

Language attitude toward vernacular language use: A case of Jakarta

Noni Agustina
English Language Education Department
University of Esa Unggul
Doctoral Student of Applied Linguistics
State University of Jakarta
Jakarta, Indonesia
noni@esaunggul.ac.id*
noni@mahasiswa.unj.ac.id

Ilza Mayuni
Applied Linguistics Department
State University of Jakarta
Jakarta, Indonesia
ilza.mayuni@unj.ac.id

Ninuk Lustyantie
Applied Linguistics Department
State University of Jakarta
Jakarta, Indonesia
ninuk.lustyantie@unj.ac.id

Abstract—Jakarta is the capital of Indonesia that has multilingual community. Even though Jakarta is multiethnic, the use of Bahasa Indonesia has the dominant role as a national and official language. Mostly, Jakarta inhabitants use it even they have their vernacular language. That condition emerges the question on the vernacular language use in Jakarta. Considering from 746 vernacular languages in Indonesia, 296 suspected disappeared or in endangered state. It was required to investigate the language attitude across three generations of Jakarta inhabitants towards vernacular language use. This study applied qualitative approach with in-depth interview, observation and questionnaire from fifteen participants consisted of parents as the first generation, children as the second generation and grandchildren as the third generation. The study gave the deep understanding on three generation language attitudes toward their language vernacular use in their daily life in Jakarta context.

Keywords—language attitude, vernacular language, migration, diglossia, three generation

I. INTRODUCTION

Indonesia is an archipelago country consisting of big and small islands spreading from Sabang (west) until Merauke (east). Each island provides the abundant natural resources such as sea natural resources (kinds of fish, seaweed, and so on) and land natural resources (kinds of plant and animals, mining, and so on). It also has unique diverse culture. Each province in Indonesia has different characteristics of culture. It has distinctive ethnics, belief and customs. In the other words, it has multiethnic.

The capital of Indonesia is Jakarta located in Java island. Jakarta is one of the big cities in Indonesia and central of administrative and economic activities. It attracts people outside Jakarta to come there for some reasons. Mostly, people come to Jakarta to find a better living. They have perception that to find a job in Jakarta is easy. Therefore, they who are from all provinces in Indonesia urbanize from their villages to Jakarta. That condition makes Jakarta settled by multiethnic communities.

The Indonesian central bureau of statistics shows 10.37 million population of Jakarta inhabitant comprising Jakarta native people and migrants. Those inhabitants are multiethnic that has various languages. Each ethnic has different languages that have different phonology,

morphology, syntax and lexical. Even they have different languages, they are still able to communicate each other by using the national language, Bahasa Indonesia. It is not only used as national language, but also as the official language. It is used widely by Jakarta inhabitants in any domain. That condition emerges a question on how the multiethnic community in Jakarta use their vernacular language.

Do they still use their vernacular language or leave their vernacular language by using Bahasa Indonesia in any domain including at home? It's crucial to be explored deeply considering many vernacular languages are disappeared because of decreasing the vernacular language speakers. From 746 vernacular languages in Indonesia, 296 suspected disappeared or in endangered state because of some factors [1].

The previous study conducted by Setiorini (2009) investigated the first language of migrants' children who were born and grew up in Jakarta [2]. The result showed that they used Bahasa Indonesia as their daily communication even their parents were from various ethnics. Setiorini just portrayed the first language of one generation. Budiyan (2017) examined the Faculty of Letter's Chinese students' parents attitude in maintaining Chinese heritage language and the result indicated that their parents had positive attitude in maintaining Chinese language in Semarang [3]. Budiyan's research just focused on parents' perception. In the other words, the studies have not explored language attitude of three generations (parents, children and grandchildren) toward their vernacular language used. Therefore, this study aims to give a deep understanding comprehensively on language attitude of Jakarta inhabitants from three generations toward the use of vernacular languages used.

II. METHOD

A. Participant

This study investigated the inhabitants of Jakarta defined as people who lived in Jakarta which they migrated from their hometown to Jakarta and people who were born and grew up in Jakarta. 15 participants consisting of first generation (parents), second generation (children), and third generation (grandchildren) were involved in this study. There were three family who consented to be interviewed and observed: Lee's, Joko's, and Ketut's family.

