunakan di rumah atau sekitarnya ketika anda berbicara dengan:**						
a. ibu?						21
b. ayah?						22
c. kakak atau adik?						23
d. kerabat?						24
e. tetangga teman bermain?						25
f. tetangga yang lebih tua?						26
g. tamu ?						27
4. **Bahasa apa yang paling sering anda dengar atau baca di:**						
a. acara TV favorit anda?						28
b. program radio favorit anda?						29
c. koran favorit anda?						30
d. majalah favorit anda?						31
5. **Bahasa apa yang sering anda gunakan untuk:**						
a. menulis SMS?						32
b. menjawab telefon atau HP pertama setelah anda mengangkatnya?						33
c. berkomunikasi di jejaring sosial di dunia maya (mis: FB, twitter, BBM, zorpia, dsb)?						34
d. menulis email?						35
e. mengerjakan tugas-tugas sekolah?						36
6. **Bahasa apa yang dipakai guru anda sebagai bahasa pengantar utama dalam mengajarkan mata pelajaran:**						
a. Bahasa Jawa?						37
b. Bahasa Indonesia?						38
c. Bahasa Inggris?						39
d. Bahasa lainnya (*jika ada sebutkan*):						
……………………………………………						40
……………………………………………						41
e. Matematika?						42
	Bahasa Jawa					

	Krama	Ngoko	Bahasa Indonesia	Bahasa Inggris	Bahasa lain (*sebutkan)*	
f. IPA?						43
g. mata pelajaran lain pada umumnya?						44
7. Bahasa apa yang paling banyak anda gunakan untuk berkomunikasi dengan:						
a. guru di dalam kelas?						45
b. guru di luar kelas?						46
c. teman di dalam kelas?						47
d. teman di luar kelas?						48
e. kepala sekolah?						49
f. staf/ pegawai administrasi?						50
g. penjaga sekolah?						51
h. juru parkir sekolah?						52
i. penjual di kantin sekolah?						53
8. Bahasa apa yang biasanya anda gunakan untuk:						
a. menghitung?						54
b. berbicara pada diri sendiri?						55
c. berfikir sangat serius?						56
d. melampiaskan kekesalan atau kemarahan?						57

D. Kemampuan berbahasa

1. **Dengan menggunakan skala di bawah ini, nilailah kemampuan berbahasa anda. Contrenglah (√) di salah satu kolom yang sesuai dengan pilihan jawaban anda.**

Kemampuan berbahasa anda dalam:	Sangat buruk	Buruk	Sedang	Bagus	Sangat bagus	
a. Bahasa Jawa *Krama*						
Mendengarkan						58
Berbicara						59
Membaca						60
Menulis						61
b. Bahasa Jawa *Ngoko*						
Mendengarkan						62
Berbicara						63
Membaca						64
Menulis						65
c. Bahasa Indonesia						
Mendengarkan						66
Berbicara						67
Membaca						68
Menulis						69
d. Bahasa Inggris						
Mendengarkan						70
Berbicara						71
Membaca						72
Menulis						73
e. Bahasa lainnya (*jika ada sebutkan*): ………………………………………………						
Mendengarkan						74
Berbicara						75
Membaca						76

Menulis						77
f. Bahasa lainnya (*jika ada sebutkan*): ………………………………………………						
Mendengarkan						78
Berbicara						79
Membaca						80
Menulis						81

2. **Pertanyaan berikut ini tentang nilai akademis yang sudah anda peroleh. Contrenglah(√) di salah satu kolom yang sesuai dengan pilihan jawaban anda.**

Pilihlah:
jauh lebih rendah atau *jauh lebih tinggi* jika selisih kedua nilai adalah 2 atau lebih
lebih rendah atau *lebih tinggi* jika selisih kedua nilai adalah 0,6 sampai 1,9
sama atau *hampir sama* jika selisih kedua nilai adalah 0 sampai 0,5

Dalam rapor anda di sekolah yang sekarang ini, bagaimanakah rata-rata nilai mata pelajaran:	Jauh lebih rendah	Lebih rendah	Sama/ hampir sama	Lebih tinggi	Jauh lebih tinggi	
Bahasa Jawa dibandingkan dengan Bahasa Indonesia?						82
Bahasa Jawa dibandingkan dengan Bahasa Inggris?						83
Bahasa Indonesia dibandingkan Bahasa Inggris?						84
Khusus bagi siswa SMA:						
Dalam Ujian Akhir Nasional SMP, bagaimana nilai mata pelajaran Bahasa Indonesia anda dibandingkan dengan nilai mata pelajaran Bahasa Inggris anda?						85
Nilai anda pada Ujian Akhir Nasional SMP						
Bahasa Indonesia : ……………						86
Bahasa Inggris : ……………						87

E. Sikap dan kebiasaan berbahasa

Jawablah pertanyaan-pertanyaan berikut sesuai dengan sikap dan kebiasaan berbahasa anda. Contrenglah (√) di salah satu kolom yang sesuai dengan pilihan jawaban anda.

1. Bagaimana perasaan anda terhadap:	Sangat tidak suka	Tidak suka	Biasa	Suka	Sangat suka	
a. Bahasa Inggris?						88
b. Bahasa Jawa *Ngoko*?						89
c. Bahasa Indonesia?						90
d. Bahasa Jawa *Krama*?						91
e. Bahasa lain (*jika ada sebutkan*):						
…………………………………						92
…………………………………						93

2. Dalam kehidupan sehari-hari anda, seberapa pentingkah penggunaan:	Sangat tidak penting	Tidak penting	Kurang penting	Penting	Sangat penting	
a. Bahasa Indonesia?						94
b. Bahasa Inggris?						95
c. Bahasa Jawa *Ngoko*?						96
d. Bahasa Jawa *Krama*?						97
a. Bahasa lainnya (*jika ada sebutkan*):						

………………………………………					98
………………………………………					99

3. Berdasarkan pengalaman anda, bagaimanakah tingkat kesulitan belajar menggunakan:	Sangat sulit	Sulit	Agak sulit	Mudah	Sangat mudah	
a. Bahasa Inggris?						100
b. Bahasa Jawa *Krama*?						101
c. Bahasa Indonesia?						102
d. Bahasa Jawa *Ngoko*?						103
e. Bahasa lainnya (*jika ada sebutkan*):						
………………………………………						104
………………………………………						105

4. Seberapa sering (dalam setiap minggu) anda berbicara menggunakan:	Tidak pernah	Jarang (rata-rata 1-2 hari)	Cukup sering (rata-rata 3-4 hari)	Sangat sering (rata-rata 5-6 hari)	Selalu (setiap hari)	
a. Bahasa Indonesia?						106
b. Bahasa Jawa *Ngoko*?						107
c. Bahasa Inggris?						108
d. Bahasa Jawa *Krama*?						109
e. Bahasa lainnya (*jika ada sebutkan*):						
………………………………………						110
………………………………………						111

5. Pentingkah bagi anda apabila orang lain mengetahui bahwa anda orang :	Sangat tidak penting	Tidak penting	Kurang penting	Penting	Sangat penting	
a. Jawa atau suku lain?						112
b. Indonesia?						113

6. Seberapa besarkah anda merasa bahwa anda adalah orang:	Sangat tidak merasa	Tidak merasa	Kurang merasa	Merasa	Sangat merasa	
a. Jawa atau suku lain?						114
b. Indonesia?						115

7. Setujukah anda dengan pernyataan bahwa bahasa dapat:	Sangat tidak setuju	Tidak setuju	Kurang setuju	Setuju	Sangat setuju	
a. menjadi simbol identitas suku (mis: Jawa, Sunda, Batak, dsb)?						116
b. menjadi simbol identitas nasional/ bangsa (mis: Indonesia, Inggris, Amerika, Arab, Perancis, dsb)?						117
c. menjadi alat untuk melestarikan budaya?						118
d. menunjukkan status sosial seseorang?						119
e. membantu seseorang dalam mencari pekerjaan yang bagus?						120

Pilihlah jawaban "Ya" atau "Tidak" dengan cara mencontreng (√) pada kolom yang sesuai untuk pertanyaan-pertanyaan berikut ini.

1. Menurut anda apakah seseorang harus berbicara:	Ya	Tidak	
a. Bahasa Jawa *Krama* untuk disebut sebagai orang Jawa?			121
b. Bahasa Jawa *Ngoko* untuk disebut sebagai orang Jawa?			122
c. Bahasa Indonesia untuk disebut sebagai orang Indonesia?			123
d. Bahasa Inggris untuk disebut sebagai orang Inggris?			124
e. Bahasa tertentu untuk disebut sebagai anggota masyarakat penutur bahasa tersebut?			125

2. Secara umum, apakah bahasa berikut ini digunakan dengan semestinya (sesuai dengan situasi, tujuan, dan lawan bicara) di sekolah anda?	Ya	Tidak	
a. Bahasa Jawa *Ngoko*?			126
b. Bahasa Inggris?			127
c. Bahasa Indonesia?			128
d. Bahasa Jawa *Krama*?			129
e. Bahasa lainnya (*jika ada sebutkan*):			
....			130
....			131

F. Kegiatan kebahasaan

Berikanlah informasi tentang keterlibatan atau keinginan anda dalam kegiatan kebahasaan untuk meningkatkan keterampilan berbahasa. Contoh kegiatan kebahasaan misalnya: *drama, baca puisi, pidato, debat, bercerita*, *les*, dan lainnya. Contrenglah (√) di kolom jawaban "Ya" atau "Tidak".

	Ya	Tidak	
1. Apakah anda **dulu** mengikuti kegiatan kebahasaan untuk meningkatkan keterampilan dalam menggunakan:			
a. Bahasa Jawa *Krama*?			132
b. Bahasa Jawa *Ngoko*?			133
c. Bahasa Indonesia?			134
d. Bahasa Inggris?			135
e. Bahasa lainnya*(jika ada sebutkan):*			
....			136
....			137
Jika anda memiliki jawaban "Ya" untuk pertanyaan di atas, sebutkan jenis kegiatan kebahasaan yang **dulu** anda ikuti:			138

	Ya	Tidak	
2. Apakah anda **saat ini** mengikuti kegiatan kebahasaan untuk meningkatkan keterampilan dalam menggunakan:			
a. Bahasa Jawa *Krama*?			139
b. Bahasa Jawa *Ngoko*?			140
c. Bahasa Indonesia?			141
d. Bahasa Inggris?			142
e. Bahasa lainnya (*jika ada sebutkan*):			
....			143
....			144

		Ya	Tidak
Jika anda memiliki jawaban "Ya" untuk pertanyaan di atas, sebutkan jenis kegiatan kebahasaan yang **saat ini** anda ikuti:	145		
3. Jika diberi kesempatan, apakah anda **akan** mengikuti kegiatan kebahasaan untuk meningkatkan *keterampilan* dalam menggunakan:			
a. Bahasa Jawa *Krama*?	146		
b. Bahasa Jawa *Ngoko*?	147		
c. Bahasa Indonesia?	148		
d. Bahasa Inggris?	149		
e. Bahasa lainnya (*jika ada sebutkan*):			
………………………………………	150		
………………………………………	151		
JIka anda memiliki jawaban "Ya"untuk pertanyaan di atas, sebutkan jenis kegiatan kebahasaan yang **akan** anda ikuti:	152		

G. Ranah dan konteks pemakaian bahasa

Dengan cara mencontreng (√), jawablah sesuai dengan pemakaian bahasa anda di dalam situasi dan kondisi berikut ini. Bila anda memilih *Bahasa lain*, sebutkan nama bahasa yang anda maksud.

Bahasa apakah yang **cenderung** akan anda pilih untuk:

Situasi	Ranah	Topik	Lawan bicara	Bahasa Jawa		Bahasa Indonesia	Bahasa Inggris	Bahasa lain (*sebutkan*)	
				Krama	*Ngoko*				
Informal	Di rumah	Tentang kegiatan sehari-hari	Ibu						153
			Ayah						154
			Kakak atau adik						155
			Kerabat						156
			Tetangga teman bermain						157
			Tetangga yang lebih tua						158
			Tamu						159
			Orang yang menelpon						160
Formal	Di sekolah	Pelajaran	Guru						161
			Teman						162
			Kepala sekolah						163
		Tugas/ pekerjaan rumah	Guru						164
			Teman						165
Informal	Di sekolah	Bukan tentang pelajaran, tugas, atau PR	Guru						166
			Teman						167
			Kepala sekolah						168
			Staf administrasi						169

Situasi	Ranah	Topik	Lawan bicara	Bahasa Jawa		Bahasa Indonesia	Bahasa Inggris	Bahasa lain (*sebutkan*)	
				Krama	*Ngoko*				
Informal	Di tempat perdagangan	Pembelian barang	Pedagang di pasar						170
			Penjaga toko						171
			Kasir supermarket						172
Informal	Di jalan	Mengucapkan salam	Tetangga teman bermain						173
			Tetangga yang lebih tua						174
			Teman sekolah						175
			Kenalan						176
		Obrolan ringan	Tetangga teman bermain						177
			Tetangga yang lebih tua						178
			Teman sekolah						179
			Kenalan						180
		Memberi petunjuk jalan atau arah	Orang tak dikenal						181
Formal	Di tempat belajar agama	Pelajaran atau materi keagamaan	Guru agama						182
			Teman						183
		Kegiatan atau upacara keagamaan	Panitia						184
			Orang yang lebih tua						185
			Teman						186
Informal	Tempat beribadah	Perayaan hari besar agama	Teman						187

H. Identitas suku dan identitas nasional

Jawablah pertanyaan-pertanyaan berikut ini dengan mencontreng (√) jawaban di dalam daftar pilihan. Anda boleh memilih lebih dari satu jawaban atau menambahkan. Menurut anda:

1. Orang Jawa sejati seharusnya: [188]

☐ merasa menjadi bagian dari masyarakat Jawa.

☐ mau lebih membantu sesama orang Jawa ketika di perantauan.

☐ dilahirkan dari orang tua yang keduanya Jawa.

☐ berbicara bahasa Jawa sehari-hari.

☐ bisa membaca tulisan Jawa kuno (*ha na ca ra ka*).

☐ bisa menulis dengan huruf Jawa kuno (*ha na ca ra ka*).

☐ bisa membaca teks bahasa Jawa dengan tulisan huruf latin.

☐ bisa menulis teks bahasa Jawa dengan tulisan huruf latin.

- ☐ suka menghadiri kegiatan-kegiatan budaya Jawa.
- ☐ menggunakan tingkat tutur berbahasa Jawa ketika berbicara dengan orang yang lebih tua.
- ☐ memakai busana traditional Jawa di acara-acara penting keluarga seperti pernikahan, perayaan sunatan, dll.
- ☐ menyukai hasil karya kerajinan budaya Jawa.
- ☐ mengetahui cerita-cerita traditional Jawa seperti Aji Saka, raja-raja Jawa, terjadinya candi-candi, dll.
- ☐ menyukai pertunjukkan seni Jawa, seperti wayang, ketoprak, tari Jawa, dll.
- ☐ menyukai permainan tradisional Jawa seperti: gasing, dakon (congklak), gobak sodor, dll.
- ☐ yang lainnya (*sebutkan*): …………………………………………………………………………..
- ☐ yang lainnya (*sebutkan*): …………………………………………………………………………..

