



INTEREST OF YOUTH OF THE PROTESTANT KARO BATAK CHURCH (GBKP) CIKARANG IN THE USE OF REGIONAL LANGUAGE COMMUNICATION

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Abstract

This study examines the interest of the youth of the Batak Karo Protestant Church (GBKP) Cikarang in the use of regional language communication. There is a phenomenon of the lack of interest of GBKP youth in using regional languages in communicating. Regional languages play an important role in describing cultural identity. Along with the shifting developments in the era of globalization, the interest in using regional languages will gradually be replaced by contemporary languages that change the way of communication between fellow GBKP Cikarang youth. The purpose of this study was to determine the interest of GBKP youth in using Karo language in the era of globalization. The research method used Qualitative research. The location of the research was at the GBKP Cikarang Church, West Java. Data collection techniques used interviews, observation, and documentation. This study used the Ethnolinguistic Vitality Theory to determine the factors influencing the use of regional languages. The results of the study showed that: (1) the interest of GBKP youth in using Karo language in Cikarang experienced a real decline, this finding also revealed that interest was not completely lost, because GBKP youth were more pressured by an irregular or changing environment. (2) Factors that influence the use of Karo language in communicating the role of family, environment and the era of globalization and the demands of the times. The use of Karo language among GBKP youth in Cikarang, West Java, has experienced a significant decline. Although there are variations in the understanding and use of Karo language depending on family background, place of residence and social interaction, in general the interest of GBKP youth in using their mother tongue has decreased .

Keywords : Youth **Interest** , Communication, Use, Regional Language.

Introduction

Each region in Indonesia has a diversity of tribes and their respective regional languages, which play an important role in describing the cultural identity of a community or local society (Keane, 1997). Cultural identity is a special character that is inherent in a culture so that it can be distinguished from other cultures. Cultural identity refers to the feeling of belonging, respecting and preserving the culture of a particular group or community, (Fadillah, 2023). For GBKP youth, regional languages are an important element in cultural identity. Regional languages not only function as a means of

communication, but also reflect the roots of descent, history and cultural heritage that they have. The latest data stated by the Director General of Information and Public Communication (IKP), Ministry of Communication and Information of the Republic of Indonesia, Freddy H. That Indonesian has 742 dialects, consisting of various ethnic groups and sub-ethnic groups, the number is no less than 478 ethnic groups, (Information, 2013).

(Ramadhan, 2014) said that as many as 3,000 or 6,000 languages in the world are almost extinct, the majority of endangered languages, which is 96 percent of the total 3000 languages, are only used by a minority of the world's population which is no more than 4 percent. Meanwhile, according to the research results of the Indonesian Institute of Sciences (LIPI), as many as 169 languages are threatened with extinction because the number of speakers is only under 500 people, speakers who are old, the absence of a young generation to become substitute speakers in remote locations. Language has a very important role in the life of the nation and state, because language is a symbol used by society to communicate. Language is used in almost all activities carried out daily, either through speech, writing or body language.

Basically, regional languages not only function as mother tongues for most Indonesian people, but also function as cultural languages, unifying languages between ethnic groups, languages to learn history and evidence of ancestral heritage, and communication tools for centuries to thousands of years, so that regional languages play an important role as characteristic identities and communication tools (Dharmaputra, 2018). However, along with the increasingly shifting developments in the era of globalization, the interest in using regional languages will gradually be replaced by unique languages that change the way people communicate with each other.

It can be seen from the impact of globalization that it has an impact on the political, economic, socio-cultural and linguistic fields, giving positive and negative effects on language shift. Language shift is when people in a society replace one language with another language, (Putri, 2019). Language shift occurs when a group of people tries to eliminate their identity to be recognized as part of another group of people. The spread of the influence of a large culture or global culture has the potential to shift the existence of local culture, including the use of the mother tongue or regional language. To be able to communicate well using the mother tongue or regional language, especially the Karo language, a deep understanding is required in order to be able to capture the meaning that the other person wants to convey, both in intrapersonal and interpersonal interactions.

