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MEDIATING MULTILINGUALISM IN ENGLISH LANGUAGE CLASSROOM: PROSPECTS AND CHALLENGES

The Use of Indonesian as a Mother Tongue at Kadubelang Pandeglang Banten

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Abstract

Language as the first language in terms of sentences based on the content and structure of children in the Sundanese ethnic families and the constraints faced by the Sundanese ethnic families in Kadubelang, Pandeglang Banten in using the Indonesian language as the first language of their children. This article aims to analyze the usage of the mother tongue the subject of this research was the Sundanese family in Kadubelang, Pandeglang Banten who used the Indonesian language as the first language of their children. The object of this research was the use of the Indonesian language as the first language of children in the Sundanese family ethnic in Kadubelang, Pandeglang Banten, and the constraints faced by the family in Kadubelang, Pandeglang Banten in using the Indonesian language as the first language of their children. The data collection methods used were observation method, interview, and recording. There were several steps in analyzing the data, namely data reduction, data presentation, and conclusions. The results showed that (1) the use of the Indonesian language as the first language of children in the Sundanese ethnic families in Kadubelang, Pandeglang Banten in terms of sentences based on the content and structure could be declared that children in primary school were able to use the sentence well. (2) There was no constraint felt by parents in teaching the Indonesian language to their children. That was because the children had already been using the Indonesian language as a mother language starting from the baby. Based on the results of research and discussion, it can be concluded that children were able to use the Indonesian language well in terms of sentences based on the content and structure. Therefore, it is suggested to parents to always teach their children to speak well so that children can communicate by using the Indonesian language effectively.

Keywords: Indonesian language; the first language of the family; Mother's tongue.

Introduction

Many countries have bilingual or multilingual societies, and more than 20 states have more than one national language. However, the common countries are monolingual nation-states, meaning that they have recognized one language to be used for government and permitted purposes (Paauw, 2009). Indonesia itself is informed as having 742 languages spoken within its limitations, making it the 26th most linguistically various nation in the world. The choice of *Bahasa Indonesia* as the national language was first proposed at the Second Indonesian Youth Conference in 1928 and *Bahasa Indonesia* was officially recognized as the national language in the 1945 Constitution (ACDP Indonesia, 2014). While, Indonesian is taught in all families the use of mother tongue languages such as Javanese, Balinese, and Sundanese and over 700 other minority languages vary from county to county. Since independence, Indonesian has increasingly been spoken as a second language by most of the population and more recently increasingly as a first language as well, synchronized alongside other native languages in the

archipelago. In this situation, the student's mother tongue is going to disappear slowly, and makes the mother tongue can't be implemented well in the teaching process (Cohn & Ravindranath, 2014).

Having access to learning in more than one language also allows individuals to use different languages for different functions. For example, literacy in national and/or international languages often opens ways to the world of work and facilitates mutual fluency between the local context and the "outside world" politically and culturally. In turn, mother tongue literacy can temporarily cultural identity and support the establishment of ethnic communities as well as the search for ethnic continuity (Ramahobo, 2010). Laba (2012) stated language plays a very vital role in social interactions, mostly in the process of cross-culture communication. He further remarks that this is in line with the function of language as an index of the culture in which language also serves as a tool to depict the cultural background of the interlocutors engaged in communication. In other words, the early 20th-century view that monolingual people perform better than bilingual and multilingual people is being increasingly accepted as wrong. Students whose mother tongue language is different from the national language are often at a considerable disadvantage in the education system (Paauw, 2009). This is especially true for children living in remote areas. The beyond away a child lives from urban areas, the less Bahasa Indonesian he or she uses. Children in Banten, for example, only people in the city such as Pandeglang and Lebak are accustomed to Bahasa but people in some rural areas.

In addition, while monolingual education systems are often adopted in states with cultural and linguistic diversity, histories of ethnic conflicts, or social conflict to encourage national unity, they can also add to extensive, public anxiety about the status of rare and minority languages. Such anxiety has become apparent enough in UNESCO member countries to quick UNESCO to promote initiatives such as 'World Mother Tongue Day' and 'International year of Languages' to change public perception about the importance of languages (ACDP Indonesia, 2014). Although there are obvious advantages to having a multilingual society and education system, choosing the language to use in education ruins a highly contentious topic. Official policy in Indonesia recognizes the right of different language groups to continue their languages. However, the large ethnolinguistic communities in western Indonesia have been more successful in accessing resources and institutional support than smaller linguistic communities in the center and east (Cohn & Ravindranath, 2014). While Banten has dedicated a significant amount of time in the curriculum to ensuring mother tongue literacy, including fast community support, accessing resources, and improving teacher training. Although Bahasa Indonesian is used as the language of instruction, in provinces like Banten the government has passed policies to accommodate the needs of children from rural and remote areas. There is a law stating if Bahasa Indonesia cannot be used as the introductory language in delivering education, the local language can be used as the introductory language.

The phrase language as a mirror of national identity should we make such a reflection. Keep in mind that every living language (read: living language) has uniqueness and potential as a guard norm,

customs, manners, and an effective communication tool for speakers. One of them is the mother language (local language). Mother language as a first language certainly has a very strong influence on the intellectual and mental development of a child when compared to other languages. This turned-out great potential is often not realized or even forgotten by parents and policymakers. The parents are prouder if their children can speak a second and foreign language than their mother or area. In Indonesia, a nation's tribal marriage resulted in the use of Indonesian as a mother tongue. However, the use of Indonesian as a mother tongue is not only done in a multicultural family but also used in a family whose parents come from cultures with a native language (area) of the same. Since small children have used Indonesian in everyday conversation. This proves that Indonesian has had a special role in addition to the local language as a mother tongue. That is, for some communities in Indonesia, Indonesian can be a first language (mother tongue). could also as a second language. First language acquisition in children is dependent on the child's condition and the condition of the environment in which children live. A child's first language is controlled by the so-called mother tongue, Native language is very different from the mother tongue, and not always the native language of the mother tongue. From the description above, the authors take the title "The Use of Indonesian as a Mother Tongue".

Based on Saussure (2001) language is an arbitrary system of signs constituted by the signifier and signified. In other words, language is first a system based on no logic or reason, and Secondly, the system covers both objects and expressions used for objects. Thirdly objects and expressions are arbitrarily linked. And finally, expressions include sounds and graphemes used by humans for generating speech and writing, respectively, for communication. According to Skutnabb-Kangas and Phillipson (2009), mother tongue can mean the following:

1. The language learned from the mother.
2. The first language (L1) learned, irrespective of "from whom."
3. The stronger language at any time of life.
4. The mother tongue of the area or country (e.g., Byelorussian in Byelorussia).
5. The language most used by a person.
6. The language to which a person has a more positive attitude and affection.

Syntactic language is a component that handles particulars relating to words, phrases, and sentences. A phonological is the component of language that handles sound happenings. And, the semantics of a language is the component that handles the particulars of the meaning. Language acquisition can be defined as the process carried out by a child who achieves success with smooth and fluent mastery of the 'mother tongue or that they are often known by the language that is formed from the surrounding environment. 'Acquisition' can be intended as a substitute for 'learning' as learning psychology tends to be used in the special sense of the frequently used by people.

In the world of education, the Indonesian language as the medium of education in all types and levels of education can be proud. Indonesian has proved its ability not just as a language of instruction

at the educational level of primary and secondary educational institutions, but also as a means of dissemination of science and technology as well as a means of transferring knowledge and technology transfer in high-level educational institutions. Indonesian function as a means of development and dissemination of science and technology requires special attention because of the rapid development of science and technology Indonesian demand dynamics, especially about the development of scientific terminology. The attitude of the language is a supporting factor to optimize the role and position as an amplifier of Indonesian national identity. A positive attitude towards Indonesian should be improved. The attitude of language contains attitudes of respect and integration of real glory to adhere to the agreement as well as the nation's attitudes about the role and position of Indonesian. This also would be in line and on par with the improvement and stabilization of the attitude of togetherness in the building, maintaining, and enhancing the dignity of the nation and state of Indonesia Indonesia is beloved by idealism.