The participants were from some ethnics such as Indonesian Chinese, Javanese, and Balinese. Lee and Ciao

were born and grew up in Medan and had Ahao, one of their children. Ahao got married with Afang who was Tangerang Chinese and had a child named Jack who was born and grew up in Jakarta. Javanese family was Joko's. Joko's wife was Sri who are Javanese too and they had Tri as one of their children. Tri got married with Budi who was Javanese Chinese (mixed ethnics). They had two children. One of them was Sasa who was born and grew up in Jakarta. Ketut and Gusti were from Bali. One of their children was Putu who was born in Jakarta and got married with Wayan, Balinese man. One of Ketut's grandchildren was Made who was born and grew in Jakarta. **Table 1** illustrated the detailed information about the participant data.

TABLE 1. THE PARTICIPANT DATA

| Name | Generation | Place of Birth | Place of grow up | Age | Education | Occupation |
|-------|------------|----------------|------------------|-----|---------------------|-------------------|
| Lee | 1st | Medan | Medan | 70 | Elementary school | Entrepreneur |
| Ciao | 1st | Medan | Medan | 69 | Dida't gc to school | Housewife |
| Ahao | 2nd | Lubuk Paksa | Tangerang | 39 | Vocational school | Entrepreneur |
| Afang | 2nd | Tangerang | Tangerang | 31 | Junior high | Housewife |
| Jack | 3rd | Jakarta | Jakarta | 12 | junior high school | Student |
| Sri | 1st | Klaten | Klaten | 67 | Elementary school | Housewife |
| Joko | 1st | Yogyakarta | Yogyakarta | 76 | Elementary school | Ex-Bank employee |
| Tri | 2nd | Jakarta | Jakarta | 42 | Undergraduate | Consultant |
| Budi | 2nd | Medan | Jakarta | 36 | Graduate | HRD consultant |
| Sasa | 3rd | Jakarta | Jakarta | 9 | Elementary school | Student |
| Ketut | 1st | Bali | Bali | 71 | Senior high school | Ex-police officer |
| Gusti | 1st | Bali | Bali | 64 | Junior high school | Housewife |
| Wayan | 2nd | Bali | Bali | 43 | Undergraduate | Employee |
| Putu | 2nd | Jakarta | Jakarta | 42 | Postgraduate | Lecturer |
| Made | 3rd | Jakarta | Jakarta | 16 | Vocational school | Student |

B. Data Collection

Instrument used to gather the data was worksheet of interview protocol consisted of two formats: The first was the interview protocol for the first and second generation consisting of 31 questions related to language attitude and the second was for the third generation consisting of 26 questions related to language attitude. The structure of interview consisted of two parts: participants' personal data and the questions related to the language attitude. The personal data comprised name, place and date of birth, educational background, occupation, tribe, and sex. The interview was recorded using the cellphone and transcribed to be analyzed. The other collection data instruments were questionnaire and observation. The questionnaire comprised open-ended questions. The daily activities of participants were observed and recorded using the cell phone.

C. Data Analysis

After transcribing the interview, the data were grouped based on the generation types. These data were divided into three groups: first generation data, second generation data, and third generation data. The observation was transcribed. To transcribe was required some help from the participants whether the transcriptions were correct or not because some of participants used their vernacular language. The interview, observation, and questionnaire were analyzed and interpreted qualitatively.

III. RESULTS

A. First Generation's Language Attitude

The participants' place of birth and grow up of first generation were similar. For instance, Lee was born and grew up in Medan. It occurred because their parents did not migrate. Even though they were born and grew up in the same city but they decided to move to Jakarta to some

reasons. Mostly, they wanted to find a better living. Lee had a home industry business at home that he was helped by his wife, Ciao. Joko was a former staff at *Bapindo* Bank in Jakarta. Ketut was a former police officer in Jakarta. They had different academic level. They generally graduated from the elementary school level (Lee, Sri, and Joko). Gusti graduated from junior high school. The highest level of them was Ketut who graduated from senior high school. Only Ciao did not go to school. For detailed information was in the table 1.