Along with the development of the globalization era, the interest in communicating using regional languages, especially mother tongues, is decreasing, resulting in various phenomena that threaten the extinction of these regional languages (Ramli, Setyawan, & Rampeng, 2021). This can be seen in the Regional Language Revitalization Model Guidelines, Ministry of Education, Culture, Research, and Technology. In fact, language extinction occurs almost all over the world (Austin & Sallabank, 2011). Several interesting things can be noted. First, most of the endangered languages are used in developing regions or countries with limited human and natural resources. Second, some

of them have an ethnic population of less than 5,000 people, which shows that they are truly endangered among the ethnic population. Third, most of the endangered languages come from ethnic minorities in areas with diverse languages and cultures. Fourth, most of the endangered languages are not used by parents to teach their children at home. Fifth, evidence of language extinction comes mainly from multilingual regions that choose language as a lingua franca in cross-ethnic communication. The statement of facts regarding the threat of extinction of regional languages raises research problems that are relevant to the current reality, where the use of the Karo regional language among young people is increasingly being eroded along with current developments (Technology, 2022).

In the era of globalization and modernization, changes in the way of life in society. Global culture through media, technology and lifestyle that is widespread so that it has decreased and sometimes forgotten in using the language of the Karo tribe's identity. Language as the main element in maintaining cultural identity. Language is not only a tool for communication but also reflects the value system, traditions, history and knowledge that are passed down from generation to generation. Losing a language can be interpreted as losing a large part of cultural identity. Language is very important for human life. Language is used to communicate in everyday life, language is a determining factor in change. However, its seekers sometimes do not fully understand it, so that it does not feel like a civilization, including the use of its language has changed. In a situation like this, the aspect of the language speaker determines the existence of a language in life.

GBKP youth come from the Karo tribe which has its own regional language. However, when they live in an urban environment like Cikarang, they are often exposed to Indonesian and other languages used by the local community. The use of regional languages among GBKP youth is important because language is one of the important elements in maintaining their cultural identity and roots. However, on the other hand, they must also be able to adapt to their surroundings and use a language that can be understood by the wider community.

The reality is that the interest in using Karo language in communication is now limited to greetings. The dominant language used by church youth is Indonesian which is mixed with the current contemporary language, because the youth who live in the city of Cikarang are more than one ethnicity or multi-ethnic, so that with the presence of the surrounding community, it makes contemporary language such as the conversation "Lo, Gue, Kemana Lo, mau pacar yuk bray", so that it is embedded in themselves the interest in carrying out conversations between fellow tribesmen who have used that conversation when communicating. Another fact is that the use of regional languages has begun to decrease, and parents rarely teach regional languages to their children. It can be seen in villages that there is a possibility to maintain regional languages that are starting to be colonized by the development of the Village which causes the Village to "urbanize the Village" slowly. In other words, the interest in changing the way of life of youth in communicating will shift their regional language and tend to use contemporary language.

The interest in using regional languages in daily communication, especially in the church environment, can be one of the efforts to preserve the Karo language and culture.

However, the extent to which the use of Karo language is effective in communication among the youth of GBKP Cikarang still needs further research.

Therefore, a study on the use of regional language communication among GBKP Cikarang youth is important to examine the extent to which GBKP youth still maintain the use of regional languages in their daily lives, as well as the factors that influence their interest in using these regional languages. This study can provide an overview of efforts to preserve regional languages among youth from certain communities who live in diverse urban environments. In addition, this study can also reveal the challenges and opportunities in maintaining the use of regional languages, especially the Karo ethnic language, in the midst of globalization.

Research methods

This research uses an approach qualitative. Approach study qualitative contain understanding subjective about meaning and description from action social and environmental social, (Filya Hidayati, 2024). So that can used to understand and obtain better understanding deep about phenomenon social in nature complex and not can measured. Researchers use the method This with type writing descriptive to describe in a way accurate related facts with current phenomenon investigated with change interest teenager church to Karo language in the era of globalization.