2. Orang Indonesia sejati seharusnya:

- ☐ merasa menjadi bagian dari bangsa Indoesia.
- ☐ mau membantu ketika ada bencana di wilayah Indonesia.
- ☐ dilahirkan dari orang tua yang keduanya orang Indonesia.
- ☐ bisa berbicara bahasa Indonesia.
- ☐ bisa membaca tulisan berbahasa Indonesia .
- ☐ bisa menulis dengan menggunakan bahasa Indonesia.
- ☐ suka tinggal di Indonesia.
- ☐ hafal lirik lagu kebangsaan Indonesia Raya.
- ☐ suka memakai baju tradisional untuk menunjukkan rasa nasionalisme.
- ☐ suka memakai baju batik untuk menunjukkan rasa nasionalisme.
- ☐ mengetahui adanya keragaman suku bangsa di Indonesia.
- ☐ mengetahui adanya keragaman bahasa daerah di Indonesia.
- ☐ mengetahui sejarah bangsa dan negara Indonesia.
- ☐ menyukai olah raga yang pernah/ sering mengharumkan nama bangsa, seperti bulu tangkis.
- ☐ mendukung tim olahraga nasional, misalnya ketika sedang bertanding melawan tim negara lain.
- ☐ yang lainnya (*sebutkan*): …………………………………………………………………………..
- ☐ yang lainnya (*sebutkan*): …………………………………………………………………………..

Terimakasih atas waktu dan usaha anda untuk menyelesaikan kuesioner ini.

KEANEKABAHASAAN ANAK MUDA DI YOGYAKARTA

KUESIONER UNTUK GURU BAHASA

Erna Andriyanti
Dr Verna Robertson Rieschild
Dr Jan Tent

2014

KUESIONER UNTUK GURU BAHASA

A. Pengantar

Topik kuesioner dalam survei ini adalah penggunaan berbagai bahasa di kalangan anak muda di Yogyakarta. Survei ini dilakukan oleh Erna Andriyanti (email: ernaandriyanti@yahoo.com atau erna.andriyanti@students.mq.edu.au) sebagai bagian dari penelitian PhD nya di bidang Linguistik Universitas Macquarie, Sydney, Australia. Pembimbing penelitian adalah Dr Verna R. Rieschild (email: verna.rieschild@mq.edu.au) dan Dr Jan Tent (email: jan.tent@mq.edu.au). Penelitian di lapangan dibantu oleh Haira Rizka (email: hairarizka@ymail.com).

Peserta survei ini adalah guru bahasa di sekolah menengah (SMP, SMA, dan yang sederajat) di kota Yogyakarta. Jika Bapak/ Ibu mengikuti survei ini, Bapak/ Ibu akan diminta untuk menjawab pertanyaan-pertanyaan kuesioner tentang penggunaan bahasa dan kegiatan kebahasaan, terutama di sekolah. Kuesioner bisa diselesaikan dalam waktu sekitar 15-20 menit.

Penelitian ini telah disetujui Komite Review Etika Universitas Macquarie untuk penelitian dengan partisipasi manusia. Jika Bapak/ Ibu memiliki keluhan tentang aspek etika penelitian ini, Bapak/ Ibu bisa menghubungi Dr Widyastuti Purbani, Wakil Dekan I FBS UNY, (telp.081328193342; email widyastuti.purbani@yahoo.com) atau sekretariat komite Review Etika (telp. +61 2 9850 7854; email: ethics@mq.edu.au). Semua keluhan akan dijaga kerahasiannya dan ditindaklanjuti, dan anda akan diberitahu terkait hasilnya.

Semua jawaban Bapak/Ibu hanya digunakan dalam penelitian ini dan tidak akan berpengaruh sama sekali terhadap penilaian kinerja Bapak/ Ibu di sekolah. Bapak/Ibu bisa mengundurkan diri kapan pun tanpa harus memberi alasan dan tanpa konsekuensi. Bapak/Ibu bisa berpartisipasi dalam penelitian ini setelah mengisi formulir kesediaan.

B. Demografi

Berikanlah informasi yang sesuai dengan keadaan Bapak/ Ibu. Pilihlah salah satu jawaban yang tersedia dengan memberi tanda silang (X) atau isilah dengan jawaban yang sesuai dengan pertanyaannya.

1. Jenis kelamin : a. laki-laki   b. perempuan

2. Umur (dalam tahun) : a. 20-30   b. 31-40   c. 41-50   d. 51-60

3. Mata pelajaran bahasa yang diampu :
   a. Bahasa Jawa
   b. Bahasa Indonesia
   c. Bahasa Inggris
   d. Bahasa lain (*sebutkan*): ………

4. Suku bangsa : a. Jawa   b.Lainnya (*sebutkan*):………

Bahasa yang Bapak/ Ibu gunakan sebagai bahasa:

5. pertama
   a. Jawa *Krama*   b. Jawa *Ngoko*
   c. Bahasa Indonesia   d. Bahasa Inggris
   e. Lainnya (*sebutkan*): …...……………………………

6. kedua
   a. Jawa *Krama*   b. Jawa *Ngoko*
   c. Bahasa Indonesia   d. Bahasa Inggris
   e. Lainnya (*sebutkan*): …………………………………

7. ketiga
   a. Jawa *Krama*   b. Jawa *Ngoko*
   c. Bahasa Indonesia   d. Bahasa Inggris
   e. Lainnya (*sebutkan*): …………………………………

8. keempat
   a. Jawa *Krama*   b. Jawa *Ngoko*
   c. Bahasa Indonesia   d. Bahasa Inggris
   e. Lainnya (*sebutkan*): …………………………………

9. kelima
   a. Jawa *Krama*   b. Jawa *Ngoko*
   c. Bahasa Indonesia   d. Bahasa Inggris
   e. Lainnya (*sebutkan*): …………………………………

C. Penggunaan Bahasa di Sekolah

Jawablah setiap pertanyaan dengan mencontreng (√) di salah satu kolom yang sesuai dengan pilihan jawaban Bapak/ Ibu. Jika Bapak/ Ibu memilih kolom *Bahasa lain*, sebutkan nama bahasa yang Bapak/ Ibu maksud.

	Bahasa Jawa		Bahasa Indonesia	Bahasa Inggris	Bahasa lain (*sebutkan*):	
	Krama	*Ngoko*				
1. Bahasa apa yang Bapak/ Ibu gunakan sebagai bahasa pengantar utama dalam mengajar?						10.
2. Bahasa apa yang paling banyak Bapak/ Ibu gunakan untuk berkomunikasi dengan:						
a. Siswa di kelas?						11.
b. Siswa di luar kelas?						12.
3. Bahasa apa yang paling banyak Bapak/ Ibu gunakan di kelas untuk menerangkan materi yang sulit?						13.
4. Bahasa apa yang paling banyak digunakan siswa di sekolah Bapak/ Ibu untuk berkomunikasi dengan:						
a. guru di kelas?						14.
b. guru di luar kelas?						15.
c. teman di kelas?						16.
d. teman di luar kelas?						17.
e. kepala sekolah?						18.
f. staf administrasi?						19.
g. penjaga sekolah?						20.
h. tukang parkir sekolah?						21.
i. pelayan kantin sekolah?						22.

D. Sikap dan Perilaku Berbahasa

Jawablah pertanyaan-pertanyaan berikut sesuai dengan sikap berbahasa atau pendapat Bapak/ Ibu. Contrenglah (√) di salah satu kolom yang sesuai dengan pilihan jawaban Bapak/ Ibu.

1. Bagaimana perasaan Bapak/ Ibu terhadap:	Sangat tidak suka	Tidak suka	Biasa	Suka	Sangat suka	
a. Bahasa Inggris?						23.
b. Bahasa Jawa *Ngoko*?						24.
c. Bahasa Indonesia?						25.
d. Bahasa Jawa *Krama*?						26.
e. Bahasa lain (*jika ada sebutkan*):						
………………………………………						27.
………………………………………						28.

2. Menurut Bapak/ Ibu, dalam kehidupan sehari-hari siswa, seberapa pentingkah penggunaan:	Sangat tidak penting	Tidak penting	Kurang penting	Penting	Sangat penting	
a. Bahasa Indonesia?						29.
b. Bahasa Inggris?						30.
c. Bahasa Jawa *Ngoko*?						31.
d. Bahasa Jawa *Krama*?						32.
e. Bahasa lain (*jika ada sebutkan*):						
………………………………………						33.
………………………………………						34.

3. Berdasarkan pengalaman dan pendapat Bapak/ Ibu sebagai guru bahasa, bagaimana tingkat kesulitan belajar siswa dalam menggunakan:	Sangat sulit	Sulit	Agak sulit	Mudah	Sangat mudah	
a. Bahasa Inggris?						35.
b. Bahasa Jawa *Krama*?						36.
c. Bahasa Indonesia?						37.
d. Bahasa Jawa *Ngoko*?						38.
e. Bahasa lain (*jika ada sebutkan*):						
…………………….……………						39.
…………………….……………						40.

4. Seberapa sering (dalam setiap bulan) Bapak/ Ibu memberi tugas untuk meningkatkan ketrampilan:	Tidak/ Hampir tidak pernah	Jarang (rata-rata 1 kali per bulan)	Cukup sering (rata-rata 2 kali per bulan)	Sangat sering (rata-rata 3 kali per bulan)	Selalu (setiap minggu)	
a. menyimak?						41.
b. berbicara?						42.
c. membaca?						43.
d. menulis?						44.

5. Kompetensi berbahasa siswa dalam mata pelajaran yang Bapak/ Ibu ampu penting untuk:	Sangat tidak setuju	Tidak setuju	Netral	Setuju	Sangat setuju	
a. bersosialisasi						45.
b. melanjutkan studi						46.
c. mencari pekerjaan yang bagus						47.
d. memperkuat identitas mereka						48.
e. melestarikan budaya						49.

6. Setujukah Bapak/ Ibu dengan pernyataan bahwa bahasa dapat:	Sangat tidak setuju	Tidak setuju	Kurang setuju	Setuju	Sangat setuju	
a. menjadi simbol identitas suku (mis: Jawa, Sunda, Batak, dsb)?						50.
b. menjadi simbol identitas nasional/ bangsa (mis: Indonesia, Inggris, Amerika, Arab, dsb)?						51.
c. menjadi alat untuk melestarikan budaya?						52.
d. menunjukkan status sosial seseorang?						53.
e. membantu seseorang dalam mencari pekerjaan yang bagus?						54.

Pilihlah jawaban "Ya" atau "Tidak" dengan cara mencontreng (√) pada kolom yang sesuai untuk menjawab pertanyaan-pertanyaan berikut:

7. Menurut Bapak/ Ibu apakah seseorang harus berbicara:	Ya	Tidak	
a. Bahasa Jawa *Krama* untuk disebut sebagai orang Jawa?			55.
b. Bahasa Jawa *Ngoko* untuk disebut sebagai orang Jawa?			56.
c. Bahasa Indonesia untuk disebut sebagai orang Indonesia?			57.
d. Bahasa Inggris untuk disebut sebagai orang Inggris?			58.
e. Bahasa tertentu untuk disebut sebagai anggota masyarakat penutur bahasa tersebut?			59.

8. Menurut Bapak/ Ibu, apakah bahasa berikut ini digunakan dengan semestinya (sesuai dengan situasi, tujuan, dan lawan bicara) di sekolah Bapak/ Ibu?	Ya	Tidak	
a. Bahasa Jawa *Ngoko*?			60.
b. Bahasa Inggris?			61.
c. Bahasa Indonesia?			62.
d. Bahasa Jawa *Krama*?			63.
e. Bahasa lain (*jika ada sebutkan*):			
…………………………………………………………			64.
…………………………………………………………			65.

E. Fasilitas dan Pendukung untuk Meningkatkan Kemampuan dan Kegiatan Berbahasa

Pilihlah jawaban "Ya" atau "Tidak" dengan cara mencontreng (√) pada kolom yang sesuai untuk menjawab pertanyaan-pertanyaan berikut:

1. Apakah waktu yang dialokasikan untuk mengajar mata pelajaran Bapak/ Ibu:	Ya	Tidak	
a. Mencukupi untuk menyelesaikan materi yang ditargetkan dalam kurikulum?			66.
b. Disesuaikan dengan status mata pelajaran tersebut dalam ujian nasional?			67.
Mohon sebutkan **jumlah jam pelajaran** yang dialokasikan untuk mata pelajaran yang Bapak/ Ibu ampu per minggu di setiap kelas:			
Jumlah waktu yang diberikan oleh sekolah:	……… jam pelajaran		68.
Jumlah waktu ideal menurut pendapat bapak/ Ibu :	……… jam pelajaran		69.
Catatan: 1 jam pelajaran = ... menit			70.

2. Untuk mendukung siswa belajar bahasa atau mempelajari mata pelajaran yang Bapak/ Ibu ampu, apakah fasilitas berikut tersedia di sekolah Bapak/ Ibu?	Ya	Tidak	
a. laboratorium bahasa?			71.
b. buku teks?			72.
c. majalah dalam bahasa yang relevan dengan mata pelajaran yang Bapak/ Ibu ampu?			73.
d. koran dalam bahasa yang relevan dengan mata pelajaran yang Bapak/ Ibu ampu?			74.
e. fiksi (novel, cerpen, drama, dll) dalam bahasa yang relevan dengan mata pelajaran yang Bapak/ Ibu ampu?			75.
f. Peralatan audio-visual beserta kaset, VCD atau DVD?			76.
g. lainnya (*sebutkan*):………………………………………………………			77.

3. Apakah ada hari khusus bagi siswa di sekolah Bapak/ Ibu untuk wajib berkomunikasi dengan menggunakan bahasa:	Ya	Tidak	
a. Bahasa Jawa *Krama*?			78.
b. Bahasa Jawa *Ngoko*?			79.
c. Bahasa Indonesia?			80.
d. Bahasa Inggris?			81.
e. Bahasa lain (*sebutkan*):			
………………………………………….………………			82.
………………………………………….………………			83.

4. Apakah ada area khusus bagi siswa di sekolah Bapak/ Ibu untuk wajib berkomunikasi dengan menggunakan bahasa:	Ya	Tidak	
a. Bahasa Jawa *Krama*?			84.
b. Bahasa Jawa *Ngoko*?			85.
c. Bahasa Indonesia?			86.
d. Bahasa Inggris?			87.
e. Bahasa lain (*sebutkan*):			
……………………………………………………………………………			88.
……………………………………………………………………………			89.