Lee (70 years old) and his wife, Ciao, (69 years old) learned Hokkien as their first language. Besides, they were also able to speak Bahasa Indonesia. Lee mixed Bahasa Indonesia and Hokkien to talk to his children while Ciao always spoke Hokkien. Ciao encouraged her children to use Hokkien in daily conversation at home. If they did not, they would have a consequence such as did not have pocket money from her. They always spoke Hokkien to their relatives and spoke Bahasa Indonesia to their friends who were not Chinese. Their use of language depended on who they were talking to. Their reason to encourage their children to speak Hokkien was to remind their identity as Chinese. As a Chinese, they had to remember their ascendant and culture. They commented that using Hokkien at home was crucial because it was beneficial. If they were able to speak Hokkien, it could help them to get better living. For instance, when someone applied a job at Semarang (one of cities in Indonesia), she or he would have a better position and higher salary. They always spoke Hokkien at home to maintain their language. They saw Hokkien speakers in Jakarta would decrease because less people spoke it gradually.

Joko (76 years old) and Sri (67 years old) had Javanese language as their first language. Joko spoke Bahasa Indonesia and Javanese language to his children, on the other hand, Sri consistently spoke Javanese to them even though they mostly responded using Bahasa Indonesia. Sometimes, Sri reminded her children to have a good manner reflecting their Javanese identity. For instance, when Sri called her child's name and she responded "iya", Sri asked "what do you say?" then she revised and said "ngih, Bu" (Javanese language). She tried to teach her children Javanese language by giving role model to speak it. Her children could answer using Ngoko Javanese language. She also reminded her children not to forget their culture. They chose the language they used depending on the participant who they were speaking to. From the observation, Joko, Sri and Tri often spoke using Javanese. They predicted that Javanese language in Jakarta would decrease. It could be seen from their daughter who neglected to teach Javanese language to their children. She explained that her granddaughter mostly used Bahasa Indonesia.

Ketut, 71 years old, and Gusti, 64 years old, were expert to use Balinese language. They learned that language for the first time from their parents and environment support. When they migrated to Jakarta and had children, they mixed Bahasa Indonesia and Balinese language. They used totally Balinese language if they met their Balinese relatives and friends. They switched their language depending on the participant they were talking to. They taught their children their vernacular language by giving role model, singing and counting using Balinese language. They did not face

difficulty because their children had strong willingness to learn. They often went to their hometown for conducting the sacred rituals and having family matter. They also participated actively in Balinese community in Jakarta such as joining *piodalan*, *ngayah*, *arisan*, sacred activities in the temple. They showed that having vernacular language, especially Balinese language was favorable such as having the opportunity to communicate to *sulinggih* (Hindu holy person) and Balinese people. They are proud to be Balinese people and committed to teach their children and grandchildren Balinese language as their local identity.

The questionnaire indicated that Lee, Ciao, Sri and Ketut had excellent language vernacular proficiency and Joko had good language vernacular proficiency. They spoke their own language vernacular well and they were not ashamed to use it in their daily communication. They had strong belief that it was their identity as Javanese, Chinese, and Balinese.

B. Second Generation's Language Attitude

Ahao and Budi were born and grew up in different areas. They also migrated with their parents from one island to the other island, from Sumatera island (Medan) to Java island (Tangerang and Jakarta). While Afang, Sri, Ketut and Putu were born and grew in the same area. They were Tangerang, Jakarta, and Bali.

The second generation in this study had distinctive age, education, and occupation. Their age ranged from 30-43 years old and their education was varied from junior high to postgraduate. Afang graduated from junior high school, Ahao graduated from vocational school, Sri dan Ketut graduated from undergraduate program, Budi had graduate program and Putu had postgraduate program. Their occupation was different such as entrepreneur (Ahao), housewife (Afang), consultant (Sri and Budi), employee (Ketut) and lecturer (Putu).

Ahao learned Hokkien as his first language from his mother. His mother strictly forced him and other children to speak Hokkien. If they did not, they would have some consequences such as they were not given pocket money. Therefore 90 percent, he spoke Hokkien at home. He had good Hokkien. Conversely, his wife, Afang had Bahasa Indonesia as his first language even her parents were able to speak Hokkien. Therefore, Afang spoke Bahasa Indonesia more than Hokkien. Her Hokkien language was weak. She had Hokkien language ability when she got married with Ahao. Afang had strong willingness to learn Hokkien because she wanted to know what her mother-in law, father-in-law, husband talked using Hokkien. Ahao tried to speak Hokkien with her wife and children restrictively. In the other words, he spoke 95 percent Bahasa Indonesia and 5 % Hokkien because he thought that his wife and children did not know Hokkien much. When he talked Hokkien, his children responses were in Bahasa Indonesia. He taught Hokkien to his children by translating words from Hokkien to Indonesia and asking them to repeat what he said in Hokkien. It could be seen in observation excerpt.