Methods used in the research This is method ethnography communication. (Barus, J. Siberani, R. Saragih, 2018) explains that ethnography is an attempt to describe culture and society with the purpose of understanding How they look and relate with society to achieve purpose. This method state that changes in structure talk and culture group public caused by various channel communication. Use method This is to analyze understanding and use GBKP youth interest in Language area, so that found change pattern changing communication. Data collection techniques in research This uses interviews, observations and documentation. The results of the interviews collected in March to May which was conducted at the Batak Karo Procession Church (GBKP) Cikarang, West Java. Informants consisting of 8 people, 3 men and 5 women. Consisting of from 2 assemblies congregation representing parents, and 6 people from Cikarang GBKP. Data collection was obtained from the interview results with informants with range enough time length. Observation and documentation results obtained direct from session interview.

To analyze the findings in the research This uses the theory vitality ethnolinguistics and theory globalization. In theory vitality ethnolinguistics Where theory vitality ethnolinguistics (Sosiowati, 2019). Vitality Theory Ethnolinguistics from Giles, Bourhis and Taylor. Where the theory This explain to search driving factors or hinder maintenance use Language areas within a community. Vitality a group ethnolinguistics formed by three variable main, namely status, demographics, and support institutional. Then, the second theory is theory globalization, Anthony Giddens in his view globalization and modernity own a very close relationship, even No can separated. He see globalization as continuation and intensification from the process of modernization, where traditional boundaries become the more blurred (Giddens, 1990). In theory this is to find out How GBKP youth interest in use Language area from detraditionalization that has erode three aspect from globalization, namely : values, symbols, and technology. So that from theory This can

know the extent of young people's interest in use Karo language in the era of globalization.

Results and Discussion

In the section This researcher will describe research results through interviews , observations , and documentation with analyze using theory vitality ethnolinguistics and theory globalization , so that can know ethnography communication that occurs among GBKP youth.

1. Understanding the use of regional languages among GBKP Cikarang youth

Seen from the results of the interviews conducted use Language area diverse vocabulary used every day. One of them how to maintain Language area so as not to be lost by using communication Karo language in the development of the globalization era. In research This, Karo language is one of the Language areas in Indonesia.

Language acquired child since born, which is usually taught in a way natural by mother or his family, called as Language Mother or Language First. However, many parents speak with his son and the young man also communicate using Indonesian, not by using language area.

This research explore level understanding and use Karo language to GBKP youth. Through interview deep with a number of respondents, seen from the interview results only One informant who is not so understand with ability Karo language . Four informant others so understand by using Karo language because birth in Tanah Karo. Informant GS admitted own skill high in Karo language.

" if for understanding I to This Karo language can be said to be very proficient yes " according to GS.

More far away , informant emphasize position special Language in his life with said . " that become Language Mother for I ". Statement This indicates that growing up in a dominant community speak Karo no only increase eloquence , but also strengthening bond emotional with Language said . HS informant also confirmed competence height very understand with understanding Karo language . Excellence This informant hook up with background behind it as newcomer direct from Karo area to Jakarta.

" relate I right of course product direct from area , shoot straight to Jakarta. So, I really understand "Karo language " according to HS.

" understanding I about Karo language is enough limited . I can understand some words and phrases basis . According to LT.

However in a way researcher analyze that use the term " product " direct " and " shoot" directly " implies rapid transition from environment original to the city big , without phase long adaptation maybe it can reduce ability speak it as well as understanding about Karo language still limited ability Karo language is A challenge for him .

On the other hand it looks from interview with informant ES capability Karo language is very less . ES provides a rich picture of his experience , reflects changes and challenges faced understanding speak Karo.

" if I alone to talk with This Karo language Actually No so too understand i mean in my sense No every when at home using with Karo language and Karo sata language are actually the same No active . with friends who already live in Tanah Karo because as it happens I No live in the Tanah Karo area but I living in Medan but in Medan in the city of Medan too actually We active speak Karo but right There is Karo language which has been studied in depth if I not the most we speak Still There is mix What is the Indonesian of Still There is mix Language Karo is not done in its entirety Karo language is used ." According to ES.

Question This show phenomenon general with change environment . Findings This highlight how urban settings , even in areas with significant Karo population , tends to produce the phenomenon of "code-switching" switching code One language to another language in one sentence .

If associated with matter above , it is seen from interviews conducted with informant mother RP shows since even small child special born in Cikarang taught using Indonesian . Statement it also shows How communication between generation changed . However , parents more often use Indonesian when speak with his son in the era of globalization This . GBKP youth who was born especially in Cikarang No understand Karo language with Good Because language in the environment they use language that has been changed by the current torrential globalization .

As a result , from understanding passive in the city origin and born in Cikarang , adapting to the migrant community , until face new trend that is eroding use language . This research disclose that understanding and use Karo language is not static, but rather very dynamic , shaped by geography , interaction social , and trends in culture . If seen from current the rapid era of globalization , things This shown that seen understanding among GBKP youth using Karo language will be very minimal or less to understand special from the meaning of the Karo language and how use in communication .

2. Interest in using regional languages among GBKP youth

Research reveals from the results of existing interviews and observations show that interest of GBKP youth. Through interview deep with sub-district informant , results of interest use Language area especially when expressing experience decline significant interest . Data shows that the digital era has change landscape language . Informant RG revealed :

" Now with electronic media that is not limited morning , start from small they have used electronic media , the language is Indonesian or even Language English . Karo language is becoming rare he listen ." According to RG.

In general No direct This confirm that has been influenced since early to global technologies and languages that have reduce room for Karo language . Findings This was also reinforced by informant ES who stated :

“ in the years that are rich in gadgets are everywhere and changes globalization is getting richer sophisticated ... language area We I myself have actually started dimmed .” According to ES

interview results also indicated shift change Language between generation HS informant observed :

" when changed , there are also many people here birth here , finally usage the language has started shift . Not as much previously .” According to HS.

Phenomenon This reflect How context of youth born in Cikarang to form choice Language new generation . And, the emerging trends to describe role significant from “ modernism ” and popular culture . Informant HS emphasized :

" influence modernism . Children hangout now more like use westernized terms , let alone allegedly " Sociable ." According to HS

Observation This highlight How the aspiration to be considered “modern” and “ cool ” encourages young people to use language that is considered more trend .
" use communication area the more down , find a friend who is completely No know Karo language .” According to RS

This result can concluded that GBKP youth interest in use Karo language in Cikarang has experience the real decline occurred . However , the findings this also reveals that interest seen from background time No fully lost , because the GBKP youth are more pressured by an unfavorable environment regular or changeable .

3. Values, Symbols and Technology in the era of globalization in the use of regional languages

Be aware of the results of the interview as a result of the changes significant in developments in the era of globalization which is shifting values , symbols and technology that is :

a. Mark

Decrease mark kinship and togetherness in the Karo community.
Shift from mark collective to value individualistic , especially among generation young .
The decrease award to values traditional and customary customs .
Improvement the value of pragmatism in use language (choose a more “ globally useful ” language)

b. Symbol

Karo language as a symbol of identity culture start replaced by Indonesian and English foreign .

The decrease use of cultural symbols traditional in life daily.

The shift in status symbols from mastery language and customs local customs to domination Language foreign and technology

The decline role church as a symbol of unification of the Karo community in urban areas

c. Technology

The use of gadgets and social media has changed pattern social interaction and communication. Digital technology replaces traditional media in the distribution of information and knowledge culture. Young people's access to global culture via the internet influences style life and preferences youth culture.

The changes This each other related :

1. Values: Shifting values affect how cultural symbols are valued and used. For example, the decline in family values has resulted in the reduced use of the Karo language as a symbol of identity.
2. Symbols: Changes in the use of cultural symbols (such as language) reflect shifting values in society. The decreasing use of the Karo language indicates a shift in values towards local identity.
3. Technology: The adoption of new technologies affects both values and symbols in society. The use of gadgets and social media changes the way people interact, which in turn affects social values and the use of cultural symbols.

With so globalization has bring change significant in Karo society , especially among the youth. Shift This seen in the decline use Karo language , changes pattern interaction social , and increasing global orientation that often comes at the expense of values and symbols culture local .

4. Factors influencing the use of regional languages among GBKP youth

Through from Exposure on can show that almost not using language area as Language introduction they every day . Parents and the environment it turns out is factor main can result in use Language area on GBKP youth. Researchers see in a way direct through observation and analysis with theory vitality ethnolinguistics with approach objective and subjective there is a number of factor affecting Why don't GBKP youth use Karo language in communicating , including: that is :

a. Role of Family

The role of the family is one problems that can become factor main thing that can result in use Karo language in GBKP youth. As a result of interview informant , from Informant RK and informant HS emphasized :

" As parents , now there are less and less Then start teach to his children ." According to RK.

" most big family too. Only in family alone is also indeed rare used that language." According to HS.

Findings This underline crucial role family in language transmission , but also shows trend decline use Karo language at home .

Statement on of course correct , usage Karo language at home Alone seldom used , as well as parents give freedom to his son to express himself with Language What only . It looks in a way view researchers too Lots among the GBKP youth no longer use the Karo language . Through interviews conducted to some young people also namely ES

and said use Language area Karo in particular is very rarely used good in the family and also environment outside .

“Today our parents don't catch up in discussing karo, even parents have taught him but more what the Sir , what? the mother said What ” According to ES.

The inability of GBKP youth to speak Karo is shown in the statement put forward by ES. Because parents they No teach Karo language since small , so that the GBKP youth do not used to use it . This is can causing youth not to trained and not comfortable using Karo language. As a result , the generation young Possible No understanding and difficulties speak Karo language .

Viewed from the results above show that role family is very important in supporting maintain Language area , and if associated with theory vitality ethnolinguistics with approach objective and subjective , including :

1. Objective Approach

- Language status: Karo language is losing its status in the family domain. Parents “less and less start to teach” Karo language to their children.
- Institutional Support: The family, as the smallest social institution, no longer supports the transmission of the Karo language.

2. Subjective approach:

- Parents give their children the freedom to express themselves in any language, showing a neutral or even negative attitude towards the vitality of the Karo language.
- The statement “that language is rarely used anymore” in the family reflects the perception that the Karo language is losing its relevance.

b. Environment

Apart from the family who can influence method GBKP youth communicate in dialect Karo language expresses that environment society one of factor main thing that can result in use Karo language in GBKP youth. Findings This seen from the interview results with informants , informants RK and HS stated :

" environment they that 's also true No support ." According to RK.

" The biggest thing is also the environment . Because indeed No area we ... we are just minority here . ” According to HS.

In Cikarang , where The Karo tribe is minority , pressure to adapt with Language very strong dominant . This result to declare that a number of Respondent Good assembly congregation and parents also consider that factor environment be one who can influence use communication Language area on GBKP youth. Linked with approach theory vitality ethnolinguistics, including :

1. Objective Approach:

- Demographics: In Cikarang, the Karo ethnic group is a minority, indicating an unfavorable distribution of speakers and a lack of geographic concentration.

- Institutional support: The community environment “does not support” the use of the Karo language.
2. Subjective Approach:
- The statement “we are just a minority here” shows a strong perception of their minority status, which has a negative impact on the vitality of the Karo language.
 - There is pressure to adapt to the dominant language.

c. The Era of Globalization and the Demands of the Times

Current factor the rapid era of globalization give a big changes , where the findings are This RK and GS informants emphasized :

" The demands of the times, we must speak other people's language ." According to RK

“ factor globalization that requires We to know , to master many languages... even worship activities , the materials very Karo language tucked in terms Language English .” According to GS

Can be shown that influence from the era of globalization This give big impact to communication using Karo language .

This research disclose that use Karo language among GBKP youth is influenced by the role family , environment and the era of globalization as well as guidance of the times.

1. Objective Approach:
- Language status: English has a higher status. “we have to be other people's language.”
 - Institutional support: Even in dominant religions, which are usually conservative, “worship activities are often in Karo language with English terms interspersed.
2. Subjective Approach:
- There is a strong perception that globalization “requires us to know, master many languages.”
 - Reflects the attitude that mastering a global language is more important than maintaining a local language.

With so from the results of the factors that influence use Karo language in communication seen in a way objective, vitality ethnolinguistics Karo language in Cikarang is very low. Has the status of its language low especially in dominant family. Demographics No profitable with distribution minimal speakers, as well as support institutionally very weak, even in the usual domains conservative as in religion . By subjectively, the perceptions and attitudes of GBKP youth and parents also show low vitality. There is an attitude neutral or even negative towards use Karo language. Strong perception about minority status and the pressure to adapt, as well as belief that global language is more important in the era of globalization.

Situation Karo language among GBKP youth is very worrying . Both objective factors and also subjective show very low vitality , which means the Karo language is at risk tall lost identity culture .

Karo language indicates that transmission Karo language from generation old to generation young experience obstacles , so that pattern communication used moment This is a young man who understands Karo language however No capable use it in a way active . This also affects when communicate in a way No direct switch between Karo language and Indonesian language depend on the context and opponents talk .

This research disclose that understanding and use Karo language among the youth of GBKP Cikarang is very diverse and dynamic . Factors it greatly influences level understanding and use Karo language . Most of informant from from Tanah Karo has understanding and ability speak Karo well , even There are those who claim to be very skilled . However , the informant who was born and raised in Cikarang tend own limited understanding and even experience difficulty in speaking Karo language intact . Phenomenon This show existence shift Language intergenerational and influence environment the embassy tends to erode use Language area .

Interest in use Karo language among the youth of GBKP Cikarang . Research results show that interest generation young GBKP towards use Karo language in Cikarang experience quite a drop significant . The main factors that influence matter This is the digital era and globalization that changes landscape language . Generation young more Lots exposed Indonesian and English English via electronic media since age early , so that Karo language is rare heard and used .

Phenomenon This can explained through theory globalization, which states that globalization push distribution global culture and language wide, while culture and language local tend marginalized. In the context of study this, language English considered have more status high and considered more important to participate in education, work, and communication international. Globalization also brings significant changes in developments in the era of globalization that shift values, symbols, and technology . Shift This seen from the decline use Karo language.

In addition, the findings study this also reflects existence shift values and aspirations among GBKP youth. They tend more interested in being considered “modern” and “cool” by using terms that are considered more trendy. Like Language English or Language popular others. Factors that influence use Karo language among GBKP Cikarang youth, research This identify a number of factor main influencing factors use Karo language among the youth of GBKP Cikarang, namely , the role family , environment and, globalization and the demands of the times. So that change pattern communication hinder the communication process that is carried out between youth not to use language area again.

In general overall, research This disclose complexity factor affecting vitality Karo language among generation young GBKP Cikarang . Although There is strength positive like role language in affirmation identity culture and efforts preservation by the GBKP church, pressure modernization, demands for adaptation, lack of teaching family, and loss of trust self precisely keep away race young GBKP from Language mother. Situation This worrying Because can cause the disappearance identity culture and ties culture contained in the Karo language and changes pattern communication and, a significant decrease from the era of globalization that changes values, symbols and technology in GBKP youth.

Conclusion

From the research results can concluded that use Karo language among GBKP youth in Cikarang, West Java, is experiencing decline. Although there is variation understanding and use Karo language depends on background behind family, place living , and socializing , but in a way general interest GBKP teenagers to use language mother has declined . This is caused by several factor main, namely role family that tends to no longer supported inheritance Karo language. Environment public Cikarang is dominated by the language majority and not support use Karo language, as well as the influence of the era of globalization and the demands of the times that encourage race young GBKP for more focus on mastery global languages such as Language English.

GBKP youth interest in using language area only limited to greeting. Usage Language the only used when communicate with fellow Karo tribe. However, when communicate with non-Karo tribes use Indonesian, even when using Karo there are some young men who could n't answer or responding in Karo language, therefore the change pattern communication has changed a lot so that happen obstacle.

Interest to use Karo language lies in its role as marker identity culture and efforts preservation Language through activities religious by the GBKP church. However, as pressure modernization, pressure adaptation urban, lack of teaching from family , and loss of trust self keep away generation young GBKP from Language his mother . The situation This worrying Because can cause the disappearance identity culture and ties culture contained in the Karo language . Although There is powers of a nature positive like role language and effort defense by the GBKP church , pressures external like globalization and urbanization become threat for vitality Karo language among the youth of GBKP Cikarang.

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