

Language Choice in Multilingual Speech Communities: A Sociolinguistic Study in the Wetland Area, Banjarmasin, South Kalimantan

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ABSTRACT

The Banjar language is locally predominant in Banjarmasin City, whereas Indonesian is primarily used in educational and governmental settings. Research on language choice often centers on single-ethnicity groups, examining their use of mother tongues, national languages, or languages with colonial influence. This study, however, investigates the impact of cultural, social, and political factors on language choice within multiethnic communities – each with its own native language - across family, educational, and government domains. Using a mixed-methods approach with questionnaires and in-depth interviews, the study reveals the following findings: (a) Banjar speakers predominantly use the Banjar language at home and in public spaces but shift to Indonesian outside of the household, avoiding other regional

language. (b) Members of the Dayak community favor either Banjar or Indonesian over their native language. (c) The Madurese, Bugis, and Minangkabau communities primarily use their native languages at home but prefer Indonesian or Banjar in public settings. (d) Javanese and Sundanese speakers use their native languages domestically but switch to Indonesian or Banjar in external interactions. In educational settings, (a) teachers predominantly use Indonesian for instruction and professional meetings, while (b) students use both Indonesian and Banjar. Within governmental contexts, sub-district employees use Indonesian in informal interactions with guests and Banjar in formal situations. These findings underscore important implications for fostering both local languages and Indonesian within educational and governmental framework.

Keywords: *language choice, multilingual speech community, formal and informal situations*

INTRODUCTION

Indonesia exemplifies a vibrant multicultural society, characterized by a rich tapestry of regional languages alongside Indonesian and foreign languages, such as English. This extensive linguistic diversity, encompassing 718 regional languages, contributes to a highly multilingual environment (Kamal, et al., 2024). Predominant languages like Javanese, Sundanese, and Balinese are widely spoken, shaping a dynamic linguistic landscape. Within this context, individuals frequently navigate between multiple languages in their daily lives, driven by factors such as identity, social context, and personal attitudes (Mu'in, 2019).

Languages in Indonesia function not only as essential tools for communication but also as pivotal contributors to advancement of science, technology, and culture. They serve as cultural repositories, reflecting and shaping social identities and interactions (Holmes, 2013). The dynamic interplay among regional, national, and foreign languages brings both benefits and challenges, impacting social cohesion, communication efficiency, and even identity formation. To address these complexities, the Indonesian government has implemented a national language policy aimed at harmonizing

language use and minimizing conflicts, ensuring that all languages contribute to educational and cultural development while also supporting the prominence of Indonesian.

In a multilingual speech communities, language use is inherently dynamic and context-dependent (Heller, 2007). Sociolinguistic theories emphasize that language choice extends beyond mere communication, serving as a marker of group membership, social status, and identity. Auer's analysis of code-switching illustrates how multilingual speakers navigate language selection based on conversational context and identity factors (Auer, 1998). In such communities, speakers often switch between or mix languages according to context, topic, or interlocutor, reflecting a high degree of linguistic competence and social awareness.

This adaptability in language use underscores speakers' linguistic competence and the influence of communication contexts. Language choice is frequently shaped by the setting (e.g., academic, technical) and the topic, with specialized fields often addressed in the language containing the most pertinent vocabulary. Moreover, language selection may reflect the preferences of the interlocutor, as social status and perceived prestige can play a role. Languages associated with higher social standing or economic benefit are often employed to signal social position or secure advantages. Speech Accommodation Theory further explains how individuals adjust their language based on the perceived social dynamics of an interaction. Code-Switching, as a communicative strategy, helps clarify concepts and tailor communication to various needs, thus reinforcing its role in social interaction and group identity.

Understanding language choice in multi-ethnic societies, such as Banjarmasin City -which is home to diverse ethnic groups including Banjar, Dayak, and Javanese communities - is essential. Residents are typically bilingual or multilingual, fluent in their regional language(s), Indonesian, and sometimes additional languages. Language Maintenance and Shift Theory offers a valuable framework for examining how these communities preserve their linguistic heritage while adapting to broader social

changes. Research on language choice in these settings is invaluable not only for promoting language development but also for enhancing effective communication in education, governance, and broader social interactions.