A: *Ciak martabak dulu dong. Ambil banyakan.. Ayo ciak. Ngomong sama cici Gum Xia*

J: *Gum Xia Cici*

Afang also supported Ahao to teach Hokkien by trying to speak it little by little to their children, even though she also had limited Hokkien vocabulary. They taught it to his children because they wanted them to know Hokkien.

They seldom went to their hometown unpredictably. Sometimes they went there in five years for family matters such as relatives' wedding. Ahao absolutely spoke Hokkien to communicate when he was in hometown while Afang spoke Bahasa Indonesia because her relatives were derogatory to her when she spoke Hokkien to her husband. Their relatives were suspicious to Ahao and Afang when they spoke in Hokkien because they thought Ahao and Afang talked them secretly. Their relatives were not comfortable, thus, they asked Afang to speak Bahasa Indonesia or Sundanese language.

They admitted that having Hokkien to communicate advantaged because they could interact with Hokkien people. Therefore, they still used Hokkien to communicate at home. Ahao predicted that Hokkien would get loss if the children did not care to their vernacular language.

Budi and Sri were the couple who learned Bahasa Indonesia as their first language. They learned it from their parents, relatives and environment. Budi was able to speak Javanese and Sundanese while Sri could speak Javanese and English. Their Javanese language was fair. They mostly used Bahasa Indonesia to communicate at home with their children and friends. They explained that their children did not know much the Javanese language, therefore they were worried if they had miscommunication when communicating using the Javanese language as their vernacular language. They did not teach Javanese language to their children at home because they do not need it in daily language communication which their environment (school and home) used Bahasa Indonesia. They also mentioned that using Javanese language at home was not essential "*kurang relevansinya dengan kebutuhan komunikasi mereka di lingkungan. Di lingkungan secara umum hanya menggunakan Bahasa Indonesia* (it is less relevant to their communication need and environment uses Bahasa Indonesia)." They sometimes used English in their daily communication with their children. It was showed in observation excerpt.

T: *Ade. Sleep.sleep*

S: *Gak mau.*

T: *Ngantuk, Ade. Ayo ke atas. Ade mau ke atas?*

T: *Eat dulu. Ade, eat. Ayo a..Aku lupa belum ambi sendok. Aduh berantakan. Makan Sa, rame-rame*

S: *Iya, Ma.*

B: *Kakak tau gak? Ini tobot apa? Tobot X. Kita hitung yuk robotnya ada berapa? Kita hitung pakai bahasa Inggris yuk.*

B dan Kh: *One, two, three, four*

B: *Setelah four*

Kh: *five, six, seven, eight*

They seldom went to their hometown. They went there for important event such as attending the relatives' wedding event. When Budi went to the hometown, he still used Bahasa Indonesia. They were not ashamed to speak

Javanese because they urged that understanding and using the vernacular language could reserve the local culture and had some uniqueness.

Both of them agreed that having ability to speak vernacular language was beneficial. Budi explained that using vernacular language could be opened and established trust in making an effective communication. In addition, Sri felt to be close to the local community and could bargain the price if using the vernacular language. Sri predicted that the vernacular language still existed if the community still used it. Even though, they thought it was beneficial, they insisted that they did not want to teach it to their children because it would not give an advantage for them.

Wayan and Putu were Balinese people who lived in Jakarta. They mixed Bahasa Indonesia dan Balinese language to communicate at home with their children, friends who were Balinese dan relatives. They were able to speak English, too. They taught and communicated using Standard Balinese language with their children because they introduced their local language and local culture. Wayan added that when their children went to Bali, they would be able to speak it. When their children did not know the Balinese vocabulary, they would ask them. They faced the obstacles when their children asked the high Balinese language (high diglossia) which was used to talk to the older person showing the respect. They considered that using Balinese language at home was important because it was their identity. Wayan expressed "*masa orang Bali tidak tau bahasa Bali. Makanya perlu bisa bahasa Bali. Kalo tidak bisa bahasa Bali gak resmi disebut orang Bali.*" They went to their hometown at least once a year when they had *piodalan* sacred rituals, and family matter. They completely spoke Balinese language when they were at their hometown. They were proud to be Balinese people and used Balinese language. They involved the activities with Balinese community in Jakarta such as conducting *ngayah* (*mutual cooperation in temple*), *arisan* and *tempek* activity. They spoke Balinese language to maintain their vernacular language. Putu commented that children had to be introduced high Balinese (high diglossia) and standard Balinese (low diglossia) in order to speak properly. In the other words, children could use the high or standard Balinese depending on who they are speaking to. Putu added that her cousin, 3rd grader of elementary school, mastered some languages such as Bahasa Indonesia, Balinese, English and Mandarin. It pointed that her cousin's parents had awareness to enrich their child with language skills without discriminate the language which were the prestigious or not.