5. Siapa saja yang menurut Bapak/ Ibu bisa mendukung siswa untuk meningkatkan dan mempertahankan keterampilan berbahasa dalam mata pelajaran yang Bapak/ Ibu ampu?	Ya	Tidak	
a. keluarga			90.
b. teman sebaya			91.
c. masyarakat			92.

6. Terkait dengan bahasa yang mata pelajarannya Bapak/ Ibu ampu, apakah menurut Bapak/ Ibu institusi/ lembaga berikut berperan penting dan berpengaruh bagi penggunaan bahasa dan peningkatan keterampilan berbahasa siswa?	Ya	Tidak	
a. pemerintah			93.
b. organisasi dan lembaga keagamaan			94.
c. organisasi dan lembaga kebudayaan			95.
d. media massa			96.
e. perdagangan dan industri			97.
f. lembaga pendidikan			98.
g. lainnya (*sebutkan*):……………………………………………………			99.

7. **Berikanlah informasi yang terkait dengan keterlibatan siswa atau rencana sekolah untuk ikut atau mengadakan kegiatan peningkatan keterampilan berbahasa mereka. Contoh kegiatan kebahasaan misalnya:** *drama, baca puisi, pidato, debat, menyanyi, bercerita, les*, **dan lainnya. Contrenglah (√) di kolom jawaban "Ya" atau "Tidak".**

Apakah sekolah di mana Bapak/ Ibu sekarang mengajar:

	Ya	Tidak	
dulu pernah mengadakan kegiatan kebahasaan yang bisa meningkatkan atau mengasah kemampuan siswa dalam menggunakan:			
a. Bahasa Jawa*Krama*?			100.
b. Bahasa Jawa*Ngoko*?			101.
c. Bahasa Indonesia?			102.
d. Bahasa Inggris?			103.
e. Bahasa lain (*sebutkan*):			
…………………………………………………			104.
…………………………………………………..			105.
Jika Bapak/ Ibu memiliki jawaban "Ya" untuk pertanyaan di atas, sebutkan jenis kegiatan kebahasaan yang **dulu** diadakan oleh sekolah:			106.

	Ya	Tidak	
saat ini mengadakan kegiatan kebahasaan bagi siswa yang bisa mengasah atau meningkatkan keterampilan mereka dalam menggunakan:			
a. Bahasa Jawa *Krama*?			107.
b. Bahasa Jawa *Ngoko*?			108.
c. Bahasa Indonesia?			109.
d. Bahasa Inggris?			110.
e. Bahasa lain (*sebutkan*):			
…………………………………………………			111.
…………………………………………………			112.
Jika Bapak/ Ibu memiliki jawaban "Ya" untuk pertanyaan di atas, sebutkan jenis kegiatan kebahasaan yang **saat ini** diadakan oleh sekolah:			113.

	Ya	Tidak	
memiliki **rencana** untuk mengadakan kegiatan kebahasaan untuk mengasah atau meningkatkan keterampilan siswa dalam menggunakan:			
a. Bahasa Jawa *Krama*?			114.
b. Bahasa Jawa *Ngoko*?			115.
c. Bahasa Indonesia?			116.
d. Bahasa Inggris?			117.
e. Bahasa lain (*sebutkan*):			
…………………………………………………			118.
…………………………………………………			119.
Jika Bapak/ Ibu memiliki jawaban "Ya" untuk pertanyaan di atas, sebutkan jenis kegiatan kebahasaan yang **direncanakan** oleh sekolah:			120.

Terimakasih atas waktu dan usaha Bapak/ Ibu untuk menyelesaikan kuesioner ini.

KEANEKABAHASAAN ANAK MUDA DI YOGYAKARTA

PANDUAN WAWANCARA DENGAN KEPALA SEKOLAH/ WAKILNYA

Erna Andriyanti
Dr Verna Robertson Rieschild
Dr Jan Tent

2014

PANDUAN WAWANCARA

Selamat pagi Bapak/Ibu,

Sebagaimana yang sudah saya sampaikan sebelumnya, saya akan merekam wawancara saya dengan Bapak/Ibu hari ini. Mohon ditandatangani surat kesediannya ya Pak/Bu? Sebagai informasi, hanya tim peneliti yang akan memiliki akses membuka rekaman, yang akan disimpan selama 5 tahun. Sebagai tambahan, tadi Bapak/Ibu harus menandatangani formulir yang dirancang untuk memenuhi persyaratan pelaksanaan penelitian yang melibatkan partisipasi manusia. Pada dasarnya, dokumen ini menyatakan bahwa: 1) semua informasi akan dijaga kerahasiaannya, 2) nama Bapak/Ibu dan sekolah tidak akan disebut dalam laporan penelitian, seperti dalam disertasi atau jurnal dan makalah akademik, 3) partisipasi Bapak/Ibu bersifat sukarela and Bapak/Ibu bisa mengundurkan diri kapanpun jika merasa tidak nyaman, dan 4) kami tidak bermaksud membahayakan partisipan. Terimakasih sekali lagi sudah bersedia berpartisipasi.

Kami merencanakan agar wawancara ini berlangsung tidak lebih dari 45 menit. Selama waktu ini, saya akan bertanya beberapa hal terkait dengan topik penelitian.Terkait dengan perencanaan waktu, mungkin nanti saya harus menyela agar Bapak/Ibu bisa menjawab semua pertanyaan dengan cepat.

Bapak/Ibu, sekarang ijinkan saya memulai dengan memberi pengantar ya...
Kami memilih Bapak/Ibu untuk berbagi informasi kepada kami terkait dengan kebijakan sekolah karena Bapak/Ibu merupakan (wakil) kepala sekolah. Kami meneliti tentang keanekabahasaan anak muda Yogyakarta. Tujuan penelitian ini adalah untuk mengidentifikasi pola penggunaan bahasa mereka, menelaah sejauh mana dan faktor-faktor apa yang mempengaruhi pergeseran bahasa mereka dan merumuskan strategi untuk mempertahankan dan meningkatkan kemampuan berbahasa mereka. Penelitian ini tidak ditujukan untuk mengevaluasi kebijakan bahasa di sekolah Bapak/Ibu, tetapi kami mencoba untuk mempelajari lebih dalam strategi-strategi yang bisa diajukan nantinya untuk membantu generasi muda dalam menjaga bahasa-bahasa mereka. Oleh karenanya, saya mewawancarai sejumlah (wakil) kepala sekolah untuk menemukan gagasan yang terbaik terkait dengan situasi kebahasaan di sekolah di Yogyakarta.

Untuk wawancara ini, saya akan menginformasikan tiga topik utama tentang kebijakan bahasa di sekolah. Topik-topik itu adalah yang terkait dengan pembelajaran bahasa, penggunaan bahasa pengantar, dan pemertahanan kemultibahasaan siswa. Sebelum bertanya, saya akan berikan sedikit latar belakang untuk topiknya. Baru sejumlah hal saya tanyakan. Jika belum paham, Bapak/Ibu bisa menyela untuk meminta penjelasan. Jelas ya Bapak/Ibu?

Baiklah, sekarang bisa kita mulai. Mohon diingat bahwa pertanyaan terkait dengan kebijakan yang relevan dengan sekolah Bapak/Ibu dan pendapat Bapak/ Ibu tentang kebijakan-kebijakan tersebut.

Saya mengawali dengan kebijakan bahasa secara umum di sekolah. Bapak/Ibu pasti tahu bahwa ada sejumlah pihak terlibat dalam menentukan kebijakan bahasa di sekolah ini. Sebagai contoh misalnya: Menteri Pendidikan, gubernur, walikota, Dinas Pendidikan Propinsi atau Kota, Kepala Sekolah, MGMP Bahasa, guru Bahasa, dan mungkin masih ada yang lainnya.

Maka pertanyaan saya adalah:
1) Kapan kebijakan Bahasa di sekolah Bapak/Ibu ditentukan?

2) Siapa saja yang terlibat? Mengapa?

3) Mohon Bapak/Ibu jelaskan poin-poin utama dari kebijakan tersebut? Jika ada, bolehkah saya diberi kopi dokumen tertulisnya?

4) Jika tidak ada kebijakannya, mohon dijelaskan mengapa tidak ada?

Selanjutnya adalah topik pertama kita terkait dengan pembelajaran bahasa. Beberapa orang berpendapat bahwa di dalam konteks sekolah, Bahasa Indonesia dan Bahasa Inggris lebih penting karena status kedua bahasa tersebut pada ujian nasional. Sepertinya (mohon dikoreksi jika salah) alokasi waktu untuk kedua mata pelajaran bahasa itu lebih banyak dibandingkan dengan Bahasa Jawa. Ada juga yang berpendapat bahwa memberi prioritas pada Bahasa Inggris tidak menguntungkan bagi prestise Bahasa daerah dan Bahasa nasional. Pastilah ada pendapat yang berbeda-beda tentang pembelajaran bahasa di sekolah.

1) Bagaimana pendapat Bapak/Ibu?

2) Mengacu pada ketiga Bahasa itu, menurut Bapak/Ibu, seberapa baguskah implementasi kebijakan Bahasa di sekolah ini?

3) Apakah kebijakan yang ada membawa perubahan selama kurun waktu lima tahun terakhir?

Topik kedua secara khusus terkait dengan kebijakan sekolah ini dalam hal bahasa pengantar dalam proses belajar mengajar. Di Yogyakarta, mungkin ada perbedaan antar sekolah dalam menentukan bahasa pengantar di kelas.

1) Apakah di sekolah ini hanya menggunakan satu Bahasa pengantar saja, misalnya Bahasa Indonesia? Jika tidak, apakah Bahasa pengantar yang berbeda dipakai untuk menerangkan mata pelajaran yang berbeda?

2) Bagaimana kebijakan ini ditentukan?

3) Oleh siapa?

4) Apakah ada dokumen tertulis yang terkait dengan hal ini?

Topik ketiga tentang pemertahanan Bahasa. Banyak pihak menganggap bahwa pemakaian Bahasa Jawa di kalangan anak muda semakin berkurang. Beberapa orang menganggap bahwa mereka tidak lagi banyak menggunakan Bahasa Jawa karena kurangnya kesempatan bagi mereka untuk mempelajarinya di sekolah. Ada juga yang berpendapat bahwa lingkungan di rumah tidak mendukung pemakaian Bahasa Jawa. Ada berbagai pendapat tentang hal itu.

1) Bagaimana pendapat Bapak/Ibu?

2) Seberapa penting pemertahanan Bahasa Jawa bagi Bapak/Ibu?

3) Seberapa penting pemertahanan Bahasa Jawa bagi guru-guru di sekolah ini?

4) Seberapa penting pemertahanan Bahasa Jawa bagisiswa-siswi di sini?

5) Seberapa penting pemertahanan Bahasa Jawa bagi para orang tua mereka?

6) Apakah sekolah ini memiliki strategi tertentu untuk pemertahanan Bahasa Jawa?

7) Menurut Bapak/Ibu, pentingkah bagi sekolah ini untuk memberdayakan orang tua dalam memotivasi siswa-siswi agar lebih banyak lagi menggunakan Bahasa Jawa di rumah?

Sekarang kita beralih pada pemertahanan Bahasa Indonesia. Sebagaimana kita ketahui, ada peraturan nasional untuk menggunakan bahasa nasional sebagai Bahasa pengantar utama di sekolah dasar dan sekolah menengah. Hal ini menyebabkan setiap siswa dalam menggunakan Bahasa Indonesia, terutama

dalam komunikasi sehari-hari. Namun demikian, dalam beberapa kasus, seperti misalnya jika dibandingkan dengan Bahasa Inggris, hasil ujian Bahasa Indonesia kurang sesuai dengan yang diharapkan.

1) Seberapa penting bagi siswa untuk memiliki kompetensi berbahasa Indonesia yang memadai, khususnya terkait dengan hal-hal akademik seperti ujian nasional?
2) Strategi apa yang diterapkan untuk membantu siswa agar memiliki kompetensi berbahasa Indonesia yang mencukupi untuk menghadapi ujian nasional?
3) Selain berbicara, ketrampilan berbahasa apa lagi yang perlu ditingkatkan pada diri siswa? Mengapa?
4) Fasilitas apa yang disediakan sekolah bagi siswa untuk meningkatkan ketrampilan tersebut?
5) Seberapa penting bagi siswa untuk selalu bisa menggunakan Bahasa Indonesia?

Pertanyaan-pertanyaan terakhir terkait dengan promosi Bahasa Inggris dalam pendidikan nasional. Bahasa ini merupakan mata pelajaran wajib di sekolah menengah. Artinya, ketika siswa lulus dari sekolah menengah atas, mereka sudah belajar bahasa Inggris selama enam tahun. Di satu sisi, beberapa fakta menunjukkan bahwa hasil ujian nasional untuk mata pelajaran ini secara umum lebih baik daripada hasil ujian bahasa Indonesia. Di sisi lain, siswa perlu meningkatkan ketrampilan berbahasa Inggris mereka bila mereka akan menggunakannya untuk berkomunikasi. Maka pertanyaan saya:

1) Seberapa penting bagi siswa untuk memiliki kompetensi berbahasa Inggris yang memadai, khususnya terkait dengan hal-hal akademik seperti ujian nasional?
2) Strategi apa yang diterapkan untuk membantu siswa agar memiliki kompetensi berbahasa Inggris yang mencukupi untuk menghadapi ujian nasional?
3) Menurut Bapak/ Ibu, seberapa pentingkah bagi siswa untuk menguasai Bahasa Inggris sebagai alat komunikasi?
4) Apakah sekolah ini memiliki kebijakan bahasa untuk menggunakan bahasa Inggris sebagai alat komunikasi? (Jika tidak, mengapa?)
5) Strategi apa yang diterapkan untuk meningkatkan ketrampilan siswa dalam menggunakan bahasa Inggris?

Begitu Bapak/Ibu pertanyaan-pertanyaan saya. Apakah ada hal lain yang relevan dengan topik pembicaraan kita (misalnya kebijakan tentang bahasa lain seperti Bahasa Arab, Jepang, Perancis) yang ingin Bapak/Ibu sampaikan?

Terimakasih banyak Bapak/Ibu untuk waktu yang diberikan untuk wawancara ini. Saya yakin kontribusi Bapak Ibu sangat berarti bagi penelitian ini dan saya berharap hasil penelitian ini bisa memberi manfaat bagi pemertahanan keanekabahasaan di Yogyakarta.

MULTILINGUALISM OF YOUNG PEOPLE IN YOGYAKARTA, INDONESIA

QUESTIONNAIRE FOR STUDENTS

(English Version)

Erna Andriyanti
Dr Verna Robertson Rieschild
Dr Jan Tent

2014

QUESTIONNAIRE FOR STUDENTS

A. Introduction

Welcome to the survey of the use of languages by young people in Yogyakarta. This survey is being carried out by Erna Andriyanti (email: erna.andriyanti@students.mq.edu.au) to meet the requirements of Doctor of Philosophy in Linguistics. She is supervised by Dr Verna R. Rieschild (email: verna.rieschild@mq.edu.au) and Dr Jan Tent (email: jan.tent@mq.edu.au) in Department of Linguistics of Macquarie University, Sydney Australia. The field research is conducted with assistance of Haira Rizka (email: hairarizka@ymail.com).

This survey's participants are students of Junior and Senior High Schools in the City of Yogyakarta. If you meet the criteria, you can participate in this survey. You are to answer questions about your use of languages: at home, school and social environments. You can complete it in 30-40 minutes.

The ethical aspects of this study have been approved by the Macquarie University Human Research Ethics Committee. If you have any complaints or reservations about any ethical aspects of your participation in this research, you may contact Dr Widyastuti Purbani, M.A. the Vice Dean for Academic Affairs of Faculty of Languages and Arts Yogyakarta State University (telephone: 081328193342; email widyastuti_purbani@yahoo.com) or the Committee through the Director, Research Ethics (telephone +61 (0) 2 9850 7854; email ethics@mq.edu.au). Any complaint you make will be treated in confidence and investigated, and you will be informed of the outcome.

Your answers to this survey will be analysed in this research and will not affect your academic achievement. Should you have any questions, you can contact the researchers through emails. You can withdraw from further participation in the research at any time without giving any reasons and consequence. Please proceed if you have collected your consent form. If you are less than 16 years old your consent form must also be signed by your parents/ carers.

B. Demography

Give relevant information about you and your family. When given options, circle one of the letters.

School year	:	a. 7	b. 8	c. 9	d. 10	e. 11	f. 12	1

Place of birth : a. Javanese speaking area — 2
b. Non-Javanese speaking area

Age (in years old) : a. 12 b. 13 c. 14 d. 15 e. 16 f. 17 g. 18 h. 19 — 3

Gender : a. Male   b. Female — 4

Home location : — 5
a. Housing in the city of Yogyakarta
b. Housing outside the city of Yogyakarta
c. Street in the city of Yogyakarta
d. Road outside the city of Yogyakarta
e. Kampong in the city of Yogyakarta
f. Kampong outside the city of Yogyakarta
g. Village

Father's last occupation : .... — 6

Father's highest education : a. SD   b. SMP   c. SMA   d. S1   e. S2   f. S3 — 7
g. Other (*specify*)   : ....

Mother's last occupation : .... — 8

Mother's highest education : a. SD   b. SMP   c. SMA   d. S1   e. S2   f. S3 — 9
g. Other (*specify*)   : ....

Ethnicity : a. Javanese — 10
b. Having Javanese father but non-Javanese mother
c. Having Javanese mother but non-Javanese father
d. Non-Javanese

If you are a resident of Yogyakartave, have you ever lived outside of Yogyakarta? — 11
a. Yes   b. No

If 'Yes', mention the cities or regencies? — 12
1 ....
2 ....

If 'Yes', for how long   : a. 1-3 years — 13
b. less than 1 year
c. 6-10 years
d. 3-5 years
e. more than 10 years

Have you travelled overseas?   a. Yes   b. No — 14

If 'Yes', where?   1 .... — 15
2 ....
3 ....

C. Use of Languages

Put a tick (√) in the relevant box that best answers each lettered line of the following questions.

	Javanese		Bahasa Indonesia	English	Other language (*specify*):	
	High Variety (*Krama*)	Low Variety (*Ngoko*)				
1. What language is most frequently used at home by your:						
a. mother?						18
b. father?						19
c. sibling(s)?						20
d. relatives?						21
2. What language is your mother tongue?						22
3. What language do you mostly use at home when you talk to your:						
a. mother?						23
b. father?						24
c. siblings?						25
d. relatives?						26
e. peer neighbors?						27
f. older neighbors?						28
g. guests ?						29
4. What language do you hear/ read:						
a. on your favourite television program?						30
b. on your favourite radio program?						31
c. in your favourite newspapers?						32
d. in your favourite magazines?						33
5. What language do you mostly use to:						
a. write hand-phone messages?						34
b. answer the phone?						35
c. communicate in the internet social media, such as FB, twitter, zorpia, etc.?						36
d. write emails?						37
e. do your homework/ assignments?						38
6. What language is used at your school as the main medium of instruction for teaching:						
a. Javanese?						39
b. Bahasa Indonesia?						40
c. English?						41
d. mathematics?						42
e. natural sciences?						43
f. subjects other than mentioned above?						44
7. What language do you mostly use to communicate with:						
a. teachers in class?						45
b. teachers outside class?						46
c. friends in class?						47
d. friends outside class?						48
e. school principal?						49
f. administrative staff?						50
g. school janitor						51
h. school parking attendants						52
i. school canteen assistants						53

8. What language do you mostly use when you:						
a. count?						54
b. speak to yourself?						55
c. think aloud?						56
d. grumble or express anger?						57

D. Language Competence

1. **Using the scale, put a tick (√) in the option you would put yourself under.**

Rate your language competence in:	very poor	poor	fair	good	excellent	
a. High Javanese variety (*Krama*)						
Listening						58
Speaking						59
Reading						60
Writing						61
b. Low Javanese variety (*Ngoko*)						
Listening						62
Speaking						63
Reading						64
Writing						65
c. Bahasa Indonesia						
Listening						66
Speaking						67
Reading						68
Writing						69
d. English						
Listening						70
Speaking						71
Reading						72
Writing						73
e. Other language (*specify*): …………………						
Listening						74
Speaking						75
Reading						76
Writing						77
f. Other language (*specify*): …………………						
Listening						78
Speaking						79
Reading						80
Writing						81

2. **The following questions are related to your academic report given by your present school. Put a tick (√) in the option you would put yourself under.**

Choose:
"far lower" or "far higher" if the gap between scores is 2 points or more
"lower" or "higher" if the gap between scores is 0.6 to 1.9
"equal" if the gap between scores is 0 to 0.5

In your school report, how is the average of your scores for:	Far lower	Lower	Equal	Higher	Far higher	
Javanese subject compared to that of Bahasa Indonesia subject?						82
Javanese subject compared to that of English subject?						83
Bahasa Indonesia subject compared to that of English subject?						84
Only for students of senior high schools:						
In your Junior High School National Examination, how is your score for Bahasa Indonesia subject compared to that of English subject?						85
Your scores in the National Examination:						
Bahasa Indonesia : ……………						86
English : ……………						87

E. Language Attitude and Habits

Using the scale, put a tick in the option you would put yourself under.

1. How do you feel about:	strongly dislike	dislike	neutral	like	strongly like	
a. English						88
b. Low Javanese variety (*Ngoko*)?						89
c. Bahasa Indonesia?						90
d. High Javanese variety (*Krama*)?						91
e. Other language (*specify*):						
………………………………………						92
………………………………………						93

2. In your everyday life, how important is it for you to be good at using:	very unimportant	unimportant	Rather important	important	very important	
a. Bahasa Indonesia						94
b. English						95
c. Low Javanese variety (*Ngoko*)?						96
d. High Javanese variety (*Krama*)?						97
e. Other language (*specify*):						
………………………………………						98
………………………………………						99

3. How do you feel about learning:	very difficult	difficult	neutral	easy	very easy	
a. English?						100
b. High Javanese variety (*Krama*)?						101
c. Bahasa Indonesia?						102
d. Low Javanese variety (*Ngoko*)?						103
e. Other language (*specify*):						
………………………………………						104
………………………………………						105

4. How often (per week) do you use:	Never	Rarely (1-2 days)	Frequently enough (3-4 days)	Very frequently (5-6 days)	Always (every day)	
a. Bahasa Indonesia?						106
b. Low Javanese variety (*Ngoko*)?						107
c. English?						108
d. High Javanese variety (*Krama*)?						109
e. Other language (*specify*):						
……………………………………						110
……………………………………						111

5. It is important if people know you are:	Very unimportant	Unimportant	Less important	Important	Very important	
a. Javanese or of other ethnicity?						112
b. Indonesian?						113

6. Do you think you are a real:	So disagree	Disagree	Less agree	Agree	So agree	
a. Javanese or of other ethnicity?						114
b. Indonesian?						115

7. Do you think that a language can:	So disagree	Disagree	Less agree	Agree	So agree	
a. be a symbol of ethnic identity (e.g., Javanese, Sundanese, Batak, etc.)?						116
b. be a symbol of national identity (e.g., Indonesian, British, American, Arabic, French, etc.)?						117
c. be a means of preserving culture?						118
d. indicate someone's social status?						119
e. help someone find a good job?						120

Put a tick (√) in *Yes* or *No* box to answer each of the following questions.

1. Do you think someone has to speak:	Yes	No	
a. High Javanese variety (*Krama*) to be Javanese?			121
b. Low Javanese variety (*Ngoko*) to be Javanese?			122
c. Bahasa Indonesia to be Indonesian?			123
d. English to be English?			124
e. A particular language to be a member of that language community?			125

2. Has the following language been appropriately used (based on situations, purposes, and interlocutors) in your school?	Yes	No	
a. Low Javanese variety (*Ngoko*)?			126
b. English?			127
c. Bahasa Indonesia?			128
d. High Javanese variety (*Krama*)?			129
e. Other language (*specify*):			
……………………………………………			130
……………………………………………			131

F. Language-Based Activities

Choose the option that best describes your involvement or desire to involve yourself in language activities to improve your language competence/ skills. Some examples of language activities include drama, poetry reading, speech competition, debating, singing, and story telling. Tick in *Yes* or *No* column.

	Yes	No	
1. In the past have you joined activities to improve/ maintain your:			
a. High Javanese variety (*Krama*)?			132
b. Low Javanese variety (*Ngoko*)?			133
c. Bahasa Indonesia?			134
d. English?			135
e. Other language (*specify*):			
……………………………………………			136
……………………………………………			137
If *yes* to any of the above, please state the kinds of activities:			138

	Yes	No	
2. Right now, are you partaking in activities to improve/ maintain your:			
a. High Javanese variety (*Krama*)?			139
b. Low Javanese variety (*Ngoko*)?			140
c. Bahasa Indonesia?			141
d. English?			142
e. Other language (*specify*):			
……………………………………………			143
……………………………………………			144
If *yes* to any of the above, please state the kinds of activities:			145

	Yes	No	
3. If given the opportunity, would you join language activities to improve/ maintain your:			
a. High Javanese variety (*Krama*)?			146
b. Low Javanese variety (*Ngoko*)?			147
c. Bahasa Indonesia?			148
d. English?			149
e. Other language (*specify*):			
……………………………………………			150
……………………………………………			151
If *yes* to any of the above, please state the kinds of activities:			152

G. Domains and Contexts of Language Use

Put a tick (√) in the box indicating the language appropriate to answer each of the following questions.

Which language would you likely to have in the following circumstances?

Setting/ Situation	Domain	Topic/ Task/ Action	Interlocutor	Javanese		Bahasa Indonesia	English	Other language (*specify*)	
				High variety (*Krama*)	*Low variety (Ngoko)*				
Informal	Home	Everyday activities	Mother						153
			Father						154
			Siblings						155
			Relatives						156
			Peer Neighbors						157
			Elder Neighbors						158
			Guests						159
			People in the phone						160
Formal	School	Subjects	Teachers						161
			Friends						162
			School Principal						163
		Assignment	Teachers						164
			Friends						165
Informal	School	Other issues	Teachers						166
			Friends						167
			School Principal						168
			Staff						169
Informal	Commerce	Buying goods	Market seller						170
			Small shop assistant						171
			Supermarket cashier						172
Informal	Street	Greetings	Peer Neighbors						173
			Elder Neighbors						174
			Friends						175
			Acquaintances						176
		Small talks	Peer Neighbors						177
			Elder Neighbors						178
			Friends						179
			Acquaintances						180
		Directions	Stranger						181
Formal	Religion	Religious teaching and learning	Teachers						182
			Friends						183
		Ceremonies	Committee						184
			Older People						185
			Friends						186
Informal	Religion	Festives	Friends						187

H. Ethnic and National Identity

Select from the following list by ticking (√) in front of the options. You may choose more than one.

1. A real Javanese is supposed to: 174
☐ Feel as a part of Javanese community
☐ Have Javanese ethnic solidarity
☐ Be born from both Javanese parents
☐ Speak Javanese as an everyday language
☐ Be able to read the old Javanese script
☐ Be able to write using the old Javanese script
☐ Be able to read Javanese in Latin script
☐ Be able to write Javanese in Latin script
☐ Like attending Javanese cultural events
☐ Consider the Javanese speech levels when talking to elders
☐ Wear traditional clothes in special cultural events, such as family members' marriage and circumcision
☐ Like Javanese craft objects
☐ Know traditional stories, such as Aji Saka, Javanese kings, temples, and so on.
☐ Like Javanese art performances, such as *wayang*, *kethoprak*, Javanese dance, and so on.
☐ Like traditional Javanese games, such as *gasing*, *dakon* (*congklak*), *gobak sodor*, and so on.
☐ Other (*specify*) …………………………………………………………………..
    Other (*specify*) …………………………………………………………………..

2. A real Indonesian is supposed to: 175
☐ Feel as a part of Indonesian community
☐ Help other people of the same nation, for instance when there is a disaster in other parts of Indonesia
☐ Be born from both Indonesian parents
☐ Be able to speak Bahasa Indonesia
☐ Be able to read in Bahasa Indonesia
☐ Be able to write in Bahasa Indonesia
☐ Like living in Indonesia
☐ Know the national anthem's lyrics by heart
☐ Like wearing traditional ethnic clothes to represent nationalism spirit
☐ Like wearing *batik* clothes to represent nationalism spirit
☐ Know the diversity of ethnics in Indonesia
☐ Know the diversity of local languages in Indonesia
☐ Know Indonesian history
☐ Love playing or watching popular sports in Indonesia, such as badminton and football
☐ Support the national sport team, such as PSSI the national football team of Indonesia
☐ Other (*specify*) …………………………………………………………………..
☐ Other (*specify*) …………………………………………………………………..

Thank you for your time and effort in completing this survey.

MULTILINGUALISM OF YOUNG PEOPLE IN YOGYAKARTA, INDONESIA

QUESTIONNAIRE FOR LANGUAGE TEACHERS

(English Version)

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UNIVERSITAS NEGERI YOGYAKARTA

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QUESTIONNAIRE FOR LANGUAGE TEACHERS

A. Introduction

Welcome to the survey of the use of languages by young people in Yogyakarta. This survey is being carried out by Erna Andriyanti (email: erna.andriyanti@students.mq.edu.au) to meet the requirements of Doctor of Philosophy in Linguistics. She is supervised by Dr Verna R. Rieschild (email: verna.rieschild@mq.edu.au) and Dr Jan Tent (email: jan.tent@mq.edu.au) in Department of Linguistics of Macquarie University, Sydney Australia. The field research is conducted with assistance of Haira Rizka (email: hairarizka@ymail.com).