Language attitude needs to have this done by a variety of efforts, namely (1) increasing the sense of pride to have and using Indonesian in a wide range of uses and usefulness that span all layers, groups, and factions in the Indonesian public, (2) avoid the use of foreign languages excessive or outside of the rules and policies that have been defined. Avoidance of excessive use of a foreign language can be caused has no counterpart in the Indonesian language or to avoid disruption to smooth communication. In addition, excessive use of foreign languages or outside environment and needs in addition to an abuse of the role and position as well as the results of the development of Indonesian, also weaken national coaching insights. (3) increase the frequency of use of Indonesian habituation on all occasions and events, both official and unofficial. From the perspective of educational psychology, success is not just achieved through formal education and training, but even more so through habituation and continuous use in society and in the middle of the family.

Readiness and a real role in the life of Indonesian society, nation, and the state require strengthening the sense of love and a sense of pride to have Indonesian. Indonesian pride has bound tightly with reflection and embodiment of patriotism, love of Indonesian culture, and love of the overall values and norms of social and national life in Indonesia.

Research Methodology

1. Data Analysis

2. The authors used library research and interviewed some people in rural and city areas with help Interview. The authors used the library research method to collect the data and find out the role of the mother tongue and used the interview to find out the importance mother tongue's existence in multilingual education, Kadubelang, Pandeglang Banten, Indonesia.

a. Interview/observation transcription

1. The following are excerpts of an interview with Mrs. Dede Syariah on July 3, 2022, held at Mrs. Dede Syariah's home, she is 30 years old. A mother is informed about what language she teaches to her child.

3.

4. Question	5. Answer
6. Teh, Teteh ngajarin anak pake bahasa indonesia atau bahasa sunda?	7. Bahasa Sunda tapi yang halus, tapi kalau lagi sama neneknya ya pake bahasa Indonesia
8. Oh, ngajarin bahasa sunda. Terus berarti sama sekali ga diajarin bahasa Indonesia donk?	9. ya diajarin, tapi cuma kalo lagi sama neneknya.
10. Seringnya diasuh sama neneknya atau teteh?	11. ya seimbang, kalau saya lagi pergi ya neneknya yang jagain.
12. berarti lebih ngerti bahasa Indonesia dong?	13. ya dua-duanya, soalnya kan kalo lagi sama temen-temennya juga pake bahasa Sunda.

14.

2. The next is an interview with Mrs. Siti Nurida on July 3, 2022, held at Mrs. Siti Nurida's house, she is 23 years old, a mother who is answered about how often her child uses Indonesian as a language for daily conversations.

15.

16. Question	17. Answer
18. Teh, Teteh ngajarin anak teteh pertama kali pake bahasa Sunda atau bahasa Indonesia?	19. Bahasa Sunda dong, yang halus
20. Terus diajarin bahasa Indonesianya kapan teh?	21. Ya pas disekolah aja sama gurunya
22. Berarti lebih ngerti bahasa Indonesia atau bahasa Sunda?	23. Ya dua-duanya, soalnya kan kalau main disekolah juga pake bahasa Indonesia, kalau ditanya sama gurunya juga pake bahasa Indonesia. Cuma kalau main disekitar rumah pakenya bahasa Sunda.

24. Oh berarti anak teteh kalau pake bahasa Indonesia seringnya cuma di sekolah aja ya?	25. Iya
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26.

3. In An interview with Mr. Asep Solihin on July 4, 2022, held at Mr. Asep Solihin's house, he is 29 years old father tells us about the reason why he uses Indonesian as the mother tongue of his child.

27.

28. Question	29. Answer
30. Bang asep ngajarin anak pake bahasa sunda atau bahasa Indonesia?	31. Bahasa Indonesia
32. Kenapa pake bahasa Indonesia?	33. Ya karena bahasa Indonesia itu yang umum dipakai orang-orang. Dan istri saya juga gak bisa bahasa Sunda jadi anak saya juga diajarinnya bahasa Indonesia
34. Tapi diajarin bahasa sunda juga, gak?	35. Iya diajarin, tapi yang halus
36. Terus sehari-harinya pake bahasa Sunda atau bahasa Indonesia?	37. Ya bahasa Indonesia, soalnya mau ngomong bahasa Sunda halus juga susah disini, kan pakenya bahasa Sunda kasar kebanyakan.

38.

b. The Interview Result

39. In an interview with Mrs. Dede Syariah and Mrs. Siti Nurida that there are similarities, the two mothers taught the Sundanese language to their children as well as subtle pride in the local language and Indonesian as the only language of instruction used in the school environment and while playing with his friends. While the interview with Mr. Asep Solihin, he explains the reasons why teaching Indonesian to his son is a daily language because the language is widely used by the general public and he also restricts the use of Sundanese while talking to neighbours with children nearby.

40.

Findings and Discussion

41. Multilingual society categorically has a multilingual situation especially in Indonesia, in which they have their local language and Bahasa as their national language. In Indonesia itself there are 10 mother tongue language based on the original speaker, they are

Bahasa Jawa, Bahasa Melayu-Indonesia, Bahasa Sunda, Bahasa Madura, Bahasa Batak, Bahasa Minangkabau, Bahasa Bugis, Bahasa Aceh, Bahasa Bali, and Bahasa Banjar. This situation makes the education in Indonesia, specifically in Banten must adapt the education with the language used by the children in the family. Although they have *Bahasa Indonesia* as their national language most students don't receive *Bahasa Indonesia* as their first language, they receive it as their second language because their first language is known as *Bahasa Sunda*. Thus, students especially in Banten rural areas feel difficult in the learning process if the teaching is given in Bahasa Indonesia. ACDP Indonesia (2014) states that children who have access to mother tongue-based multilingual education (MTB MLE) develop better language skills in their mother tongues as well as national languages. When knowledge of a second language (L2) is added to a rich knowledge of a mother tongue language (L1), a child forms a complex knowledge network (additive bilingualism). In difference, teaching basic skills to young children in a foreign language through language involvement is shown to even be harmful in some cases. Children who have limited vocabulary in their first language will not benefit as carefully from bi/multilingual instruction and will use elements of the second language to replace the first (subtractive bilingualism). For a better result of multilingual education, L1 is used as the primary medium of instruction during all of primary school. Then, L2 is introduced as a subject of study to prepare children for the eventual transition to using L2 as the medium of learning in some academic classes. Even after L2 has been introduced, children are instructed in L1 and L2. L1 continues, often as a subject of study, to confirm ongoing support for children to become academically skilful in L1. This is also called 'additive bilingual education' because one or more languages are added but do not displace L1.

42. It is also an act to increase efficiency. Children who struggle to understand lessons in an unfamiliar language are more likely to skip school, repeat grades, drop out, and fail to learn than those taught in their mother tongue. This is supported by an analysis of the educational attendance patterns of children in 153 linguistic groups across countries, which finds instruction in the mother tongue to be correlated with higher school enrolment and attendance. That study concludes that if mother-tongue instruction is available in half or more of the family attended by members of a linguistic group, the percentage of out-of-school children in that group is about 10% lower compared to groups for which mother-tongue instruction is not available or is only available in a smaller proportion of family. Another study finds that Indonesian families instructed in their mother tongues are five times less likely to repeat a grade and three times less likely to drop out than those instructed in a second language. By reducing dropout and grade repetition, mother tongue-based multilingual education can also be more cost-effective in the medium and long run than monolingual alternatives. A World Bank study in Indonesia has found that mother tongue-based programs cost 27% less over the

6-year primary cycle than programs taught exclusively in French, largely because of reduced dropout and repetition. Similarly, a sixth-grade graduate of a bilingual program in Guatemala is nearly 10% less costly to produce than a graduate of a comparable monolingual school. Evaluations suggest that covering the costs of providing mother-tongue instruction requires an initial increase of between 1-5% in a country's education budget, but that the resulting improvement in internal efficiency would greatly reduce the cost of the education system in the long run (ACDP Indonesia, 2014).

43. The next role of the mother tongue is as the socio-cultural benefits. Encouraging and supporting parents in teaching their infants and young children the local language in the home, and delivering early childhood education programs and formal education systems in the children's mother tongue can ensure the transmission of a community's linguistic heritage and prevent this cultural and linguistic loss. In supporting diverse communities to conserve their languages and culture, bilingual (use national and local languages) programs have been found to promote greater International Journal of Linguistics and Discourse Analytics Vol. 1, No. 2, March 2020 P-ISSN 2721-8899 E-ISSN 2721-8880 22 social cohesion, rather than the disintegration feared by proponents of monolingual education. The use of local languages also has an impact on adult literacy. As parents see their children successfully learning to read and write in their language, they are often motivated to attend literacy classes themselves (ACDP Indonesia, 2014).

44. The role of the mother tongue can be also as the introduction to a second language. Introducing a second language to children is most advantageous when it is introduced to them at an early age and in low anxiety situations, containing familiar and easily understood messages rooted in their culture and traditions (use of mother tongue language). Giving a child a strong foundation in his/her mother tongue language helps L2 learn much more than early or long exposure to L2 by itself. Young students can transfer literacy and curriculum content skills learned in one language while learning another, and high achievement in L1 helps students maximize this skill. Differences in reading and academic performance may be dramatic between students who receive bilingual education and those who receive instruction only in L2. In addition, although introducing L2 early is beneficial, early childhood education programs such as preschool, play a critical role in providing students with "school readiness skills" in preparation for the literacy and numeracy skills to be acquired in the early grades of elementary school, are more effective when conducted in the medium of the learner's mother tongue, or the language that the learners know best (ACDP Indonesia, 2014).

45. Understanding that the role of the mother tongue is very important, the researcher also attempted to interview some parents in rural areas and cities to find out their opinion about how important the mother tongue is as their instruction in the family. There is a

parent in rural area Kadubelang, Pandeglang Banten, named Asep. He agrees that *Bahasa Indonesia* in her family if it is taught in *Bahasa Sunda* as instruction, his children receive the information well than it if given *Bahasa Indonesia* as the instruction. He also believes that the mother tongue can be used as the main instruction in the home because the mother tongue can make the children don't feel under pressure when learning in the home. He adds that conserving *Bahasa Sunda* can be done in the simplest thing, that is, familiarizing the children to hear it as much as possible in the home but still in the context. This is in contrast with what a parent in the city had stated. Dede and siti the two mothers taught the Sundanese language to their children as well as subtle pride in the local language and Indonesian as the only language of instruction used in the school environment and while playing with his friends. She believes that if a child is given *Bahasa Sunda* as the main instruction in the family, she must change her style of teaching because she has to make the children understand it and it is not a simple conversation to do and she has also been comfortable with her educating style for all this time. She adds that *Bahasa Sunda* is absolutely important because it was coming from our ancestors, but the rapid improvement of globalization and technology can't be denied, and "*Kids Jaman now*" tend to use *Bahasa Indonesia* in making caption or status on social media to show their self-pride. Maintaining *Bahasa Sunda* in a big city, such as Pandeglang or Lebak must be done from up to the bottom, what he meant is the policymakers have to go down and see what is happening in the field and after that, they can help the educators to find a way to solve this problem. What he can only do to maintain the *Bahasa Sunda* in her family is make a simple instruction in *Bahasa Sunda* and then ask her children again, after that repeating it in Indonesian.

Conclusion and Suggestion

In Indonesia, a nation tribal marriage resulted in the use of Indonesian as a mother tongue. However, the use of Indonesian as a mother tongue is not only done in a multicultural family, also used in a family whose parents come from cultures with native language (area) of the same. Since small children have used Indonesian in everyday conversation. This proves that Indonesian has had a special role in addition to the local language as a mother tongue. That is, for some communities in Indonesia, Indonesian can be as a first language (mother tongue), could also as a second language. In an interview with Mrs. Dede Syariah and Mrs. Siti Nurida that there are similarities, the two mothers taught Sundanese language to their children as well as subtle pride in the local language and Indonesian as the only language of instruction used in the school environment and while playing with his friends. While the interview to Mr. Asep Solihin, he explains the reasons why teaching Indonesian to his son as a daily language because the language is widely used by the general public and he also restrict the use of Sundanese while talking to neighbours with children nearby.

It should conservation efforts need to be increased native language, using the mother tongue as the language of instruction at the first level of basic education and documentation of the research effort should also be encouraged in order to remain sustainable existence of the native language and preserved from extinction.

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