Wayan and Putu had contradicted perception to Budi and Tri. They thought that their vernacular was crucial to be taught to their children and used it in daily conversation. The observation excerpt was as follows:

W: *Engal nae sube peteng* (hurry up. It's late)

M: *Antos malu* (wait for a while)

C. Third Generation's Language Attitude

All participants of third generation was born and grew up in Jakarta. It occurred because their parents lived in Jakarta. They had different language repertoire. Jack who was twelve years old and second grader of junior high school was able to speak Bahasa Indonesia and little bit

English. He learned Bahasa Indonesia as his first language from his mom. He talked that he mostly used Bahasa Indonesia to interact to his mother, father, brothers, grandmother and grandfather. He spoke Hokkien little bit at home "*Aku paling sering ngomong bahasa Indonesia dan bahasa Hokkien sedikit banget. Kalau Kakek nanya pakai bahasa Hokkien, aku ngerti tapi gak bisa jawabnya pakai bahasa Hokkien* (I mostly speak Bahasa Indonesia and a bit Hokkien. If my grandpa asks me using Hokkien, I understand but I cannot answer using it".

Sasa, the youngest participant in this study (nine years old and 2nd graders of elementary school) was also able to speak Bahasa Indonesia as her first language and her mom taught it to her. She used Bahasa Indonesia to communicate with her parents, brothers, grandparents, friends and teachers. She sometimes spoke English with her friends at school. She was able to speak Arabic because her school was private Islamic school.

Similar to Jack and Sasa, Made, who was 16 years old and 2nd graders of vocational school, mostly speak Bahasa Indonesia with his parents, brothers, school friends. Sometimes, he mixed it with Balinese language with his parents, brothers and Pasraman friends. Pasraman was Sunday Hindu school located in the temple.

Jack said that he wanted to learn his vernacular language (Hokkien) in order to know it, contrarily he thought that communicating using it at home was not crucial because he did not understand it much. Conversely, Sasa and Made had positive attitude toward her vernacular language at home. Sasa showed that "*memakai bahasa Jawa di keluarga penting karena dapat melestarikan budaya bangsa* (The use of Javanese language at home is important to conserve the Javanese culture). She had willingness to learn Javanese language, but her parents did not teach her. She sometimes listened to her grandparents especially her grandmother talked using Javanese at home. She only knew a bit Javanese language such as how to count using Javanese language and understand a bit some words in Javanese. Made always learned Balinese and asked to his parents if he did not know the Balinese vocabulary. He thought that using Balinese at home was important because it showed his identity as Balinese people.

Three of them were not ashamed to use their own vernacular language. Made stated that "*Gak lah. Gak malu. Masa orang lain doank yang bisa bahasa daerahnya. Masa kita gak bisa* (He was not ashamed to use Balinese language. Others could speak using their own vernacular languages, so do I)". Sasa also expressed that "we should not be ashamed to own our vernacular language".

They also agreed that communicating using vernacular language gave some beneficial. Jack urged that "*kalau ketemu orang yang bisa bahasa Hokkien, kita jadi tau* (If we meet people who speak Hokkien, we know it)". Sasa added that knowing the Javanese could maintain the Javanese culture. Made revealed that by communicating using Balinese language gave some advantage such as shopping in traditional market in Bali could help him to interact with people there.

Sasa and Made did not have lesson of vernacular language at school. Therefore, their teacher did not teach them. On the other hand, Jack had Mandarin lesson. Her teacher taught him. But he just knew it a little bit. When

they were asked how to maintain their own vernacular language, mostly their answers were speaking it at home with family. Made said “*mempertahankanya mengajarkannya lagi turun temurun. Ngomong bahasa Bali sama keluarga, om dan tante* (in future, I will teach the Balinese language to my descent and speak it with my nuclear family, uncle and aunt).

Sasa and Jack understood a little bit when people talked using their vernacular language. The problem was they did not catch the meaning of speakers’ utterances. They would ask their parents or grandparents if they did not understand. Sasa and Jack just had the receptive skill to understand people utterances using the vernacular language. It was just a little bit to understand. In the other words, they could not respond using it. They had a weak vernacular language proficiency. They faced obstacle to learn it. On the other hand, Made had a quite good receptive skill and productive skill especially responding speaker utterances using vernacular language, Balinese language.

Sasa and Jack seldom went to hometown, whereas Wayan at least once a year. Mostly, they went there just accompanying their parents. Made told that he and his family went to Bali to attend some sacred ritual such as *piodalan*. He totally spoke Balinese with his relatives in Bali.

IV. DISCUSSIONS

Languages were divided into some categories based on the status and social function. One of them was vernacular language. It was the language that was learned first at home. It was the tribal language that did not have official status. Multilingual communities used the vernacular language for every day communication [4]. Rajend Mesthrie, Joan Swann, Ana Deumert (2009) described the vernacular language used to show the solidarity between community members. Jakarta as the multiethnic city had a lot of multilingual community [5]. This study found the vernacular language used in Javanese, Chinese and Javanese family.

Puthuval (2017) divided the heritage speaker into three: first generation (parents), second generation (children) and third generation (grandchildren) [6]. Puthuval explained the language shift across the three generation which the transition process of language process occurred to each generation. First generation (parents) were monolingual which they still used their heritage language. The second generation (children) had the transition from the dominant heritage language to the majority language. The third generation had the dominant majority language or the other words could be monolingualism in majority language (they did not have the monolingual in heritage language). Table 2 summarized the explanation. Similarly, Holmes stated that the language shift occurred in two generations. The first generation who migrated to the one area still kept their vernacular language and the second generation (their children) was bilingual, then their third generation was monolingual in the language where they lived.

TABLE 2 THE LANGUAGE HERITAGE

| Generation | Range of Possible Language Characteristics | |
|----------------------------------|--|---|
| | From | To |
| First generation (parents) | Monolingual in the heritage language | Incipient L2 learner of the majority language |
| Second generation (children) | Dominant in the heritage language | Dominant in the majority language |
| Third generation (grandchildren) | Dominant in the majority language | Monolingual in the majority language |

The result of this study indicated in line a bit with the Puthuval and Holmes’ theory. Lee and his wife as the first generation were able to keep their vernacular language, Hokkien. Joko and his wife also able to keep their Javanese language. Ketut and Gusti also still used their Balinese language. Even they still used their vernacular language, they are also used Bahasa Indonesia to people who were different ethnics. Their children as the second generation also were able to use their vernacular language and Bahasa Indonesia. Their grandchildren mostly monolingual of Bahasa Indonesia, even they still knew their vernacular language restrictively. In the other words, they understood at receptive level, especially Sasa and Jack. Made had better vernacular language than them because he was able to respond using Balinese language. (Sanchez, Mayer, Camacho, & Carolina (2018) and Crezee (2012) pointed that urbanization or migration gave the disadvantages, especially their vernacular language or tribal languages were shifted to the majority language (minority languages competed to majority language)[7][8]. That case occurred to the migrants who moved to Jakarta as the multiethnic city which their vernacular languages competed to Bahasa Indonesia as the national and official language. Holmes (2013) differentiated the national language and official language. Holmes revealed the national language was a language used as unity symbol while the official language was used for the administrative matters. Holmes exemplify Tanzania that had one national language, Swahili dan two official languages, Swahili and English.

Some family had positive attitude toward their vernacular language use such as Lee and his wife (first generation), Ahaio and his wife (second generation). Ketut and his wife (first generation), Wayan and his wife (second generation), Joko and his wife (first generation). They had a commitment to teach their vernacular language to their children at home. They taught their children for by applying some strategies. Mostly they showed themselves as a role model to speak their vernacular languages, by singing or counting. Walsh (2005) showed that many strategies used to maintain the indigenous or vernacular language to survive[9]. One of them was using it for communication. Mostly, their answers were to maintain their vernacular language and keep their local identity. Sanchez et al., (2018) urged that language represented people’s ethnicity. The positive attitude and value contributed to the language maintain [4]. Ketut and Wayan’s family involved actively in Balinese community in Jakarta such as doing the sacred rituals, *arisan*, *piodalan* and *ngayah*, so their Balinese language was always still used in their daily life. When community considered their vernacular language as their identity, their language would exist and stay longer. On the other side, Budi’s family had different attitude toward their vernacular language. They thought transmitting their vernacular language to their children was not relevant to this era because their environment used Bahasa Indonesia. That condition suppressed their vernacular language shifting to Bahasa Indonesia. It was opposite to Putu who had highly attitude to her vernacular which she added that knowing many languages were good for the children, especially for their language repertoire.

Sri and Putu were respectful to their vernacular languages. Sri tried to teach her children Krama Ingil

Javanese but mostly her children spoke Ngoko Javanese. Krama Inggil Javanese was high variety while Ngoko was low variety of the language. Wardhaugh & M.Fuller (2015) described high variety of the language for formal context while low variety for non-formal context or relaxed situation [10]. Putu stated that she wanted to teach her children high Balinese language variety because it showed respect to the elderly especially it was important when we interacted to *Sulingih* (the Hindu holy people).

All of third generation (grandchildren) had willingness to learn their vernacular language. Even though their vernacular language capability was limited, they showed the positive attitude how they were proud to their own vernacular language and thought that it was important to learn.

V. CONCLUSION

This research shows that mostly, the first and second generations still have the ability to use their vernacular language both in comprehension and production. Mostly the third generations do not have good ability to understand and produce their vernacular language because some parents do not speak it to them in daily conversation. In theory, the more speaker of the language, the longer the language exists. If the parents speak to their children, it is possible for children having language proficiency.

This study has implication to portray the phenomena on language attitude across three generations of Jakarta inhabitants towards the vernacular language use that is suppressed by Bahasa Indonesia as the national dan official languages. The language attitude across three generations is varied. Mostly, the migrants (first generation) and their descents (second and third generations) have positive attitude toward their vernacular language even though they live in Jakarta which the use of Bahasa Indonesia has strong position in daily communication. Conversely, only a couple who have negative attitude to their vernacular language because they think it is not relevant to use in Jakarta. They think that their vernacular language is not the majority language

Each individual has their own attitude towards their vernacular use in daily communication. Theoretically, the positive attitude can sustain the vernacular language and resist the shift to the majority language although it is the minority language that has less power and from the social and economic factor do not benefit for some speakers. The highly positive attitude to the vernacular language as ethnic or tribal language contributes to its existences in big city Jakarta because it is ethnic identity that has some uniqueness.

This study has limitation to explore the other ethnics who live in Jakarta such as Sundanese, Minang, Dayak, Bataknes and so on. In addition, the number of participants needs to be added. Therefore, it is required to conducting the further research

REFERENCES

- [1] S. Sugiharto, "The urgency of promoting mother-tongue-based education : A case of Indonesia," *Int. J. Foreign Lang. Teach.*, vol. 10, no. 1, pp. 24–28, 2014.
- [2] R. A. Setiorini, "Penggunaan bahasa daerah: Studi kasus Jakarta," *Pus. Dokumentasi dan Inf. Ilm. LIPI*, pp. 1–9, 2009.
- [3] Y. E. Budiayana, "Students' parents' attitudes toward Chinese heritage language maintenance," *Theory Pract. Lang. Stud.*, vol. 7, no. 3, pp. 195–200, 2017.
- [4] J. Holmes, *An introduction to sociolinguistics*, Fourth Ed. Oxon: Routledge Taylor & Francis Group, 2013.
- [5] W. L. L.- Rajend Mesthrie, Joan Swann, Ana Deumert, *Introducing sociolinguistics*, Second Ed. Edinburgh: Edinburgh University Press, 2009.
- [6] S. Puthuval, "Language maintenance and shift across generations in Inner Mongolia," Washington, 2017.
- [7] L. Sanchez, E. Mayer, J. Camacho, and R. A. Carolina, "Linguistic attitudes toward Shipibo in Cantagallo: Reshaping indigenous language and identity in an urban setting," *Int. J. Biling.*, pp. 1–22, 2018.
- [8] I. Crezee, "Language shift and host society attitudes: Dutch migrants who arrived in New Zealand between 1950 and 1965," *Int. J. Biling.*, vol. 16, no. 4, pp. 528–540, 2012.
- [9] M. Walsh, "Will indigenous languages survive?," *Annu. Rev. Anthropol.*, vol. 34, no. 1, pp. 293–315, 2005.
- [10] R. Wardhaugh and J. M.Fuller, *An introduction to sociolinguistics*, Seventh Ed. UK: Wiley Blackwell, 2015.