This survey's participants are language teachers of Junior and Senior High Schools in the City of Yogyakarta. If you meet the criteria, you can participate in this survey. You are to answer questions about your students' use of languages at school. You can complete it in 15-20 minutes.

The ethical aspects of this study have been approved by the Macquarie University Human Research Ethics Committee. If you have any complaints or reservations about any ethical aspects of your participation in this research, you may contact Dr Widyastuti Purbani, M.A. the Vice Dean for Academic Affairs of Faculty of Languages and Arts Yogyakarta State University (phone: 081328193342; email widyastuti_purbani@yahoo.com) or the Committee through the Director, Research Ethics (phone +61 (0) 2 9850 7854; email ethics@mq.edu.au). Any complaint you make will be treated in confidence and investigated, and you will be informed of the outcome.

Your answers to this survey will be analysed in this research. Should you have any questions, you can contact the researchers through emails. You can withdraw from further participation in the research at any time without giving any reasons and consequence.

Please proceed if you have collected your consent form.

B. Demography
Give relevant information about yourself. When given option, circle one the letters.

Gender	: a. male	b. female			
Age (years old)	: a. 20-30	b. 31-40	c. 41-50	d. 51-60	1
Subject taught	: a. Javanese	b. Bahasa Indonesia	c. English	d. other: ……..	2
Ethnicity	: a. Javanese	b. other: ……………………..			3
					4

Languages spoken   :

- first   : a. High Javanese   b. Low Javanese
              c. Bahasa Indonesia   d. English   5
              e. other: …………………..

- second: a. High Javanese   b. Low Javanese
              c. Bahasa Indonesia   d. English
              e. other: …………………..   6

- third   : a. High Javanese   b. Low Javanese
              c. Bahasa Indonesia   d. English
              e. other: …………………..   7

- fourth : a. High Javanese   b. Low Javanese
              c. Bahasa Indonesia   d. English
              e. other: …………………..   8

- fifth   : a. High Javanese   b. Low Javanese
              c. Bahasa Indonesia   d. English
              e. other: …………………..   9

C. Use of Languages at School

Put a tick in the relevant box of language that best answers each lettered line of the following questions.

	Javanese		Bahasa Indonesia	English	Other language (*specify*):	
	High Variety (*Krama*)	Low Variety (*Ngoko*)				
1. What language do you use as the main medium of instruction to teach your subject?						10
2. What language do you mostly use to communicate with:						
a. students in class?						11
b. students outside class?						12
3. What language do you mostly use when you are explaining a difficult lesson?						13
4. What language do your students mostly use to communicate with:						
a. their teachers in class?						14
b. their teachers outside class?						15
c. their friends in class?						16
d. their friends outside class?						17
e. school principals?						18
f. administrative staff members?						19
g. school janitor?						20
h. school parking attendants?						21
i. school canteen assistants?						22

D. Language attitudes and behaviour

Put a tick under the option on this scale that best answers each of the following questions.

3. How do you feel about:	strongly dislike	dislike	neutral	like	strongly like	
a. High Javanese variety (*Krama*)?						23
b. Low Javanese variety (*Ngoko*)?						24
c. Bahasa Indonesia?						25
d. English?						26
e. Other language (*specify*):						
....						27
....						28

4. How important is it for a student to be good at:	not important	less important	rather important	important	very important	
a. High Javanese variety (*Krama*)?						29
b. Low Javanese variety (*Ngoko*)?						30
c. Bahasa Indonesia?						31
d. English?						32
e. Other language (*specify*):						
....						33
....						34

5. Based on your experience and your opinion as a language teacher, how difficult is it for your students to use:	very difficult	difficult	common	easy	very easy	
a. High Javanese variety (*Krama*)?						35
b. Low Javanese variety (*Ngoko*)?						36
c. Bahasa Indonesia?						37
d. English?						38
e. Other language (*specify*):						
……………………………						39
……………………………						40

6. How often (per week) do you give assignments to your students in:	almost never	rarely	sometimes	frequently	very frequently	
a. listening?						41
b. speaking?						42
c. reading?						43
d. writing?						44

7. Students' competence in the language you teach is important to:	so disagree	disagree	neutral	agree	so agree	
a. have socialization						45
b. study further						46
c. find a better job						47
d. strengthen their identity						48
e. preserve culture						49

8. Do you think that a language can:	so disagree	disagree	neutral	agree	so agree	
a. be a symbol of ethnic identity?						50
b. be a symbol of national identity?						51
c. be a means of preserving culture?						52
d. indicate someone's social status?						53
e. help someone find a good job?						54

Put a tick in *Yes* or *No* column to answer each of the following questions.

9. Do you think someone has to speak:	Yes	No	
a. High Javanese variety (*Krama*) to be Javanese?			55
b. Low Javanese variety (*Ngoko*) to be Javanese?			56
c. Bahasa Indonesia to be Indonesian?			57
d. English to be English?			58
e. A particular language to be a member of that language community?			59

10. Do you think the following language is well promoted/ used in your school?	Yes	No	
a. High Javanese (*Krama*)?			60
b. Low Javanese (*Ngoko*)?			61
c. Bahasa Indonesia?			62
d. English?			63
e. Other language (*specify*):			
……………………………			64
……………………………			65

E. Facilities and Supports for Maintaining Languages and Language-Based Activities

Put a tick in *Yes* or *No* column to answer each of the following questions.

1. Is the time allocated to teach your subject:	Yes	No	
a. sufficient to finish all the targeted materials based on the curriculum?			66
b. adjusted to the status of your subject in the national examination?			67
Please state the time allocation of your subject per week: - real length of time : ….. hour(s) and ….. minutes - your ideal length of time : ….. hour(s) and ….. minutes			68 69
Note: 1 lesson hour = ... minutes			70

2. To support the students' learning of the language you teach, are the following school facilities available?	Yes	No	
a. language laboratory?			71
b. text books?			72
c. magazines in the given language?			73
d. various kinds newspaper in the given language?			74
e. fictions (novels, short stories, drama, etc)?			75
f. audio-visual equipment and cassettes?			76
g. other (*specify*): ……………			77

3. Are there any special days when students are required to speak:	Yes	No	
a. High Javanese variety (*Krama*)?			78
b. Low Javanese variety (*Ngoko*)?			79
c. Bahasa Indonesia?			80
d. English?			81
e. Other language (*specify*):			
………………………………			82
……………………………			83

4. Are there any special areas where students are required to speak:	Yes	No	
a. High Javanese variety (*Krama*)?			84
b. Low Javanese variety (*Ngoko*)?			85
c. Bahasa Indonesia?			86
d. English?			87
e. Other language (*specify*):			
………………………………			88
……………………………			89

5. Who do you think can support your students to improve and maintain the language you teach to them?	Yes	No	
a. Family			90
b. Peer group			91
c. Community			92

6. Regarding the language you teach, do you think the following institutions play an important role in influencing your students' use and maintenance of that language?	Yes	No	
a. government			93
b. religious organization			94

c. cultural organization			95
d. mass media			96
e. commerce and industry			97
f. education			98
g. other (*specifiy*): ……………			99

7. **Choose the option that best describes language activities (such as drama, poetry reading, speech competition, debate, singing, story telling) offered to students to improve their language competence/ skills. Tick in *Yes* or *No* column.**

	Yes	No	
Did your school run any activities to improve/ maintain the students':			
a. High Javanese variety (*Krama*)?			100
b. Low Javanese variety (*Ngoko*)?			101
c. Bahasa Indonesia?			102
d. English?			103
e. Other language (*specify*):			
……………………………….			104
……………………………….			105
If *yes* to any of the above, please state the kinds of activities:			106
At present are there any activities offered to students to improve/ maintain the students':			
a. High Javanese variety (*Krama*)?			107
b. Low Javanese variety (*Ngoko*)?			108
c. Bahasa Indonesia?			109
d. English?			110
e. Other language (*specify*):			
……………………………….			111
……………………………….			112
If *yes* to any of the above, please state the kinds of activities:			113
Does your school **plan** to offer activities to improve/ maintain the students':			
a. High Javanese (*Krama*)?			114
b. Low Javanese (*Ngoko*)?			115
c. Bahasa Indonesia?			116
d. English?			117
e. Other language (*specify*):			
……………………………….			118
……………………………….			119
If *yes* to any of the above, please state the kinds of activities your school plans to offer to them:			120

Thank you for your time and effort in completing this survey.

MULTILINGUALISM OF YOUNG PEOPLE IN YOGYAKARTA, INDONESIA

INTERVIEW GUIDELINE

(English Version)

Erna Andriyanti
Dr Verna Robertson Rieschild
Dr Jan Tent

2014

INTERVIEW GUIDELINE

Good morning/ good afternoon Mr/ Ms …

As I asked you previously, I would like to audio tape my interview with you today. Would you please sign the consent form? For your information, only researchers on this project will have access to the tapes, which will be eventually stored for five years. In addition, you must sign a form devised to meet our requirements of conducting research that involve human participants. Basically, this document states that: 1) all information will be held confidential, 2) your names and your schools will not be mentioned in any reports, including thesis, journal articles or papers, 3) your participation is voluntary and you may stop at any time if you feel uncomfortable, and 4) we do not intend to inflict any harm. Thank you for your agreeing to participate.

We have planned this interview to last no longer than one hour. During this time, we will ask you several questions related to the research topic. Regarding the planned time, it may be necessary to interrupt you in order to push ahead and complete all questions.

Now let me start with the introduction:

You have been selected to share information about your school's policies with us because you are the (vice) principle of this school. Our research project focuses on young Yogyakartans' multilingualism. The aims of the research are to identify the patterns of language use by the young multilinguals in Yogyakarta, to investigate the extent and the factors of the shift of the local language to the other languages and to propose some strategies to maintain the local language while still promoting Bahasa Indonesia as their national language and English as their international language. Our study does not aim to evaluate your school's language policies. Rather, we are trying to learn more about strategies that can be proposed later to help young Yogyakartans maintain their languages.

Therefore, I am interviewing a number of principals to get the best idea of language policy situation in Yogyakartan schools. In this interview with you, I will introduce three main topics about school language policies. That is, those related to the teaching and learning of languages, the use of medium instruction and the maintenance of students' multilingualism. Before each set of questions, I will give you some background about the topic. Then I'll ask you a number of questions. If at any time you don't understand, please ask me to explain. Is it clear for you?

OK. Now we can begin. Please remember that the set of questions are about what policies are relevant to your school and what you think about them.

I will strat with language policy in general at your school. As you know, there are possibly a number of groups involved in determining your school's language policy. There will be, for example, Ministry of Education, Yogyakarta Department of Education, the mayor, you as school principal, the forum of language teachers, language teachers and probably some others.

So my questions are:

1) When was your school's language policy determined?
2) Who was involved? Why?
3) Could you please outline the main points of the policy and if possible, provide me with any written documents, if there is.
4) If there is no policy, why not?

The next is our first topic, about your opinion on the language learning. Some people think that in school contexts, Bahasa Indonesia and English are more important due to their status in the national examination

and that's the reason of more time allocation to teach those subjects. Other people consider that giving priority to English is not good for the prestige of the local and national languages. There must be other different opinions about teaching and learning of the three languages at schools.

1) What are your opinions?
2) Referring to those three languages, how well do you think your school policy is implemented and live?
3) Has the policy made a difference in the last five years?

The second topic is specifically about your school's choice of language as medium of instruction. Throughout Yogyakarta there are a range of different languages used as the language of instruction.

1) Does your school have one language of instruction? If not, are the different languages for different subjects?
2) How was it determined?
3) By whom?
4) Do you have any written documents relevant to this matter?

The third topic is about the local language maintenance. Many parties consider that the use of Javanese language in youth is declining. Regarding the reasons, some people think children don't speaks much Javanese because there is not enough opportunity for children to learn it at school. Other people think that home environment does not support Javanese language maintenance. There are lots of other opinions.

1) What are your opinions?
2) How important is Javanese language maintenance to you?
3) How important is Javanese language maintenance to your teachers?
4) How important is Javanese language maintenance to the students?
5) How important is Javanese language maintenance to the parents?
6) Does your school have any strategies for maintaining Javanese language?
7) Do you think it is important for your school to empower parents to motivate students to use more Javanese at home?

Now let's move to maintenance of Bahasa Indonesia. As we know, there is a national regulation to use our national language as the main medium of instruction in primary and secondary schools. It makes every student good at using the language, especially for everyday communication. However, the result of the National Examination in Bahasa Indonesia as a subject, for example if compared to that in English, was not as expected.

1) How important is it for students to have sufficient competence of the national language, especially related to academic matters such as the National Examination?
2) What strategies are applied to equip students with sufficient competence in the national language as a nationally tested subject?
3) What other skills of Bahasa Indonesia, besides speaking, do students need improving? Why?
4) What other facilities are provided for the students to improve those skills?
5) How important is it for students to be competent in using Bahasa Indonesia?

The last topic is about the promotion of English in national education. This language is a compulsory subject in secondary education. It means that when a student graduates from senior high school, s/he has already learnt English for six years. On one hand, the fact shows that the result of national examination in this subject is averagely better than that of Bahasa Indonesia. On the other hand, students need to improve their skills when they want to use English for communication. Thus, my questions are:

1) How important is it for students to have sufficient competence in English, especially related to academic matters such as the national examination?
2) What strategies are applied in your school to equip students with sufficient competence in English as a subject tested in the national examination?

3) Do you think it important for students to master English as a means of communication?
4) Does your school have any policy related to the use of English as a means of communication? (If there is not, why?)
5) What strategies can be applied to improve students' skills in using English?

Those all are my questions. Do you think you still have anything to say relevant to the topics of our conversation (for example other language policies relevant to other taught languages, such as Arabic, Japan, and French)?

Thank you very much for your time for this interview. I am sure that your contribution is meaningful to my research and I hope that the research result will be beneficial in the promotion of multilingualism in Yogyakarta.

APPENDIX 2

INFORMATION LETTERS AND CONSENT FORMS

Student Information Letter and Consent Form (in Bahasa Indonesia)

Language Teacher Information Letter and Consent Form (in Bahasa Indonesia)

Principal Information Letter and Consent Form (in Bahasa Indonesia)

Student Information Letter and Consent Form (the English version)

Language Teacher Information Letter and Consent Form (the English version)

Principal Information Letter and Consent Form (the English version)

Peneliti Utama / Nama Supervisor:

Verna R Rieschild

Gelar Peneliti Utama / Supervisor:

Dr

Informasi dan Formulir Kesediaan Siswa

Judul Penelitian: **Multilingualism of Young People in Yogyakarta, Indonesia: the Use, Shift and Maintenance of Local, National and International Languages** (*Keanekabahasaan Anak Muda Yogyakarta, Indonesia: Penggunaan, Pergeseran dan Pemertahanan Bahasa Daerah, Nasional dan Internasional*)

Anda diundang untuk berpartisipasi dalam penelitian tentang keanekabahasaan di Yogyakarta. Tujuan penelitian ini adalah untuk 1) mengidentifikasi pola penggunaan berbagai bahasa di kalangan anak muda Yogyakarta; 2) menjelaskan seberapa besar adanya pergeseran bahasa dan faktor-faktor penyebabnya; dan 3) mengusulkan strategi untuk mempertahankan pemakaian bahasa-bahasa daerah dan nasional sambil tetap meningkatkan pemakaian bahasa Inggris sebagai bahasa internasional. Untuk mencapai tujuan tersebut, kami membutuhkan informasi dari kepala sekolah, guru bahasa dan juga siswa.

Penelitian ini dilakukan oleh Erna Andriyanti (email: ernaandriyanti@yahoo.com, ernandry@uny.ac.id atau erna.andriyanti@students.mq.edu.au) sebagai persyaratan untuk meraih gelar doktor di bidang linguistik di bawah bimbingan Dr Verna R Rieschild (ph: +61 2 9850 9922, email: verna.rieschild@mq.edu.au) dan Dr Jan Tent (phone: +61 2 9850 9659, email: jan.tent@mq.edu.au) di Jurusan Linguistik Universitas Macquarie, Sydney.

Jika memutuskan untuk berpartisipasi, anda akan diminta untuk melakukan hal-hal berikut:

a. Anda diminta mengisi kuesioner yang bisa dikerjakan dengan mudah dan diselesaikan dalam waktu 30-40 menit. Namun, jika anda tidak bisa menyelesaikannya sekaligus, anda bisa menyimpan jawabannya dan melanjutkannya kemudian.
b. Anda (dan teman kelas anda) akan diobservasi di kelas (sekali selama 1 kegiatan belajar mengajar) dan sebagian dari anda akan diobservasi di luar kelas (di tempat yang berbeda, dengan durasi waktu total untuk masing-masing kurang dari 15 menit). Selama observasi, interaksi siswa akan direkam dengan *tape-recorder* dan hasil rekaman akan memberi informasi yang berharga tentang penggunaan bahasa siswa dalam situasi informal. Setelah perekaman, anda akan diberitahu dan jika memerlukan, anda akan diberi kesempatan untuk mendengarkan hasil rekaman atau membaca transkripnya. Pada tahap ini dan selanjutnya, anda boleh mengundurkan diri jika merasa dirugikan. Anda boleh juga menentukan apakah ada bagian-bagian yang harus tidak dimasukkan dalam analisis bahasa yang digunakan.

Kuesioner dan observasi tersebut terkait dengan penggunaan bahasa Jawa, Indonesia dan Inggris. Jika anda memiliki pertanyaan tentang penelitian ini, jangan ragu untuk menghubungi anggota tim penelitian melalui kontak mereka. Setiap peserta akan mendapatkan souvenir tanda terima kasih atas bantuan dan waktu yang diberikan untuk penelitian ini.

Segala informasi atau detil pribadi yang diperoleh akan dijaga kerahasiaannya, sesuai dengan peraturan yang ada. Tidak ada individu atau sekolah yang akan bisa diidentifikasi dalam publikasi hasil penelitian. Analisis statistik akan dilakukan dengan menggunakan data yang diperoleh, dengan fokus pada jumlah siswa yang menggunakan bahasa-bahasa yang ada. Oleh sebab itu dalam analisis atau publikasi tidak ada penyebutan nama atau ciri-ciri khusus individu atau sekolah. Hanya orang-orang dalam tim peneliti yang akan memiliki akses data:

1. Erna Andriyanti (mahasiswa S3, Jur. Linguistik, telp: 08122709273, email: ernaandriyanti@yahoo.com, ernandry@uny.ac.id atau erna.andriyanti@students.mq.edu.au)
2. Dr Verna R Rieschild (pembimbing I, Jur. Linguistik, email: verna.rieschild@mq.edu.au)
3. Dr Jan Tent (pembimbing II, Jur. Linguistik, email: jan.tent@mq.edu.au)
4. Haira Rizka (asisten penelitian lokal, telp: 085226788791, email: hairarizka@ymail.com)

Ringkasan hasil pengambilan data akan dipresentasikan jika sekolah atau anda memerlukan (silahkan mengisi pernyataan di bawah). Hasil penelitian yang berupa disertasi, makalah seminar atau artikel jurnal juga bisa diakses berdasarkan permintaan melalui email: ernaandriyanti@yahoo.com, ernandry@uny.ac.id atau erna.andriyanti@students.mq.edu.au.

Partisipasi dalam penelitian ini sepenuhnya sukarela: anda tidak wajib berpartisipasi dan jika memutuskan untuk berpartisipasi, anda berhak mengundurkan diri kapan pun tanpa harus memberi alasan dan tanpa konsekuensi.

Saya, _____ (*nama partisipan*) umur _____ tahun, telah membaca dan memahami informasi di atas dan pertanyaan-pertanyaan yang terkait dengan hal itu sudah terjawab dengan memuaskan. Saya menyatakan kesediaan untuk ikut berpartisipasi dalam penelitian ini, dan memahami bahwa saya bisa mengundurkan diri kapan pun tanpa konsekuensi. Saya sudah mendapatkan fotokopi formulir kesediaan ini untuk saya simpan.

(*partisipan di bawah 16 tahun perlu mendapatkan ijin/ tanda tangan dari orang tua/ walinya*)

Nama Orang tua/ Wali : _____
  (*Huruf Besar*)

Tanda Tangan Orang tua/ Wali: _____ Tanggal: _____

Nama Partisipan : _____
  (*Huruf Besar*)

Tanggal Lahir Partisipan : _____

Apakah anda memerlukan ringkasan hasil pengambilan data?   ☐ Ya   ☐ Tidak

Tanda Tangan Partisipan : _____ Tanggal: _____

Nama Peneliti : _____
  (*Huruf Besar*)
Tanda Tangan Peneliti : _____ Tanggal: _____

Aspek-aspek etika penelitian ini telah disetujui oleh Komite Etika Penelitian di Universitas Macquarie. Jika anda memiliki keluhan atau keberatan terkait dengan aspek etika untuk partisipasi anda dalam penelitian ini, anda bisa menghubungi Dr Widyastuti Purbani, M.A., Wakil Dekan I FBS UNY (telp. 081328193342; email purbani@uny.ac.id atau widyastuti_purbani@yahoo.com) atau Komite Etika Penelitian melalui Direktur, (telp. +61 (0) 2 9850 7854; email ethics@mq.edu.au). Segala keluhan anda akan dijaga kerahasiaanya dan akan ditindaklanjuti, dan anda akan diberitahu tentang hasilnya.

LEMBAR UNTUK PARTISIPAN/PENELITI

Peneliti Utama / Nama Supervisor:

Verna R Rieschild

Gelar Peneliti Utama / Supervisor:

Dr

Informasi dan Formulir Kesediaan Guru Bahasa

Judul Penelitian: **Multilingualism of Young People in Yogyakarta, Indonesia: the Use, Shift and Maintenance of Local, National and International Languages** (*Keanekabahasaan Anak Muda Yogyakarta, Indonesia: Penggunaan, Pergeseran dan Pemertahanan Bahasa Daerah, Nasional dan Internasional*)

Bapak/ Ibu dimohon untuk berpartisipasi dalam penelitian tentang keanekabahasaan di Yogyakarta. Tujuan penelitian ini adalah untuk 1) mengidentifikasi pola penggunaan berbagai bahasa di kalangan anak muda Yogyakarta; 2) menjelaskan seberapa besar adanya pergeseran bahasa dan faktor-faktor penyebabnya; dan 3) mengusulkan strategi untuk mempertahankan pemakaian bahasa-bahasa daerah dan nasional sambil tetap meningkatkan pemakaian bahasa Inggris sebagai bahasa internasional. Untuk mencapai tujuan tersebut, kami membutuhkan informasi dari siswa, guru bahasa dan juga kepala sekolah.

Penelitian ini dilakukan oleh Erna Andriyanti (email: ernaandriyanti@yahoo.com, ernandry@uny.ac.id atau erna.andriyanti@students.mq.edu.au) sebagai persyaratan untuk meraih gelar doktor di bidang linguistik di bawah bimbingan Dr Verna R Rieschild (telp: +61 2 9850 9922, email: verna.rieschild@mq.edu.au) dan Dr Jan Tent (telp: +61 2 9850 9659, email: jan.tent@mq.edu.au) di Jurusan Linguistik Universitas Macquarie, Sydney.

Jika bersedia untuk berpartisipasi, Bapak/ Ibu akan diminta untuk melakukan hal-hal berikut:

a. Bapak/ Ibu diminta mengisi kuesioner yang bisa dikerjakan dengan mudah dan diselesaikan dalam waktu 15-20 menit. Namun, jika Bapak/ Ibu tidak bisa menyelesaikannya sekaligus, anda bisa menyimpan jawabannya dan melanjutkannya kemudian.
b. Siswa Bapak/ Ibu akan diobservasi pada saat Bapak/ Ibu mengajar mereka di kelas (sekali selama 1 kegiatan belajar mengajar). Observasi tersebut terkait dengan penggunaan bahasa Jawa, Indonesia, Inggris (*dan bahasa lain jika ada*) oleh siswa. Penggunaan bahasa dalam interaksi di kelas akan direkam dengan *voice-recorder*. Setelah perekaman, Bapak/ Ibu akan diberitahu dan jika memerlukan, Bapak/ Ibu akan diberi kesempatan untuk mendengarkan hasil rekaman atau membaca transkripnya. Pada tahap ini dan selanjutnya, Bapak/ Ibu boleh mengundurkan diri jika merasa dirugikan. Bapak/ Ibu boleh juga menentukan apakah ada bagian-bagian yang harus tidak dimasukkan dalam analisis bahasa yang digunakan.

Jika Bapak/ Ibu memiliki pertanyaan tentang penelitian ini, jangan ragu untuk menghubungi anggota tim penelitian melalui kontak mereka. Bapak/ Ibu akan mendapatkan souvenir tanda terima kasih atas bantuan dan waktu yang diberikan untuk penelitian ini.

Segala informasi atau detil pribadi yang diperoleh akan dijaga kerahasiaannya, sesuai dengan peraturan yang ada. Tidak ada individu atau sekolah yang akan bisa diidentifikasi dalam publikasi hasil penelitian. Hanya orang-orang dalam tim peneliti yang akan memiliki akses data:

1. Erna Andriyanti (mahasiswa S3, Jur. Linguistik, telp: 08122709273, email: ernaandriyanti@yahoo.com, ernandry@uny.ac.id atau erna.andriyanti@students.mq.edu.au)
2. Dr Verna R Rieschild (pembimbing I, Jur. Linguistik, email: verna.rieschild@mq.edu.au)
3. Dr Jan Tent (pembimbing II, Jur. Linguistik, email: jan.tent@mq.edu.au)
4. Haira Rizka (asisten penelitian lokal, telp: 085226788791, email: hairarizka@ymail.com)

Ringkasan hasil pengambilan data akan dipresentasikan/ diberikan jika sekolah atau Bapak/ Ibu memerlukan (silahkan mengisi pernyataan di bawah). Hasil penelitian yang berupa disertasi, makalah seminar atau artikel jurnal juga bisa diakses berdasarkan permintaan melalui email: ernaandriyanti@yahoo.com, ernandry@uny.ac.id atau erna.andriyanti@students.mq.edu.au.

Partisipasi dalam penelitian ini sepenuhnya sukarela: Bapak/ Ibu tidak wajib berpartisipasi dan jika memutuskan untuk berpartisipasi, Bapak/ Ibu berhak mengundurkan diri kapan pun tanpa harus memberi alasan dan tanpa konsekuensi.

Saya, _____ (*nama partisipan*), telah membaca dan memahami informasi di atas dan pertanyaan-pertanyaan yang terkait dengan hal itu sudah terjawab dengan memuaskan. Saya menyatakan kesediaan untuk ikut berpartisipasi dalam penelitian ini, dan memahami bahwa saya bisa mengundurkan diri kapan pun tanpa konsekuensi. Saya sudah mendapatkan fotokopi formulir kesediaan ini untuk saya simpan.

Nama Partisipan   : _____

 (*Huruf Besar*)

Apakah Bapak/ Ibu memerlukan ringkasan hasil pengambilan data? ☐ Ya ☐ Tidak

Tanda Tangan Partisipan : _____ Tanggal: _____

Nama Peneliti   : _____

 (*Huruf Besar*)

Tanda Tangan Peneliti : _____ Tanggal: _____

Aspek-aspek etika penelitian ini telah disetujui oleh Komite Etika Penelitian di Universitas Macquarie. Jika memiliki keluhan atau keberatan terkait dengan aspek etika untuk partisipasi Bapak/ Ibu dalam penelitian ini, Bapak/ Ibu bisa menghubungi Dr Widyastuti Purbani, M.A., Wakil Dekan I FBS UNY (telp. 081328193342; email purbani@uny.ac.id atau widyastuti_purbani@yahoo.com) atau Komite Etika Penelitian melalui Direktur, (telp. +61 (0) 2 9850 7854; email ethics@mq.edu.au). Segala keluhan yang ada akan dijaga kerahasiaanya dan akan ditindaklanjuti, dan Bapak/ Ibu akan diberitahu tentang hasilnya.

LEMBAR UNTUK PARTISIPAN/ PENELITI

Peneliti Utama / Nama Supervisor:

Verna R Rieschild

Gelar Peneliti Utama / Supervisor:

Dr

Informasi dan Formulir Kesediaan Kepala Sekolah (Wakilnya)

Judul Penelitian: **Multilingualism of Young People in Yogyakarta, Indonesia: the Use, Shift and Maintenance of Local, National and International Languages (***Keanekabahasaan Anak Muda Yogyakarta, Indonesia: Penggunaan, Pergeseran dan Pemertahanan Bahasa Daerah, Nasional dan Internasional***)**

Bapak/ Ibu dimohon untuk berpartisipasi dalam penelitian tentang keanekabahasaan di Yogyakarta. Tujuan penelitian ini adalah untuk 1) mengidentifikasi pola penggunaan berbagai bahasa di kalangan anak muda Yogyakarta; 2) menjelaskan seberapa besar adanya pergeseran bahasa dan faktor-faktor penyebabnya; dan 3) mengusulkan strategi untuk mempertahankan pemakaian bahasa-bahasa daerah dan nasional sambil tetap meningkatkan pemakaian bahasa Inggris sebagai bahasa internasional. Untuk mencapai tujuan tersebut, kami membutuhkan informasi dari siswa, guru bahasa dan juga kepala sekolah (wakilnya).

Penelitian ini dilakukan oleh Erna Andriyanti (email: ernaandriyanti@yahoo.com, ernandry@uny.ac.id atau erna.andriyanti@students.mq.edu.au) sebagai persyaratan untuk meraih gelar doktor di bidang linguistik di bawah bimbingan Dr Verna R Rieschild (telp: +61 2 9850 9922, email: verna.rieschild@mq.edu.au) dan Dr Jan Tent (telp: +61 2 9850 9659, email: jan.tent@mq.edu.au) di Jurusan Linguistik Universitas Macquarie, Sydney.

Jika bersedia untuk berpartisipasi, Bapak/ Ibu akan diminta untuk melakukan hal-hal berikut:

a. Bapak/ Ibu akan diwawancarai selama 30-50 menit, dengan waktu dan tempat sesuai dengan keluangan Bapak/ Ibu. Topik wawancara adalah kebijakan bahasa dalam pendidikan, implementasinya dan praktik-praktik terbaik penggunaan bahasa di sekolah. Wawancara akan direkam dengan *voice-recorder*. Setelah perekaman, Bapak/ Ibu akan diberitahu dan jika memerlukan, Bapak/ Ibu akan diberi kesempatan untuk mendengarkan hasil rekaman atau membaca transkripnya. Pada tahap ini dan selanjutnya, Bapak/ Ibu boleh mengundurkan diri jika merasa dirugikan. Bapak/ Ibu boleh juga menentukan apakah ada bagian-bagian yang harus tidak dimasukkan dalam analisis bahasa yang digunakan.

b. Jika berkenan, Bapak/ Ibu domohon bisa memberi fotokopi dokumen yang terkait untuk menguatkan jawaban.

Jika Bapak/ Ibu memiliki pertanyaan tentang penelitian ini, jangan ragu untuk menghubungi anggota tim penelitian melalui kontak mereka. Bapak/ Ibu akan mendapatkan souvenir tanda terima kasih atas bantuan dan waktu yang diberikan untuk penelitian ini.

Segala informasi atau detil pribadi yang diperoleh akan dijaga kerahasiaannya, sesuai dengan peraturan yang ada. Tidak ada individu atau sekolah yang akan bisa diidentifikasi dalam publikasi hasil penelitian. Hanya orang-orang dalam tim peneliti yang akan memiliki akses data:

1. Erna Andriyanti (mahasiswa S3, Jur. Linguistik, telp: 08122709273, email: ernaandriyanti@yahoo.com, ernandry@uny.ac.id, atau erna.andriyanti@students.mq.edu.au)
2. Dr Verna R Rieschild (pembimbing I, Jur. Linguistik, email: verna.rieschild@mq.edu.au)
3. Dr Jan Tent (pembimbing II, Jur. Linguistik, email: jan.tent@mq.edu.au)
4. Haira Rizka (asisten penelitian lokal, telp: 085226788791, email: hairarizka@ymail.com)

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Partisipasi dalam penelitian ini sepenuhnya sukarela: Bapak/ Ibu tidak wajib berpartisipasi dan jika memutuskan untuk berpartisipasi, Bapak/ Ibu berhak mengundurkan diri kapan pun tanpa harus memberi alasan dan tanpa konsekuensi.

Saya, _____ (*nama partisipan*), telah membaca dan memahami informasi di atas dan pertanyaan-pertanyaan yang terkait dengan hal itu sudah terjawab dengan memuaskan. Saya menyatakan kesediaan untuk ikut berpartisipasi dalam penelitian ini, dan memahami bahwa saya bisa mengundurkan diri kapan pun tanpa konsekuensi. Saya sudah mendapatkan fotokopi formulir kesediaan ini untuk saya simpan.

Nama Partisipan   : _____

  (*Huruf Besar*)

Apakah Bapak/ Ibu memerlukan ringkasan hasil pengambilan data?   ☐ Ya   ☐ Tidak

Tanda Tangan Partisipan   : _____ Tanggal: _____

Nama Peneliti   : _____

  (*Huruf Besar*)

Tanda Tangan Peneliti   : _____ Tanggal: _____

Aspek-aspek etika penelitian ini telah disetujui oleh Komite Etika Penelitian di Universitas Macquarie. Jika memiliki keluhan atau keberatan terkait dengan aspek etika untuk partisipasi Bapak/ Ibu dalam penelitian ini, Bapak/ Ibu bisa menghubungi Dr Widyastuti Purbani, M.A., Wakil Dekan I FBS UNY (telp. 081328193342; email purbani@uny.ac.id atau widyastuti_purbani@yahoo.com) atau Komite Etika Penelitian melalui Direktur, (telp. +61 (0) 2 9850 7854; email ethics@mq.edu.au). Segala keluhan yang ada akan dijaga kerahasiaanya dan akan ditindaklanjuti, dan Bapak/ Ibu akan diberitahu tentang hasilnya.

LEMBAR UNTUK PARTISIPAN/PENELITI

Chief Investigator's / Supervisor's Name:

Verna R Rieschild

Chief Investigator's / Supervisor's Title:

Dr

Participant Information and Consent Form

(Students)

Name of Project: **Multilingualism of Young People in Yogyakarta, Indonesia: the Use, Shift and Maintenance of Local, National and International Languages**

You are invited to participate in a study of multilingualism in Yogyakarta. The purposes of the study are 1) to identify the patterns of language use by the young multilinguals in Yogyakarta; 2) to investigate the extent of the shift of the local language to the other languages and the factors affecting the language shift; and 3) to propose strategies to maintain the local language while still promoting Bahasa Indonesia as their national language and English as their international language.

The study is being conducted by Erna Andriyanti (email: erna.andriyanti@students.mq.edu.au) to meet the requirements of Doctor of Philosophy in Linguistics under the supervision of Dr Verna R Rieschild (phone: +61 2 9850 9922, email: verna.rieschild@mq.edu.au) and Dr Jan Tent (phone: +61 2 9850 9659, email: jan.tent@mq.edu.au) of the Department of Linguistics.

If you decide to participate, you will be asked to do the following:

a. You are to fill in a questionnaire that can be done easily and finished in 30-40 minutes. However, if you cannot complete it at one time, you can save your answers and get back later to continue.
b. You (and the whole class) will be observed in classroom (once for 1 lesson period) and some of you will be observed in playground (in different sites, each is for less than 15 minutes). After the recording, you will be notified and if you require, you will be given a chance to listen to the result or read the transcript and you can withdraw at this or any other stage. You may also decide if any parts to be excluded from the analysis of language used.

The questionnaire and observations are about the use of Javanese, Bahasa Indonesia and English. If you have any questions related to this study, please do not hesitate to contact any members of the research team through their contacts. You will receive a souvenir as a small thank you for the time you give to this project.

Any information or personal details gathered in the course of the study are confidential, except as required by law. No individual will be identified in any publication of the results. Only people in the research team will have access to the data:

1. Erna Andriyanti (PhD student, Dept. of Linguistics, ph: +62 8122 709 273, email: erna.andriyanti@students.mq.edu.au)
2. Dr Verna R Rieschild (chief supervisor, Dept. of Linguistics, email: verna.rieschild@mq.edu.au)
3. Dr Jan Tent (associate supervisor, Dept. of Linguistics, email: jan.tent@mq.edu.au)
4. Haira Rizka (local research assistant, ph: 085226788791, email: hairarizka@ymail.com)

A summary of the results of the data will be presented if your school requires. The result of the research, in the forms of thesis, conference papers or journal articles, can be made available to your school on request via email: erna.andriyanti@students.mq.edu.au.

Participation in this study is entirely voluntary: you are not obliged to participate and if you decide to participate, you are free to withdraw at any time without having to give a reason and without consequence.

I, _____ *(participant's name)* of _____ years old, have read and understand the information above and any questions I have asked have been answered to my satisfaction. I agree to participate in this research, knowing that I can withdraw from further participation in the research at any time without consequence. I have been given a copy of this form to keep.

(*a participant less than 16 years old needs his/ her parent'/ guardian's signature*)

Parent's/ Guardian's Name :_____

   (Block letters)

Parent's/ Guardian's Signature: _____ Date:_____

Participant's Name :_____

   (Block letters)

Participant's Signature :_____ Date:_____

Investigator's Name :_____

   (Block letters)

Investigator's Signature : _____ __ Date:_____

The ethical aspects of this study have been approved by the Macquarie University Human Research Ethics Committee. If you have any complaints or reservations about any ethical aspects of your participation in this research, you may contact Dr Widyastuti Purbani, M.A. the Vice Dean for Academic Affairs of Faculty of Languages and Arts Yogyakarta State University (telephone: 081328193342; email widyastuti_purbani@yahoo.com) or the Committee through the Director, Research Ethics (telephone +61 (0) 2 9850 7854; email ethics@mq.edu.au). Any complaint you make will be treated in confidence and investigated, and you will be informed of the outcome.

(INVESTIGATOR'S [OR PARTICIPANT'S] COPY)

Chief Investigator's / Supervisor's Name:

Verna R Rieschild

Chief Investigator's / Supervisor's Title:

Dr

Participant Information and Consent Form

(Language Teachers)

Name of Project: **Multilingualism of Young People in Yogyakarta, Indonesia: the Use, Shift and Maintenance of Local, National and International Languages**

You are invited to participate in a study of multilingualism in Yogyakarta. The purposes of the study are 1) to identify the patterns of language use by the young multilinguals in Yogyakarta; 2) to investigate the extent of the shift of the local language to the other languages and the factors affecting the language shift; and 3) to propose strategies to maintain the local language while still promoting Bahasa Indonesia as their national language and English as their international language.

The study is being conducted by Erna Andriyanti (email: erna.andriyanti@students.mq.edu.au) to meet the requirements of Doctor of Philosophy in Linguistics under the supervision of Dr Verna R Rieschild (phone: +61 2 9850 9922, email: verna.rieschild@mq.edu.au) and Dr Jan Tent (phone: +61 2 9850 9659, email: jan.tent@mq.edu.au) of the Department of Linguistics.

If you decide to participate, you will be asked to do the following:

a. You are to fill in a questionnaire that can be done easily and finished in 15-20 minutes. However, if you cannot complete it at one time, you can save your answers and get back later to continue.

b. Your students will be observed while you are teaching in class (once for 1 lesson period). The observation is about the students' use of Javanese, Bahasa Indonesia and English. The language used in the class interaction will be audiotaped. After the recording, you will be notified and if you require, you will be given a chance to listen to the result or read the transcript and you can withdraw at this or any other stage. You may also decide if any parts to be excluded from the analysis of language used.

If you have any questions related to this study, please do not hesitate to contact any members of the research team through their contacts. You will receive a souvenir as a small thank you for the time you give to this project.

Any information or personal details gathered in the course of the study are confidential, except as required by law. No individual will be identified in any publication of the results. Only people in the research team will have access to the data:

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3. Dr Jan Tent (associate supervisor, Dept. of Linguistics, email: jan.tent@mq.edu.au)
4. Haira Rizka (local research assistant, ph: 085226788791, email: hairarizka@ymail.com)

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Participant's Name   : _____

  (Block letters)

Participant's Signature   : _____ Date: _____

Investigator's Name   : _____

  (Block letters)

Investigator's Signature   : _____ ___ Date: _____

(INVESTIGATOR'S [OR PARTICIPANT'S] COPY)

Chief Investigator's / Supervisor's Name:

Verna R Rieschild

Chief Investigator's / Supervisor's Title:

Dr

Participant Information and Consent Form

(Principals)

Name of Project: **Multilingualism of Young People in Yogyakarta, Indonesia: the Use, Shift and Maintenance of Local, National and International Languages**

You are invited to participate in a study of multilingualism in Yogyakarta. The purposes of the study are 1) to identify the patterns of language use by the young multilinguals in Yogyakarta; 2) to investigate the extent of the shift of the local language to the other languages and the factors affecting the language shift; and 3) to propose strategies to maintain the local language while still promoting Bahasa Indonesia as their national language and English as their international language.

The study is being conducted by Erna Andriyanti (email: erna.andriyanti@students.mq.edu.au) to meet the requirements of Doctor of Philosophy in Linguistics under the supervision of Dr Verna R Rieschild (phone: +61 2 9850 9922, email: verna.rieschild@mq.edu.au) and Dr Jan Tent (phone: +61 2 9850 9659, email: jan.tent@mq.edu.au) of the Department of Linguistics.

If you decide to participate, you will be asked to do the following:

a. You will be interviewed at any time convenient to you for 30-50 minutes. The topics are language policy in education, its implementation and best practices of language use at school. The interview will be audiotaped. After the recording, you will be notified and if you require, you will be given a chance to listen to the result or read the transcript and you can withdraw at this or any other stage. You may also decide if any parts to be excluded from the analysis of language used.
b. If permissible, you may give copies of any relevant documents to support your answers.

If you have any questions related to this study, please do not hesitate to contact any members of the research team through their contacts. You will receive a souvenir as a small thank you for the time you give to this project and support.

Any information or personal details gathered in the course of the study are confidential, except as required by law. No individual will be identified in any publication of the results. Only people in the research team will have access to the data:

1. Erna Andriyanti (PhD student, Dept. of Linguistics, ph: +62 8122 709 273, email: erna.andriyanti@students.mq.edu.au)
2. Dr Verna R Rieschild (chief supervisor, Dept. of Linguistics, email: verna.rieschild@mq.edu.au)
3. Dr Jan Tent (associate supervisor, Dept. of Linguistics, email: jan.tent@mq.edu.au)
4. Haira Rizka (local research assistant, ph: 085226788791, email: hairarizka@ymail.com)

A summary of the results of the data will be presented if your school requires. The result of the research, in the forms of thesis, conference papers or journal articles, can be made available to your school on request via email: erna.andriyanti@students.mq.edu.au.

Participation in this study is entirely voluntary: you are not obliged to participate and if you decide to participate, you are free to withdraw at any time without having to give a reason and without consequence.

I, _____ *(participant's name)*, have read and understand the information above and any questions I have asked have been answered to my satisfaction. I agree to participate in this research, knowing that I can withdraw from further participation in the research at any time without consequence. I have been given a copy of this form to keep.

Participant's Name   : _____

  (Block letters)

Participant's Signature   : _____ Date: _____

Investigator's Name   : _____

  (Block letters)

Investigator's Signature   : _____ __ Date: _____

The ethical aspects of this study have been approved by the Macquarie University Human Research Ethics Committee. If you have any complaints or reservations about any ethical aspects of your participation in this research, you may contact Dr Widyastuti Purbani, M.A. the Vice Dean for Academic Affairs of Faculty of Languages and Arts Yogyakarta State University (telephone: 081328193342; email widyastuti_purbani@yahoo.com) or the Committee through the Director, Research Ethics (telephone +61 (0) 2 9850 7854; email ethics@mq.edu.au). Any complaint you make will be treated in confidence and investigated, and you will be informed of the outcome.

(INVESTIGATOR'S [OR PARTICIPANT'S] COPY)

APPENDIX 3

ETHICS APPROVAL

Ethics Application - Approved (5201300735)

Ethics Application - Approved (5201300735)

Dear Dr Rieschild and Mrs Andriyanti,

RE: 'MULTILINGUALISM OF YOUNG PEOPLE IN YOGYAKARTA, INDONESIA: THE USE, SHIFT AND MAINTENANCE OF LOCAL, NATIONAL AND INTERNATIONAL LANGUAGES' (Ref:5201300735)

Thank you for forwarding the revised Information and Consent forms for review.