Analysing language choice across different domains—family, school, and government— provides critical insights into the sociolinguistic dynamics in Banjarmasin City. This research aims to uncover the factors influencing language preferences and usage in various contexts, contributing to a deeper understanding of how multilingual societies manage and negotiate their linguistic resources. Based on this background, the research questions guiding this study are as follows: (1) How is language choice in the family domain influenced by cultural and social factors? (2) What are the patterns of language choice in the school domain? and (3) How does language choice in the government domain reflect broader societal and political dynamics?

LITERATURE REVIEW

1. Language Choice in the Family Domain

In multilingual speech communities, language choice within the family domain is a complex process shaped by cultural identity, social norms, practical considerations, and personal preferences (Fishman, 1989; Kamal, et al., 2024).

This complexity underscores the depth of the topic and the need for a nuanced understanding. Key considerations include: (1) Cultural heritage preservation; families frequently choose to use a specific language to uphold their cultural heritage and transmit it to future generations (Hollebeke & Ily., 2023). Hollebeke and Ily (2023) underscore that maintaining the mother tongue within the family unit is seen as a way to preserve cultural identity, a priority that holds particular importance in minority communities. This emphasis on cultural preservation distinguishes their perspective from those who may prioritize practical language considerations, such as economic or educational advantages.

(2) Community influence on family language practices; the

language commonly spoken in the broader community can significantly shape family language practices. Gazzola, et al., (2023) discuss how the dominant language within a community often impacts language choices made within households. They argue that even if a family wishes to preserve their heritage language, external pressures from the community can lead to a gradual shift towards the dominant language. This perspective contrasts with views that prioritize family autonomy in language decisions.

(3) Practical Considerations in Daily Life; Language choice within families can also be shaped by the practicalities of daily life. Driessen (2017), Gass (2020), Herrera (2022), and Kamal et al., (2024) collectively suggest that families frequently choose a language based on convenience and necessity, aligning with the language used in education, work, and social interactions. This perspective emphasizes functionality over cultural or identity concerns, highlighting a divergence from theories that prioritize cultural heritage.

(4) Generational Language Differences; Language use often varies across generations within the same family (Hornsby & Moser, 2021). Hornsby and Moser (2021) examine how older family members typically maintain the heritage language, while younger members are more likely to adopt the dominant language of the community. This pattern underscores intergenerational linguistic shifts, which some scholars interpret as a natural progression in multilingual societies, while others view it as a loss of cultural identity.

(5) Language Proficiency and Family Dynamics; the language proficiency of family members can significantly influence the language used at home (Gass, 2020; Treffers-Daller, 2018; Spolsky, B., & Shohamy, 2018). These scholars explore how varying levels of language proficiency impact communication within families, often resulting in a preference for the language in which all members are most fluent. This pragmatic approach highlights the importance of effective communication, contrasting with perspectives that prioritize cultural or social considerations over proficiency.

(6) Influence of Education and Professional Settings; Language

choices within families can be significantly influenced by the languages used in educational and professional settings (Hornberger & Schaffner, 2018); Pomerantz, 2021; Kamal, et al., 2024). These scholars argue that the languages taught in schools or required in the workplace often dictate the languages spoken at home, especially when assisting children with schoolwork or discussing work-related topics. This functional perspective can sometimes conflict with the goal of preserving heritage languages for cultural reasons.

(7) **Personal Preferences within Families;** language choice within families can also be shaped by the individual preferences of family members (Gass, 2020; Treffers-Daller, 2018; Hornsby & Moser, 2021). These scholars highlight that personal preference plays a significant role, with some family members selecting a language based on comfort or identity, irrespective of broader social or educational factors. This individualistic approach contrasts with perspectives that emphasize collective family or community considerations.

(8) **Social Status and Aspirations;** families may select specific languages to align with social status or aspirations (Rampton, 1995; Gergely, 2020; Edwards, 2014; Kamal, et al., 2024). These scholars discuss how language choices are frequently influenced by the desire to reflect or attain a higher social standing, with families opting for languages perceived to provide greater economic or social advantages. This socio-economic perspective contrasts with views that prioritize cultural preservation or individual preference.

Thus, language choice within the family domain in multilingual communities is rarely straightforward as it often involves balancing multiple factors to meet the diverse needs and goals of the family.

2. Language Choice in School/Academic Domain

In multilingual speech communities, language choice in the school domain is shaped by several factors, including educational policies, social dynamics, and individual preferences, all of which carry significant influence (Spolsky, 2012; May, 2014; Doughty,

2017; Extra, & Gorter, 2019). Key considerations include:

(1) National or regional language policies are pivotal in determining the language used for school instruction (Spolsky, 2014; Morrow, 2020; Neni Nur'aeni, et al., 2019); (2) Schools frequently choose a language of instruction based on practical considerations such as teachers' language proficiency, the language used in official curricula, and the dominant language within the community (Baker, C., 2011); (3) in multilingual regions, schools may offer instruction in multiple languages, depending on their resources and educational objectives (García & Wei 2014).; (3) In communities with diverse ethnic groups, schools may provide instruction in various languages to accommodate the linguistic backgrounds of their students (Cummins, 2000); (4) language choice in schools can also serve the goal of promoting social integration and cohesion (Spolsky, 2004); (5) parents often exert a substantial influence on the language of instruction, particularly in regions where multiple language options are available (Baker, 2011); (6) economic and social factors play a role in determining language choice, as certain languages may be associated with greater opportunities or social status (Spolsky, 2004); (7) the availability of educational materials and resources in various languages also significantly impacts school language selection; schools may base their language choice on the accessibility of textbooks, teaching aids, and trained educators (García, 2009); (8) the language used in schools can vary according to the type of institution—whether public or private, urban or rural, or mainstream or specialized (Ager, 2001); (9) schools may adjust their language policies to better address the specific needs of their students.

Thus, in multilingual speech communities, language choice within the school domain is shaped by a complex interplay of policy, cultural, social, economic, and practical factors. Schools must carefully navigate these influences to provide effective education that respects and accommodates the linguistic diversity of their students.

3. Language Choice in Governmental Domain

In multilingual speech communities, language choice in the governmental domain is a complex process shaped by legal, social, and practical considerations. Key aspects of these choices include the following: (1) Governments frequently designate official languages through constitutional or legislative frameworks, establishing the basis for language use in public affairs (Baker, 2011). (2) Practical considerations, such as personnel language proficiency and the availability of translation and interpretation services, also influence language choice in government (Spolsky, 2004). (3) To outline how languages will be applied across sectors, governments develop language policies covering education, public administration, and the judiciary (Ricento, 2006). (4) Multilingual policies are often adopted to ensure that all citizens have access to government services, regardless of linguistic background (Skutnabb-Kangas & Phillipson, 2017). (5) Language choices in government interactions may also reflect efforts to recognize and respect the identities of diverse groups (García, 2009). (6) Political and social dynamics can further influence language choices, as governments navigate issues of representation and inclusivity (Ager, 2001). (7) In the realm of international relations, diplomatic language choices are often strategic and influence policy (Crystal, 2003). (8) Governments may invest in multilingual training for employees and officials to facilitate effective service delivery (Stern, 1983). (9) Communication strategies in the public sector frequently involve multiple languages to reach diverse populations effectively (Heller, 2007). (10) In legal contexts, language choice is critical, with court proceedings, legal documents, and judicial decisions often made available in multiple languages to ensure that all individuals can fully engage with the legal process (Morris, 2014).

Thus, language choice in the government domain within multilingual communities requires careful consideration of legal, practical, and social factors. The aim is to balance the needs of linguistic diversity with the requirements for effective governance and public service.

RESEARCH METHOD

This research adopts a mixed-method approach, combining quantitative and qualitative methods to align with the study's data types and analytical requirements. The study included 45 teachers and 486 students, with participants selected using the snowball sampling technique. The selection criteria for participants were based on their ethnic backgrounds and languages spoken. Two types of data—numerical and textual—were gathered. Data analysis integrated descriptive statistics and an interactive approach, allowing for a multifaceted understanding of language dynamics in the region.

The study focuses on Banjarmasin City, known as Kota Seribu Sungai or "the city of a thousand rivers," renowned for its numerous rivers and wetland environment. Data were collected from residents across all districts of Banjarmasin—Banjarmasin Tengah, Banjarmasin Timur, Banjarmasin Barat, Banjarmasin Utara, and Banjarmasin Selatan. Participants included speakers from various ethnic backgrounds, such as Banjarese, Javanese, Madurese, Sundanese, Bugis, Dayak, Chinese, and Minang.

Data sources were drawn from students and sub-district employees. Quantitative data involved measuring language choice across settings like family, community, and school, which were analyzed through descriptive statistics, including frequency counts and visualizations like pie charts. Qualitative data involved interviews, analyzed through an interactive model that encompassed data reduction, presentation, and verification, aimed at identifying the underlying factors influencing language use. This dual-method approach facilitated a comprehensive view of language choice patterns and their influencing factors in a multilingual community.

RESULTS

Language Choice in Multilingual Speech Community

This study examines language choice among seven ethnic groups in a multilingual setting: Banjar, Bugis, Dayak, Javanese,

Madurese, Makassarese, and Sundanese. The findings reveal that each group exhibits distinct language preferences across various contexts. Differences were observed in daily family communication, conversations with spouses and children, interactions with guests, language use during shopping at markets or shops, language choice when seeking medical treatment, and language preferences in religious practices. These variations underscore the complex interplay of cultural and social factors shaping language use in diverse community settings.

Language choice in the family domain

The Banjar Tribe

The Banjar tribe, the predominant ethnic group in Banjarmasin, comprises the native inhabitant of this region. Consequently, the Banjar language is primarily used within family settings as well as in broader social interactions. When communicating with family members, including in non-nuclear family structures, all heads of families (100%) report exclusively using the Banjar language. In interactions with others in the community, the Banjar language remains the preferred medium of communication, though the percentage decreases in specific contexts. For example, 68.75% of respondents use the Banjar language when shopping at stalls, shops, or markets, a rate consistent with its use in religious activities. However, when visiting doctors or hospitals, all participants (100%) indicated a preference for using the Indonesian language.

The Bugis Tribe

In Banjarmasin, the Bugis people are a migrant community, with most working as fishermen, employees, traders, or in other professional roles. Within family contexts, where there may be variations in ethnicity, education, and economic status, they predominantly use Indonesian (87.0%), while use of the Bugis language is limited (13.0%), and the Banjar language is generally avoided. In outdoor settings, however, they occasionally incorporate the Banjar language (8.69%) or a mixed language, though Indonesian remains the dominant language in these interactions.

The Dayak Tribe

In family settings, Dayak families utilize both the Dayak and Banjar languages. For daily interactions, 50% prefer Banjar, 40% spoke Dayak, and 10% spoke Indonesian. Communication patterns vary depending on family roles: when speaking to their wives, 60% of respondents spoke Banjar, 30% spoke Dayak, and 10% spoke Indonesian. In contrast, for guest interactions, 80% of families use Dayak, while 20% use Banjar. Outside the home, language choice is context-dependent: Banjar is predominantly used when shopping, Indonesian for medical visits, and a combination of Banjar and Indonesian at religious events.

Javanese Tribe

Javanese family heads in Banjarmasin use a combination of Indonesian, Javanese, and Banjar languages. Within the home, 56.3% predominantly spoke Indonesian, 24.9% spoke Javanese, and 18.8% spoke Banjar. This language preference holds steady across interactions with spouses, children, and guests, with Indonesian being the preferred language. Outside the home, Javanese family heads generally favor Indonesian, occasionally blending it with Banjar or Javanese in certain contexts.

The Madurese Tribe

Madurese family heads predominantly use Madurese in family discussions but prefer Indonesian, Banjarese, or a mix of both in other social contexts. Within at home, 75% of these family heads communicate with family members in Madurese, while 12.5% use Banjarese and another 12.5% opt for Indonesian. When speaking with their wives, 87.5% use Madurese, while 12.5% use Indonesian. However, the use of Madurese declines when communicating with their children, reflecting the children's greater proficiency in Banjarese. For interactions with guests, Madurese is used exclusively by all respondents (100%). Outside the home, including in contexts such as shopping, medical appointments, and religious gatherings, Madurese is not used at all.

The Minangkabau Tribe

Research data indicate that Minangkabau people are equally

divided in their language use at home, with 50% using Minangkabau and 50% using Indonesian. However, when speaking with their spouses, all respondents exclusively use Minangkabau and never use Banjarese. In interactions with children, 25% of respondents use Banjarese, while the remaining individuals use a mix of Minangkabau and Indonesian. Outside the home, including for activities such as shopping, medical visits, or religious events, Minangkabau individuals prefer Indonesian or a combination of Minangkabau-Indonesian or Banjar-Indonesian, with minimal use of their local language.

The Sundanese Tribe

This study includes twenty-one Sundanese speakers as respondents, with their language choices at home and in public settings described as follows. In family settings, particularly within extended families, ten individuals (47.6%) use Indonesian. When speaking with their wives, eight individuals (38.1%) tend to prefer Sundanese, while three (14.3%) use Banjarese. In conversations with children and guests, Sundanese speakers alternate between Indonesian and Sundanese. Notably, none of the household heads use Banjarese in their interactions. Language Choice in the School Domain.

Language Choice by Teachers This survey highlights a distinct pattern in language use among teachers in Banjarmasin, demonstrating a clear delineation between formal and informal contexts. In classrooms and other structured educational settings, Indonesian is predominantly used, with 77.8% of the teachers using it due to its perceived formality and appropriateness for instruction. Similarly, 83.3% of teachers reported using Indonesian exclusively in the classroom, with a smaller fraction (16.7%) blending it with Banjar, which suggests a flexible approach among some educators when the situation calls for it. In informal settings, however, there is a marked shift. Among interactions with colleagues and school staff, Banjar becomes more prevalent, with 55% of teachers using it, while 11.1% mix Indonesian with other local languages, and 33.3% blend Indonesian and Banjar. This pattern extends to interactions with students, where Banjar and a mix of Banjar and

Indonesian are common, with 50% and 33.3% of teachers, respectively, favoring these combinations. Only 11.1% exclusively use Indonesian with students, and a small minority (5.6%) employ a mix of Indonesian and Banjar. These findings illustrate a clear preference for Indonesian in formal educational contexts, aligning with its role as the national language, while Banjar is favored in more relaxed, casual settings, reflecting its role in fostering connection and cultural identity within the local community.

Language Choice by Students

A study of 486 student respondents revealed notable patterns in classroom language use. Of these respondents, 223 students (45.2%) reported speaking Banjarese, 205 (42.2%) used a combination of Indonesian and Banjar, 37 (7.6%) exclusively spoke Indonesian, and 21 (4.3%) employed both Indonesian and another local language. This distribution suggests a stronger preference for regional or mixed languages over Indonesian in classroom settings, potentially indicating limited awareness of the importance of Indonesian as the formal medium of instruction. Conversely, students' language choice shifts when interacting with teachers. These interactions, 224 students (46.1%) spoke Indonesian, 168 (34.6%) communicated with mix of Indonesian and Banjar, 79 (16.3%) spoke Banjarese, and 15 (3%) utilized a combination of languages. This preference for Indonesian in teacher- interactions reflects its status as the formal and appropriate language for educational contexts. Outside the classroom, however, the preference for Banjarese becomes even more pronounced. In informal settings 268 students (55.1%) primarily spoke Banjarese, 165 (34%) spoke a mix of Indonesian and Banjar, 29 (6%) spoke only Indonesian, and 24 (4.9%) employed a mix of Indonesian and another local language. These findings indicate that Banjarese and mixed Indonesian-Banjar communication are prevalent among students in casual interactions.

Language Choice in the Government Domain

A study of language preferences among 24 sub-district employees in Banjarmasin reveals variation in language use based on context:

Official Situations

In the workplace, employees demonstrate a diverse approach to language selection, tailored to specific contexts. When interacting with colleagues and superiors, a significant 70.8% of employees predominantly use Indonesian, underscoring its central role in professional settings. Meanwhile, 25% favor a mix of Indonesian and Banjar. Conversely, when serving guests of the same ethnic background, 54.2% of employees prefer using Banjar to foster cultural rapport, with 16.7% opting for a mix of Indonesian and other local languages, and another 16.7% using both Indonesian and Banjar. For interactions with guests from different ethnicities, all employees (100%) exclusively spoke Indonesian, highlighting its function as the official language for clear and effective cross-ethnic communication. Outside the office, social interactions among friends shift towards a preference for Banjar, with 66.7% of employees using it and 33.3% using a mix of Indonesian and Banjar. This pattern reflects a transition to more informal, culturally rooted language use in personal settings.

Factors Influencing Language Choice

The choice to preserve the Banjar language among employees is strongly motivated by cultural considerations, with 37.5% of employees specifically choosing Banjar to support and sustain their cultural heritage. This preference highlights a commitment to maintaining the linguistic traditions and cultural identity of the Banjar community. Additionally, 33.3% of employees opt for Banjar due to its perceived suitability for informal contexts, suggesting that it is considered more appropriate for casual interactions and everyday communication. The remaining 29.2% of employees cite various other factors influencing their language choice, including personal, professional, or situational reasons beyond cultural preservation or informality. This distribution reflects a balanced approach to language use, emphasizing a blend of cultural preservation, practical communication, and individual preferences.

DISCUSSION

Multilingualism in Banjarmasin, South Kalimantan

Leonard Bloomfield defines bilingualism as "native-like control of two languages," while Uriel Weinreich emphasizes bilingualism's role in fostering biculturalism and cultural diffusion. William F. Mackey expands this definition to include the use of two or more languages by an individual. In Banjarmasin, a range of languages, including Indonesian, Banjar, Bugis, Dayak, Javanese, Madurese, Makassar, and Sundanese, are employed in various contexts. Indonesian is primarily used in formal settings, such as education and government, fulfilling its role as the national language and an instrument of unity. Local Languages such as Banjarese, dominate informal contexts and daily social interactions, reflecting the rich regional and cultural diversity present in the area. The linguistics landscape in Banjarmasin is thus complex, with language use shaped by a blend of cultural, educational, and administrative needs. This dynamic results in distinct functional roles for Indonesian as the formal lingua franca and for local languages as markers of identity and cultural heritage.

Language Dynamics in Banjarmasin

The Banjar people of South Kalimantan, Indonesia, are a multilingual community, proficient in Banjarese, Indonesian, Arabic, and English:

Banjarese is central to the ethnic and cultural identity of the Banjar people, serving as a primary language in daily life, traditional ceremonies, and informal settings. Efforts to integrate Banjarese into educational and media platforms are essential for preserving this cultural heritage. Indonesian, as the national language, is vital for cross-ethnic communication and is widely used in education, government, and media. It promotes national unity and provides social and economic opportunities. Arabic is utilized in religious contexts, such as Quranic recitations and prayers and is fundamental to religious education and practices among the predominantly Muslim Banjar community. English, increasingly important in the context of globalization, is used in academic,

international business, and media domains. While it facilitates global engagement, it should be balanced to ensure that local languages and traditions are preserved.

The multilingualism of the Banjar people reflects their adaptability and integration across local, national, and global spheres while preserving their cultural identity. Within family settings, Banjarese is predominantly used, fostering cultural continuity. In contrast, Indonesian prevails in public and formal contexts, such as education and government, where it supports broader communication and inclusivity.

Factors influencing language choice

In Banjarmasin City, family education levels play a significant role in determining language use at home. Families with higher educational attainment tend to use Indonesian more frequently, particularly when familiar with modern educational practices. This proficiency in Indonesian often extends to professional and social contexts, where it enables effective communication and access to broader opportunities. Language choice in these families is pragmatic, often mirroring the languages in which parents and children have been educated, thereby enhancing communication and alignment with formal educational settings (Driessen, 2017; Gass, 2020; Herrera, 2022; Kamal, et al., 2024).

Economic activities and occupations significantly impact language choice among families in Banjarmasin. