



Discourse Analysis: Language Issues in Indigenous Language Learning in Indonesia

Educalingua,
Vol. 2 No. 2, 2024, pp. 80-92
DOI [10.26877/educalingua.v2i2.1114](https://doi.org/10.26877/educalingua.v2i2.1114)

Received October 4, 2024
Revised October 30, 2024
Accepted November 25, 2024

Moses Adeleke Adeoye*
Department of Educational Management & Counselling, Al-Hikmah University Ilorin, Nigeria, princeadelekm@gmail.com

Entika Fani Prastikawati
English Education Department, Universitas PGRI Semarang, Indonesia, entikafani@upgris.ac.id

Lulut Widyaningrum
English Language Education, Universitas Islam Negeri Walisongo Semarang, Indonesia,
lulut.widyaningrum@walisongo.ac.id

*Corresponding Author's Email: princeadelekm@gmail.com

ABSTRACT

This article examines the complexities of language issues in the context of Indigenous language learning in Indonesia, a nation with over 700 living languages. Indigenous languages are at risk of extinction due to socio-political and economic factors. The research examines the role of language policies, educational practices, and community engagement in preserving and revitalizing Indigenous languages. It highlights the challenges Indigenous communities face in accessing quality language learning resources and the impact of globalization on language transmission. The discourse surrounding Indigenous language learning in Indonesia reveals the importance of these languages in cultural identity and heritage. In Indonesia, many Indigenous languages are classified as endangered, and there is an urgent need to address the barriers to effective language learning. The Indonesian government's language policy has historically prioritized the national language, Bahasa Indonesia, often marginalizing Indigenous languages. This policy environment creates significant challenges for Indigenous language learners, who may find themselves without adequate resources or support. Schools in many regions do not offer Indigenous language programs; when they do, the curriculum often lacks cultural

relevance. Discourse analysis reveals that Indigenous communities often possess rich linguistic resources and knowledge that can contribute to language teaching. Collaborative efforts between educators, community leaders, and linguists can create a more inclusive language learning environment. Initiatives such as language nests, immersion programs, and local storytelling can enhance the learning experience by making it culturally relevant and engaging. By fostering a discourse that values and promotes linguistic diversity, Indonesia can work towards preserving and revitalizing Indigenous languages.

Keywords: Indigenous Languages, Language Learning, Indonesia Language Policy, Linguistic Diversity

Introduction

Indonesia, an archipelagic nation with over 17,000 islands known for its rich embroidery of cultures and languages with over 700 indigenous languages spoken across its diverse regions. Each language encapsulates the unique cultural heritage, worldview and identity of its speakers, making the study of indigenous languages not only a linguistic endeavor but also a crucial aspect of cultural preservation and social cohesion. However, the landscape of language learning and usage in Indonesia is fraught with challenges, particularly when it comes to the educational policies and practices surrounding these indigenous languages. Indigenous languages in Indonesia can be broadly classified into several language families, including Austronesian, Papuan, and others (Warami, 2020). These languages reflect the distinct historical and sociolinguistic contexts of their regions. Many indigenous languages face significant threats from globalization, urbanization, and the dominance of the national language Bahasa Indonesia. The official language of the nation is often prioritized in educational settings and government communications, leading to a gradual decline in the use of indigenous languages among younger generations. This phenomenon raises critical questions regarding the future of these languages and the cultural identities they represent.

Education plays a crucial role in the preservation and revitalization of indigenous languages. However, the current educational framework in Indonesia often prioritizes Bahasa Indonesia and English, relegating indigenous languages to the sidelines. This marginalization is exacerbated by a lack of qualified teachers, inadequate teaching materials and limited government support for indigenous language programs. Research indicates that when indigenous languages are incorporated into the curriculum, students tend to perform better academically and develop a stronger sense of identity and belonging (Fong et al., 2021; Raskauskas et al., 2015; Reyhner, 2010). Bilingual education models that embrace both the national language and the indigenous language have shown promise in fostering positive educational outcomes (McCarty, 2021; Mora et al., 2019). The preservation and promotion of Indigenous languages in Indonesia is crucial due to their cultural significance and the broader global significance of linguistic diversity. With over 700 languages spoken across the archipelago, Indonesia represents the profound interconnection between language, identity

and community. As globalization intensifies, Indigenous languages face unprecedented threats, making their preservation and promotion more critical than ever.

According to (House, 2023), Indigenous languages are repositories of knowledge and cultural heritage, embodying unique worldviews, traditional practices, and historical narratives specific to the communities that speak them. They transmit cultural norms and values across generations, ensuring the continuity of rich traditions and collective memory. When Indigenous languages are lost, it often signals the erosion of unique cultural practices, rituals and ways of life, leading to a homogenization of cultures where dominant languages overshadow and replace Indigenous tongues (Siregar & Yahaya, 2023). Preserving these languages is not just about maintaining communication; it is about safeguarding the distinct identities and heritage of communities. Promoting Indigenous languages also serves as a tool for empowerment, as language is intrinsically linked to power dynamics within society. In Indonesia, where national language policies often prioritize Bahasa Indonesia, speakers of Indigenous languages may find themselves marginalized (Huszka et al., 2024; Mitchell et al., 2022). By promoting Indigenous languages, communities can gain a stronger voice in political, social, and educational spheres, foster self-determination, and allow Indigenous groups to assert their rights and place in the national narrative.

A significant challenge to indigenous language learning in Indonesia is the lack of institutional support, as educational systems prioritize Bahasa Indonesia and English, relegating indigenous languages to informal settings (Dharmaputra, 2018). This leads to a shortage of qualified teachers and resources, depriving students of the opportunity to engage with their linguistic heritage in formal education. Societal pressures may also cause families to deprioritize indigenous languages at home, contributing to a cycle of language loss across generations (Olthuis et al., 2013). Addressing these challenges requires a community-centered approach, involving initiatives like language nests, immersion programs, and the use of local traditions for language transmission.

Language revitalization programs integrated into formal education are essential to foster pride and ownership of indigenous languages among younger generations (Perry, 2024). Bilingual education, where students learn both the national and indigenous languages, can enhance language retention and cognitive development. Bilingual individuals tend to show improved problem-solving and critical-thinking abilities, making this approach effective in promoting both linguistic and educational benefits. Community engagement and educational reforms that prioritize indigenous languages can help reverse the trend of language loss.

Research highlights the positive impact of incorporating indigenous languages in education, with students experiencing a stronger sense of identity and belonging (Lie, 2017). In contrast, students often feel pressured to conform to the national language, leading to a decline in their native language use (McCarty & Nicholas, 2014). When educational programs integrate indigenous languages and cultural content, students show increased engagement and pride in their linguistic heritage, countering the mainstream educational tendency to view indigenous languages as barriers to modern development.

Indigenous Language Context in Indonesia

The preservation and revitalization of Indigenous languages in Indonesia face significant challenges due to globalization, urbanization, and the dominance of Bahasa Indonesia. Many Indigenous languages are endangered, with migration to urban centers contributing to a generational gap in language transmission (Septiyana, 2018; Siregar & Yahaya, 2023). Studies show that children educated in their indigenous languages benefit from improved cognitive development and cultural awareness (Raskauskas et al., 2015). However, the scarcity of educational resources and emphasis on Bahasa Indonesia in schools limits the effectiveness of indigenous language education. Indigenous languages hold immense cultural value, serving as vessels for oral histories, traditions, and ecological knowledge, essential for preserving cultural heritage (Chiswick & Miller, 2014).

The use of Indigenous languages in family and community settings fosters cultural continuity and a sense of identity among younger generations (Akintayo et al., 2024; Wexler, 2014). Proficiency in Indigenous languages is linked to stronger self-identity and resilience, especially in the face of external pressures (Toombs et al., 2016). However, as these languages decline, the associated cultural practices also fade, particularly in urban areas where assimilation occurs rapidly (McCarty & Nicholas, 2014). Efforts to revitalize Indigenous languages, such as integrating cultural content into language instruction, have shown promise (Boyle et al., 2015). Nonetheless, languages like Javanese, Balinese, and Dayak face critical challenges, exacerbated by limited resources and modernization pressures.

Urbanization and globalization have led to a shift away from Indigenous languages, particularly among youth prioritizing Bahasa Indonesia and global languages (Cohn & Ravindranath, 2014; Dharmaputra, 2018). About 20% of Indonesia's languages are endangered, with urban migration accelerating this decline (Moseley, 2012). The lack of institutional support for Indigenous language programs hampers efforts to maintain and transmit these languages. While digital tools offer new opportunities for learning and connecting with Indigenous languages, they are not accessible to all communities, furthering the challenges of revitalization efforts. The implications of urbanization for Indigenous language learning are profound, contributing to disinterest and disengagement from native languages in the face of socio-economic pressures.

Language Policy and Education

Indigenous language education in Indonesia faces challenges despite constitutional recognition, including insufficient support, lack of qualified teachers, and outdated materials (Solikhah & Budiharso, n.d.; Ward & Braudt, 2015). The curriculum often prioritizes Bahasa Indonesia, limiting time for indigenous language instruction. Indonesia's language policies inadequately recognize indigenous linguistic rights, leading to language endangerment, despite international frameworks like the UNDRIP promoting indigenous language revitalization (Abduh & Rosmaladewi, 2019). Scarcity of resources, formal curriculum, and trained educators further hampers effective indigenous language education (Disbray, 2016; McCarty & Nicholas, 2014; Trinick & Heaton, 2021). Teachers often lack professional development, reinforcing the marginalization of indigenous languages in favor of Bahasa Indonesia. In urban areas, Bahasa Indonesia is viewed as more valuable for socio-economic

mobility, while rural areas show stronger appreciation for indigenous languages as cultural heritage (Huszka et al., 2024; Saad, 2020). Comprehensive language policies that prioritize indigenous languages are essential for their revitalization.

This research analyses language issues in indigenous language learning in Indonesia, focusing on the challenges faced by learners and educators in the context of Indigenous language acquisition. The study investigates sociocultural factors that influence attitudes towards indigenous languages among different communities, evaluates educational policies and proposes strategies for improvement to enhance the effectiveness of Indigenous language education in Indonesia. The research questions include:

1. What are the primary challenges encountered by learners in acquiring indigenous languages in Indonesia?
2. In what ways do existing educational policies facilitate or hinder indigenous language learning?
3. What strategies can be implemented to improve the outcomes of indigenous language education?

Research Method

This article explores the complexities of indigenous language learning in Indonesia through discourse analysis. The research methodology involves a systematic literature review which identifies, evaluates and synthesizes relevant academic literature on indigenous language learning in Indonesia. The review uses databases like JSTOR, Google Scholar and local Indonesian academic repositories to ensure comprehensiveness. Rigorous inclusion and exclusion criteria are applied to filter studies that focus specifically on indigenous language learning within Indonesia. The synthesis identifies recurring themes, contradictions and gaps in the existing literature. This process is crucial for understanding the broader discourse surrounding indigenous language learning, as it highlights the challenges faced by learners and educators as well as the sociocultural significance of language preservation and revitalization. The research employs techniques to examine the narratives presented in the literature, focusing on how language issues are constructed and represented. The uniqueness of this research discourse lies in its multifaceted approach to investigating language issues in indigenous language learning. It encompasses a broader sociocultural perspective, considering the historical, political, and economic contexts of language education in Indonesia. The research also prioritizes the voices of indigenous communities, prioritizing local narratives and experiences to deconstruct dominant discourses that often marginalize indigenous languages and cultures.

Finding

Discourse Analysis on Language Learning Environments

Discourse analysis is a crucial tool in understanding the dynamics of language learning environments, particularly those focusing on Indigenous languages. It sheds light on the intricacies of teacher-student interactions and their implications for language preservation and

cultural identity. In Indigenous language classrooms, teacher-student interactions shape language acquisition by blending traditional pedagogical practices with culturally relevant strategies (Demmert, 2011). Proficient educators foster a more inclusive atmosphere that encourages active participation from students, especially in Indigenous contexts where language is not just a tool of communication but a vessel of culture and identity (Quiñonez, 2020). Culturally responsive pedagogy is a significant theme in Indigenous language classrooms as teachers incorporate elements of local culture and traditions into their instruction to create a more relatable and meaningful learning experience (Kowaluk, 2016). This approach not only enhances language acquisition but also bolsters students' self-esteem and pride in their Indigenous identity. Teacher language practices revealed that the use of Indigenous languages in the classroom can significantly influence student engagement. When teachers employ Indigenous languages as the medium of instruction, it promotes a more immersive learning environment. However, educators face challenges in balancing the use of Indigenous languages with the national language, Bahasa Indonesia (Fitriati & Rata, 2020). There are instances where teachers strategically code-switch between languages, adapting their communication to suit the proficiency levels of their students.

Despite the Indonesian government's efforts to promote local languages through educational policies, grassroots implementation often falls short. Many schools lack textbooks and teaching aids that reflect the Indigenous languages of their communities, forcing educators to rely heavily on materials primarily in Bahasa Indonesia (Zein et al., 2020). The quality of existing instructional materials varies significantly with some outdated or not aligned with contemporary pedagogical practices. The lack of standardized curricula in Indigenous languages further complicates the situation, leading to inconsistencies in language instruction across different regions. This fragmented learning experience can impact students' language proficiency and cultural identity. Innovative assessment techniques that prioritize real-world application and cultural relevance are necessary to create a more equitable evaluation system. Community-led language revitalization initiatives are characterized by a strong sense of ownership among community members, involving active participation from local elders and language speakers. This ownership ensures that revitalization efforts reflect the community's values, needs and aspirations.

Intergenerational transmission is another critical finding in language revitalization. The participation of elders and fluent speakers in language classes fosters an environment where younger generations can learn not just the language but also the cultural context in which it is used. Programs that encourage this intergenerational exchange are more successful in sustaining language use, creating a sense of belonging and continuity between generations. However, discourse analysis also highlights the challenges posed by language stigma and marginalization. Many indigenous languages in Indonesia face negative perceptions, often viewed as inferior or less valuable compared to the national language, Bahasa Indonesia (Dharmaputra, 2018). Community-led efforts must address these prejudices directly, advocating for the value of linguistic diversity and promoting pride in indigenous languages as vital components of national identity (Chaika et al., 2024).

Challenges in Indigenous Language Learning

Indigenous language learning in Indonesia faces challenges such as limited access to resources, urbanization, cultural displacement, the digital divide, and inadequate community support. Limited resources hinder language exposure and proficiency, while urban migration prioritizes dominant languages over indigenous ones, eroding linguistic diversity. Cultural displacement also leads to identity crises, weakening motivation to learn indigenous languages. The digital divide, linked to socioeconomic status, limits rural students' access to language-learning technologies, further exacerbating learning gaps. Community support is often stronger in affluent areas, offering more opportunities for language engagement (Sparrow et al., 2020). Data shows that only 40% of rural schools have adequate learning materials compared to 85% in urban areas, and just 30% of rural teachers are trained in indigenous language instruction, versus 75% in urban settings. Additionally, only 25% of rural students have internet access, compared to 70% of urban students. To address these disparities, targeted policies should focus on infrastructure, teacher training, and community engagement to support indigenous language education and preserve linguistic diversity.

Pedagogical Approaches in Indigenous Language Instruction

The preservation and revitalization of indigenous languages in Indonesia are crucial for maintaining cultural identity and heritage. Current pedagogical approaches in indigenous language instruction are influenced by sociocultural, political and educational factors (Silburn, 2011). Traditional pedagogy and oral traditions are essential in integrating indigenous languages into the learning experience (da Silva et al., 2023). Educators who use storytelling, songs and traditional rituals not only teach the language but also impart cultural values and knowledge, fostering a deep connection between the language and the identity of the learners. Teacher training and development are essential for the effectiveness of pedagogical approaches in indigenous language instruction.

Community-Based Learning

Community-based learning (CBL) integrates local knowledge and cultural contexts into education, enhancing linguistic competence and fostering cultural identity through social interactions (Baker, 2019). Research shows that students in CBL programs demonstrate better indigenous language proficiency than those in traditional classrooms (Tulloch et al., 2017). CBL also helps preserve endangered languages by involving communities in language revitalization (Watanabe, 2018; Wiltshire et al., 2022). However, challenges like the need for trained educators and logistical issues remain (Trager, 2021). Successful programs in Indonesia, such as "Sister Schools" and "Cultural Integration in Education," have improved student comprehension through native language instruction (Allen et al., 2018). Continued collaboration between communities, educators, and policymakers is essential to overcoming challenges and sustaining indigenous languages in education.

Technology Integration

The integration of technology into indigenous language learning in Indonesia offers both opportunities and challenges. Digital platforms and applications enhance accessibility and engagement, allowing learners to interact with their language in contexts reflecting daily life, thereby promoting cultural pride (Jafari, 2023; Oh & Reeves, 2014). Social media fosters

community and encourages informal use of indigenous languages. However, the digital divide, particularly in rural areas, limits access to these technological resources, necessitating policy interventions to ensure equitable access. Digital tools, such as mobile apps with multimedia elements like videos and games, have proven effective in creating engaging learning experiences (Kessler, 2018; Shadiev & Yang, 2020). These tools foster a sense of community and motivate active participation, bridging gaps in resources for small indigenous communities. Online forums and social media groups further enhance practical language skills and cultural pride. Moreover, culturally relevant digital tools, like storytelling platforms, allow youth to express their narratives in indigenous languages, reinforcing both linguistic skills and cultural identity. By integrating local content, educators can offer a linguistically enriching and culturally immersive experience.

Intergenerational Learning

Intergenerational learning is a crucial process for the preservation and revitalization of indigenous languages in Indonesia, where over 700 languages are at risk of extinction. The sociolinguistic landscape in Indonesia is complex with the promotion of Bahasa Indonesia as the lingua franca following independence in 1945 leading to a gradual decline in the use of many indigenous languages. This shift has been exacerbated by urbanization, migration and globalization, making Indigenous languages often perceived as less valuable in modern contexts. Intergenerational learning is crucial for the survival of Indigenous languages, as elders, who are typically the last fluent speakers of these languages, serve as repositories of cultural knowledge and linguistic heritage (Olthuis et al., 2013). However, the transmission of language and culture from elders to younger generations is increasingly strained with younger individuals viewing these languages as more beneficial for educational and professional advancement.

Family and community involvement play a crucial role in language preservation, as they are the initial environment where children are introduced to their native languages (Lo Bianco, 2010). Studies show that children exposed to indigenous languages at home are more likely to retain them as they grow older, as it is deeply embedded in familial relationships and cultural practices (Maplethorpe, 2023). In many indigenous communities in Indonesia, family gatherings, storytelling sessions and traditional ceremonies serve as platforms for language use, reinforcing language skills and imparting cultural values and historical knowledge (Sakti et al., 2024). The emotional bonds formed during these contexts contribute to a child's identity and commitment to preserving their linguistic heritage. Community involvement beyond the family unit is also critical in fostering an environment conducive to indigenous language learning. Community gatherings, cultural festivals and local initiatives aimed at language revitalization are instrumental in promoting the use of indigenous languages. These events encourage intergenerational dialogue, reinforcing language skills while fostering respect for tradition. Research indicates that actively promoting their languages through organized events sees a revitalization of linguistic practices (Costa, 2017; Farfán & Cru, 2021). Community-led language courses, workshops and literacy programs serve not only to educate but also to galvanize community members around their linguistic heritage.

Conclusion

The analysis of indigenous language learning in Indonesia highlights several challenges, including the impact of globalization and urbanization, which has led to the erosion of linguistic diversity as younger generations gravitate towards dominant languages like Bahasa Indonesia and English. Limited educational resources and trained educators, as well as sociolinguistic dynamics among ethnic groups, further marginalize indigenous languages, reinforcing power imbalances. The preservation of these languages is critical to maintaining cultural heritage, and revitalization efforts can strengthen social cohesion and pride. To address this, educators should integrate indigenous languages into the national curriculum, promote bilingual education, and receive training in culturally responsive methods. Community involvement, parental engagement, and the use of technology are essential in these efforts. A comprehensive national policy should prioritize funding, teacher training, and resource development, while fostering interdepartmental collaboration to ensure effective indigenous language education and revitalization.

References

- Abduh, A., & Rosmaladewi, R. (2019). Language policy, identity, and bilingual education in Indonesia: A historical overview. *XLinguae*, 12(1), 219–227. <https://doi.org/10.18355/XL.2019.12.01.17>
- Allen, W., Hyde, M., Whannel, R., & O'Neill, M. (2018). Teacher reform in Indonesia: can offshore programs create lasting pedagogical shift? *Asia-Pacific Journal of Teacher Education*, 46(1), 22–37. <https://doi.org/10.1080/1359866X.2017.1355051>
- Baker, L. (2019). Community-Based Service-Learning in Language Education: A Review of the Literature. In *International Journal of Research on Service-Learning and Community Engagement* (Vol. 7, Issue 1). <https://ijrslce.scholasticahq.com/>
- Boyle, A., August, D., Tabaku, L., Cole, S., & Simpson-Baird, A. (2015). Dual Language Education Programs: Current State Policies and Practices. Office of English Language Acquisition, US Department of Education.
- Chaika, O., Sharmanova, N., & Makaruk, O. (2024). Revitalising Endangered Languages: Challenges, Successes, and Cultural Implications. *Futurity of Social Sciences*, 2(2), 38–61.
- Chiswick, B. R., & Miller, P. W. (2014). *International Migration and the Economics of Language*.
- Cohn, A. C., & Ravindranath, M. (2014). Local Languages in Indonesia: Language Maintenance or Language Shift? In *Linguistik Indonesia Agustus: Vol. ke (Issue 2)*.
- Costa, J. (2017). *Revitalising Language in Provence: A Critical Approach*. <https://www.researchgate.net/publication/333078163>
- Da Silva, C., Pereira, F., & Amorim, J. P. (2023). The integration of indigenous knowledge in school: a systematic review. *Compare*. <https://doi.org/10.1080/03057925.2023.2184200>
- Demmert, W. G. (2011). *What is Culture-Based Education? Understanding Pedagogy and Curriculum*.

- Dharmaputra, G. A. (2018). *Language Policy, Ideology and Language Attitudes: A Study of Indonesian Parents and their Choice of Language in the Home*.
- Disbray, S. (2016). Spaces for learning: policy and practice for indigenous languages in a remote context. *Language and Education*, 30(4), 317-336. <https://doi.org/10.1080/09500782.2015.1114629>
- Farfán, J. A. F., & Cru, J. (2021). Reviewing experiences in language (re)vitalisation: recent undertakings in the media and the arts. *Journal of Multilingual and Multicultural Development*, 42(10), 941-954. <https://doi.org/10.1080/01434632.2020.1827644>
- Fitriati, S. W., & Rata, E. (2020). Language, Globalisation, and National Identity : A Study of English-Medium Policy and Practice in Indonesia. *Journal of Language, Identity and Education*, 1-14. <https://doi.org/10.1080/15348458.2020.1777865>
- Fong, C. J., Owens, S. L., Segovia, J., Hoff, M. A., & Alejandro, A. J. (2021). Indigenous Cultural Development and Academic Achievement of Tribal Community College Students: Mediating Roles of Sense of Belonging and Support for Student Success. *Journal of Diversity in Higher Education*, 16(6), 709-722. <https://doi.org/10.1037/dhe0000370>
- House, J. P. (2023). *A Right to Protect Indigenous Languages: A Threat Against Extinction*.
- Hugo, W. (2020). The Codification of Native Papuan Languages in the West Papua Province: Identification and Classification of Native Papuan Languages. *Journal of Arts and Humanities*. <https://doi.org/10.18533/jah.v9i10.1990>
- Huszka, B., Stark, A., & Aini, I. (2024). *Linguistic Sustainability: Challenges and Strategies of Preserving Minority and Indigenous Languages-The Case of Indonesia*.
- Jafari, Z. (2023). The Role of AI in Supporting Indigenous Languages. *AI and Tech in Behavioral and Social Sciences*, 1(2), 4-11. <https://doi.org/10.61838/kman.aitech.1.2.2>
- Kessler, G. (2018). Technology and the future of language teaching. *Foreign Language Annals*, 51(1), 205-218. <https://doi.org/10.1111/flan.12318>
- Kowaluk, O. (2016). *Creating Culturally Responsive Classrooms*.
- Lie, A. (2017). English and Identity In Multicultural Contexts: Issues, Challenges, and Opportunities. *Teflin Journal - A Publication on the Teaching and Learning of English*, 28(1), 71. <https://doi.org/10.15639/teflinjournal.v28i1/71-92>
- Lo Bianco, J. (2010). *The importance of language policies and multilingualism for cultural diversity*.
- Maplethorpe, L. (2023). *Growing Our Roots: Exploring the Home Language and Literacy Environment within the Context of Indigenous Ways of Knowing and Being*.
- McCarty, T. L. (2021). The holistic benefits of education for Indigenous language revitalisation and reclamation (ELR2). *Journal of Multilingual and Multicultural Development*, 42(10), 927-940. <https://doi.org/10.1080/01434632.2020.1827647>
- McCarty, T. L., & Nicholas, S. E. (2014). Reclaiming Indigenous Languages: A Reconsideration of the Roles and Responsibilities of Schools. *Review of Research in Education*, 38(1), 106-136. <https://doi.org/10.3102/0091732X13507894>
- Mitchell, G., Chojimah, N., & Nurhayani, I. (2022). Directions for Indonesian Language Policy in Education: Towards A Translingual Perspective. *NOBEL: Journal of Literature and Language Teaching*, 13(2), 271-292. <https://doi.org/10.15642/nobel.2022.13.2.271-292>
- Mora, R. A., Chiquito, T., & Zapata, J. D. (2019). Bilingual Education Policies in Colombia: Seeking Relevant and Sustainable Frameworks for Meaningful Minority Inclusion. In

- Bilingualism and Bilingual Education: Politics, Policies and Practices in a Globalized Society* (pp. 55–77). Springer International Publishing. https://doi.org/10.1007/978-3-030-05496-0_4
- Moseley, Christopher. (2012). *The UNESCO atlas of the world's languages in danger : context and process*. World Oral Literature Project.
- Oh, E., & Reeves, T. C. (2014). *Generational Differences and the Integration of Technology in Learning, Instruction and Performance*.
- Olateju Temitope Akintayo, Fadeke Adeola Atobatele, & Patricia Diane Mouboua. (2024). The dynamics of language shifts in migrant communities: Implications for social integration and cultural preservation. *International Journal of Applied Research in Social Sciences*, 6(5), 844–860. <https://doi.org/10.51594/ijarss.v6i5.1106>
- Olthuis, M.-Liisa., Kivelä, Suvi., & Skutnabb-Kangas, Tove. (2013). *Revitalising Indigenous Languages : How to Recreate a Lost Generation*. MULTILINGUAL MATTERS.
- Perry, C. R. (2024). *Telling Stories to Improve Indigenous Language Education: How the Integration of Indigenous Storytelling Can Support Indigenized Indigenous Language Curriculum in Canada*.
- Quiñonez, J. (2020). Linguistic Identity Construction and Cultural Inclusivity. Master Thesis, School of Education and Leadership Student Capstone Projects, Hamline University
- Raskauskas, J., Behrends, A., & Nuñez, I. (2015). The Bilingual Advantage: Promoting Academic Development, Biliteracy, and Native Language in the Classroom , by Diane Rodríguez, Angela Carrasquillo, and Kyung Soon Lee . *Bilingual Research Journal*, 38(3), 357–360. <https://doi.org/10.1080/15235882.2015.1093040>
- Reyhner, J. (2010). Indigenous Language Immersion Schools for Strong Indigenous Identities. *Heritage Language Journal*, 7(2), 299–313. <https://doi.org/10.46538/hlj.7.2.7>
- Saad, G. M. (2020). *Variation and change in Abui : the impact of Alor Malay on an indigenous language of Indonesia*. <http://hdl.handle.net/1887/136911>
- Sakti, S. A., Endraswara, S., & Rohman, A. (2024). Revitalizing local wisdom within character education through ethnopedagogy approach: A case study on a preschool in Yogyakarta. *Heliyon*, 10(10). <https://doi.org/10.1016/j.heliyon.2024.e31370>
- Septiyana, I. (2018). *Glocalization of Intangible Cultural Heritage: Strengthening Preservation of Indonesia's Endangered Languages in Globalized World*. <http://www.liputan6.com/lifestyle/read/2855842/badan-bahasa-13->
- Shadiev, R., & Yang, M. (2020). Review of studies on technology-enhanced language learning and teaching. In *Sustainability (Switzerland)* (Vol. 12, Issue 2). MDPI. <https://doi.org/10.3390/su12020524>
- Silburn, S. R. . (2011). *Early years English language acquisition and instructional approaches for Aboriginal students with home languages other than English : a systematic review of the Australian and international literature*. Menzies School of Health Research.
- Siregar, I., & Yahaya, S. R. (2023). Model and Approaches to Preserving Betawi Language as an Endangered Language. *Eurasian Journal of Applied Linguistics*, 9(1), 274–282. <https://doi.org/10.32601/ejal.901023>
- Solikhah, I., & Budiharso, T. (2020). Exploring Cultural Inclusion in the Curriculum and Practices for Teaching Bahasa Indonesia to Speakers of Other Languages. In *www.jsser.org Journal of Social Studies Education Research SosyBilgilerEğitimiAraştırmalarıDergisi* (Vol. 2020, Issue 3). www.jsser.org

- Sparrow, R., Dartanto, T., & Hartwig, R. (2020). Indonesia Under the New Normal: Challenges and the Way Ahead. *Bulletin of Indonesian Economic Studies*, 56(3), 269–299. <https://doi.org/10.1080/00074918.2020.1854079>
- Toombs, E., Kowatch, K. R., & Mushquash, C. J. (2016). *International Journal of Child and Adolescent Resilience Resilience in Canadian Indigenous Youth: A Scoping Review*.
- Trager, B. (2021). *Hybridized Internships and Service-learning: an Inquiry into Hybridized Internships and Service-learning: an Inquiry into Student, Community, and Higher Education Partner Experiences in Student, Community, and Higher Education Partner Experiences in a Community-based Internship Program a Community-based Internship Program*. <https://dc.uwm.edu/etd/2843>
- Trinick, T., & Heaton, S. (2021). Curriculum for minority Indigenous communities: social justice challenges. *Language, Culture and Curriculum*, 34(3), 273–287. <https://doi.org/10.1080/07908318.2020.1831009>
- Tulloch, S., Kusugak, A., Chenier, C., Pilakapsi, Q., Uluqsi, G., & Walton, F. (2017). Transformational bilingual learning: Re-engaging marginalized learners through language, culture, community, and identity. *Canadian Modern Language Review*, 73(4), 438–462. <https://doi.org/10.3138/cmlr.4052>
- Ward, C. J., & Braudt, D. B. (2015). Sustaining indigenous identity through language development: Comparing indigenous language instruction in two contexts. In *Indigenous Education: Language, Culture and Identity* (pp. 139–170). Springer Netherlands. https://doi.org/10.1007/978-94-017-9355-1_8
- Watanabe, Y. (2018). Handbook of cultural security. In *Handbook of Cultural Security*. Edward Elgar Publishing Ltd. <https://doi.org/10.4337/9781786437747>
- Wexler, L. (2014). Looking across three generations of Alaska Natives to explore how culture fosters indigenous resilience. *Transcultural Psychiatry*, 51(1), 73–92. <https://doi.org/10.1177/1363461513497417>
- Wiltshire, B., Bird, S., & Hardwick, R. (2022). Understanding how language revitalisation works: a realist synthesis. *Journal of Multilingual and Multicultural Development*. <https://doi.org/10.1080/01434632.2022.2134877>
- Zein, S., Sukyadi, D., Hamied, F. A., & Lengkanawati, N. S. (2020). English language education in Indonesia: A review of research (2011–2019). In *Language Teaching* (Vol. 53, Issue 4, pp. 491–523). Cambridge University Press. <https://doi.org/10.1017/S0261444820000208>