The amendment request has been reviewed and I am pleased to advise you that the amendments have been approved.

This approval applies to the following amendments:

1. Personnel - Ms Haira Rizka added to the project as Research Assistant;
2. Change in data collection - to use online questionnaires;
3. Students' questionnaire attached and noted;
4. Revised Information and Consent forms.

Please accept this email as formal notification that the amendments have been approved.

Please do not hesitate to contact us in case of any further queries.

All the best with your research.

Kind regards,

FHS Ethics
****
Faculty of Human Sciences - Ethics
Research Office
Level 3, Research HUB, Building C5C
Macquarie University
NSW 2109

Ph: +61 2 9850 4197
Fax: +61 2 9850 4465

Email: fhs.ethics@mq.edu.au

http://www.research.mq.edu.au/

APPENDIX 4

OTHER STATISTIC FINDINGS BASED ON THE STUDENTS' SURVEY

Table A4.1 Students' survey data on the young people's language choice in formal topics at school

Languages participants speak	Formal topic (learning materials) to teachers		Formal topic (learning materials) to friends		Formal topic (learning materials) to principal		Formal topic (homework & assignments) to teachers		Formal topic (homework & assignments) to friends	
	Freq.	%	Freq.	%	Freq.	%	Freq.	%	Freq.	%
HJ	27	2.6	7	.7	36	3.5	25	2.4	3	.3
LJ	14	1.3	405	39.0	6	.6	9	.9	396	38.1
BI	960	92.4	564	54.3	966	93.0	971	93.5	587	56.5
E	2	.2	1	.1	1	.1	1	.1	-	-
NJ local language	-	-	1	.1	-	-	-	-	1	.1
Valid responses	**1003**	**96.5**	**978**	**94.1**	**1009**	**97.1**	**1006**	**96.8**	**987**	**95.0**

Table A4.2 Students' survey data on the young people's language choice in informal topics at school

Languages participants speak	Informal topic to teachers		Informal topic to friends		Informal topic to principals		Informal topic to administrative staff	
	Freq.	%	Freq.	%	Freq.	%	Freq.	%
HJ	36	3.5	5	.5	33	3.2	23	2.2
LJ	17	1.6	473	45.5	12	1.2	15	1.4
BI	958	92.2	503	48.4	967	93.1	973	93.6
E	1	.1	-	-	1	.1	1	.1
NJ local language	1	.1	1	.1	-	-	-	-
Valid responses	**1013**	**97.5**	**982**	**94.5**	**1013**	**97.5**	**1012**	**97.4**

APPENDIX 5

OUTSIDE-CLASS OBSERVATIONS: REPRESENTATIVE EXTRACTS

Extract A5.1 The use of Bahasa Indonesia with little Javanese in female-to-female conversation

School:	SH1
Class:	X F

Contexts	
Topic:	Random
Place:	In front of the school canteen
Date:	29 January 2014
Time:	Lunch break
Setting:	A group of four female students were having small talks, seemingly just to kill the time after they had finished their lunch.

S1: Husshh… *Serius?*
'Hussh. Are you serious?'

S2: *Haaaaaa. Aku males ketemu. Eh, Putri, dijemput nggak?*
'Haaaaaa. I don't wanna meet. Eh… Putri, are you picked up?'

S3: *Nggak.*
'No.'

S2: *Yuk.*
'Come on.'

S4: <u>*O iya, ngantri neng foto kopi.*</u>
'O well, let's queue in the copy corner.'

S3: *Ambil besuk saja.*
'Just take it tomorrow.'

S2: *Senengannya gitu e.*
'You like that way, right?'

S4: Eh, *serius?*
'Eh, are you serious?'

S3: *Serius. Duitnya udah dibawa Rizki, di bawah tas.*
'Yes. Rizki has brought the money. It's under the bag.'

S4: *Udah.*
'Stop, please.'

S3: <u>*Ngapa ngguyu-nguyu?*</u> *Nggak boleh kok.*
'Why are you laughing? Please, don't.'

S1: <u>*Ora-ora.*</u>
'No, I won't.'

S2: Ihhhh….
'Erghhhh….'

S3: *Tunggu.*
'Wait.'

Extract A5.2 The use of mixed Javanese-Bahasa Indonesia in male-to-female conversation

School:	**SH1**
Class:	**XB**

Contexts	
Topic:	Donation for flood tolls in Indramayu.
Place:	In front of the class
Date:	23 January 2014
Time:	13.45
Situation:	In a lunch break some caretakers of the student organisation were collecting donation from students. Two female students (S1 and S2) would like to give donation but student 2 did not have small-denomination notes and asked student 1 to exchange her big-denomination notes with small ones. Unfortunately, student 1 did not have a correct money for the exchange. Student 3 –male- is a donation collector.

S1:   *Aku punyanya yang sepuluh ribuan. Mau gak?*
       'I have ten thousand rupiah. Do you want it?'

S2:   *Gini aja, lima belas aja, lima belas.*
       'So, I think we'll give fifteen thousand rupiah.'

S1:   *Hah?*
       'What?'

S2:   *Lima belas aja, lima belas. Aku pake itu nanti.*
       'Just fifteen thousand rupiah. I will use any more money later.'

S1:   *Berarti kita berdua nih?*
       'So is this for both of us?'

S2:   *Berarti aku masukin yang ini.*
       'So I'll put this in (the box)'

S1:   *Mas nanti, aku punya receh*
       'Please, wait. I have some small-denomination money.'

S3:   <u>*Mbok aja receh.*</u>
       'It would be better if it is not small money.'

S1:   *Kan seikhlasnya. Boleh gak?*
       'But it is up to me, right? Will you receive it?'

APPENDIX 6

IN-CLASS OBSERVATIONS: REPRESENTATIVE EXTRACTS

Extract A6.1 The use of languages in Javanese class

School:	JH2
Class:	VIII D

Contexts:	
Subject:	Javanese
Topic:	Writing in Old Javanese Script
Day:	22 February 2014
Time:	10.20 – 11.40
Situation	Class atmosphere was active, humorous, and conducive.

T: *Mula sesuk, minggu ngajeng, insyaallah, ingkang mebkta laptop, mangke kula instalaken aksara Jawa wonten laptop. Inggih sampun konsentrasi. Aksara Jawi menika, mangke saged nyobi wonten Word menika mangke diketik, mangke medalipun menapa. Menawi wonten Bahasa Indonesia, kepala karangan, judul, bahasa Jawinipun wonten mriki. Aksara Jawi menika, aksara "A", huruf "A", misale mawon badhe ngetik "Aji" lah mangke medhal huruf menika. Pertama huruf "A", terus "Ja", ditambah "I". Terus supaya muni "ning", "nga", iku "nga" ngangge napa? Ngangge sandangan materine nganggo? Ngangge?*

'So in next meeting, next week, I will help you install the master of this programme if you bring your laptop. OK, it's enough for our concentration on the Old Javanese script. You can try it later on Word by typing it, and the Javanese character will appear. In Bahasa Indonesia, head of composition, the title, is right here. In the Old Javanese script, letter "A" is typed in "A". For example, we want to type "Aji", so those letters will appear. The first one is "A", then "Ja", then "I". Then the writing of "ning", what do we use for "nga"? What diacritic do we use? What do we use?'

S2: *Cecak.*
Cecak.

S3: *Cecak.*
Cecak.

T: *Lah cecak menika teng riki sampun wonten. Lah mangke menawi badhe nulis menika, menika ngangge tanda ples, ples. Langsung diketik ples, mangke langsung metu, mak pecothot…*

'OK *cecak* is already here. So if you want to use it, you can press the bottom of plus, plus. You can directly press it, and cecak will appear, automatically…'

S: *(Ngguyu)*
('Laughing')

S: *Mak pecothot.*
'Automatically.'

T: *Nggih sedayane mawon, sampun nggih.*
'OK students, that's all.'

S: *Nggih*, Pak.
'Yes, Sir.'

Extract A6.2 The use of languages in Bahasa Indonesia class

School:	JH3
Class:	IX B
Subject:	Bahasa Indonesia
Topic:	Speech
Day:	13 February 2014
Time:	07.00-8.20
Situation:	Class atmosphere was relax and full of student's enthusiasm.

S7: *Menurut saya dari pidato tadi, yang pertama dari segi bahasanya sudah sangat baik, walaupun beliau tidak berbahasa Indonesia namun mengucapkan bahasa Melayu dengan sangat fasih. Dan yang kedua intonasinya sangat teratur dan sangat tertata menurut saya karena bisa mengkondisikan sebuah pidato menjadi kata – kata yang terdengar baik orang lain. Berikutnya dari segi penguasaan panggung beliau sangat menguasai, karena beliau tadi itu tidak gugup di atas panggung dan dapat menguasai penonton. Oleh karena itu…..*

'In my opinion, firstly the language used in the previous speech has been extremely good. Although the speaker didn't use Bahasa Indonesia but his Malay was very fluent. Secondly, the tone was set in a good arrangement so the speech could be caught perfectly by the listeners. Besides, the speaker could also control the stage because he was not nervous and could manage the listeners as well. So….'

S: *(Memberikan tepuk tangan)* Yeeeee….
'(Giving crowd applause) Yeeeee….'

S6: *Ayo,* Fik.
'Come on, Fik.'

S8: *Menurut saya pidato yang disampaikan oleh Syahrial tentang Mengutamakan Pendidikan Sebagai Aset Pembangunan Negara itu sangat bagus. Sistematikanya pidatonya jelas, pilihan kata yang digunakan tepat, lalu sumbernya jelas, tepat dan bervariasi sesuai dengan temanya. Lalu pidato tidak menjemukan karena pidato tadi sebetulnya singkat namun isinya atau apa yang akan disampaikan sudah ada dalam pidato tersebut.*

'In my opinion, Syahrial's speech entitled Mengutamakan Pendidikan Sebagai Aset Pembangunan Negara 'Prioritizing Education as an Asset for Developing a Country' was really good. It was systematically clear, the words were perfectly chosen, and the sources were clear, precise and various according to the theme of the speech itself. It's simple but meaningful.'

T: *Hadiahnya menyusul ya. Besok disampaikan pada pertemuan yang akan datang. Terima kasih atas perhatiannya. Mohon maaf atas segala kekurangan. **Assalamualaikum warohmatullohi wabarokatuh.***

'Ok, I'll give you the reward in the next meeting. Thank you very much for your attention and I apologise for all mistakes I've done during this class. May the peace and Allah's mercy and blessings be upon you.'

S: ***Waalaikumsalam warohmatullohiwabarokatuh.***
'And be upon you the peace and Allah's mercy and blessings.'

Extract A6.3 The use of languages in English class

School:	**JH4**
Class:	**IX B**
Subject:	English
Topic:	Descriptive
Day:	4 February 2014
Time:	10.00-11.20
Siuation:	Class atmosphere was serious and filled with lots of writing activities.

T: Ok, good morning.

S: Morning.

T: How are you?

S: I'm fine, Miss. Thank you, and you?

T: I'm fine today. Well, any homework?

T: Yes, eh no, no, no.

S1:   ***Annyo.***
        'No.'

S2:   ***Annyo.***
        'No.'

T: I want, in front of the class, I want you to tell descriptive, up to you for your title, I want you one by one come to the class and then do that, I have ten minutes for…to prepare your descriptive. Ok, do it now.

S2:   *Isi ini aja nih.*
        'Let's just fill in this.'

S3:   Yes.

S1:   *Disuruh ngapain? Deskripsi apa?*
        'What are we being asked to do? Description about what?'

S4:   O…. *Menceritakan.*
        'O….Telling something.'

S2:   *Mendeskripsikan nama orang*.
        'Describing someone.'

T: Okay, do you remember the structure of… the structure of the description consist at of? Tell me, the structure. Title.

S2:   Identification.

T: Ok, good. Identification, first paragraph, and second paragraph?

S2:   Description.

T: Description. Okay, the pattern on the description, what's the pattern?

S: Simple present.

Extract A6.4 The use of languages in Arabic class

School:	**SH1**
Class:	**IX B**
Subject:	Arabic
Topic:	Relative clause
Day:	22 January 2014
Time:	13.00-14.30
Situation:	Class atmosphere is relax, humorous and conducive.

T: *Fil madly aina anta? Kemarin ke mana?*
‘Where were you last week? Where were you last week?’

S9: *Sakit gigi.*
‘Having toothache.’

S: *(Tertawa)*
‘(Laughing)’

T: *Sakit gigi? Masya Allah.* “*Sakit*” *bahasa Arabnya* **maridl.**
‘Toothache? As God has willed. Sickness in Arabic is *maridl*.’

S2: **Maridl.**
‘Sickness.’

T: *Gigi?*
‘Tooth?’

S: **Sinnun.**
‘Tooth.’

T: **Maridl sinnun**.
‘Toothache.’

T: Iya, **maridl sinnun. Toyyib?** *Sekarang udah sembuh*?
‘Yes, toothache*.* Are you well? Are you OK now?’

S9: *Belum.*
‘Not yet.’

T: **Syafakallohu**.
‘May Allah recover you.’

T: **Toyyib, fil madly natakallam 'an**? *Apa kemarin*?
‘Well, what did we talk about yesterday? What was yesterday about?’

S5 : *Yang "yang".*
‘About ‘which.’

T: *Iya, yang "yang" gitu ya. Yang diyangi namanya?*
‘Right, about "which". What is something which is modified called?’

S : **Man'ut.**
‘The modified*.*’

T: *Yang "yang"?*
‘The modifier?’

S : **Na'at.**
‘The modifier.’

APPENDIX 7

OTHER STATISTIC FINDINGS BASED ON THE TEACHERS' SURVEY

Table A7.1 Subject Taught * Real length of time allocated to teach the relevant language (in number of sessions) Cross-tabulation

Count

Subject Taught	Real length of time allocated to teach the relevant language (in number of sessions)					Total
	1	**2**	**3**	**4**	**5**	
Javanese	4	4	0	0	0	**8**
Bahasa Indonesia	0	1	0	7	2	**10**
English	0	1	0	6	1	**8**
Arabic	0	2	1	0	0	**3**
An international language other than English and Arabic	0	3	0	1	0	**4**
Total	**4**	**11**	**1**	**14**	**3**	**33**

Table A7.2 Subject Taught * Ideal length of time allocated to teach the relevant language (in number of sessions) Cross-tabulation

Count

Subject Taught	Ideal length of time allocated to teach the relevant language (in number of sessions)					Total
	2	**3**	**4**	**5**	**6**	
Javanese	8	0	0	0	0	**8**
Bahasa Indonesia	0	0	4	1	5	**10**
English	0	0	5	0	3	**8**
Arabic	1	0	1	1	0	**3**
An international language other than English and Arabic	1	1	2	0	0	**4**
Total	**10**	**1**	**12**	**2**	**8**	**33**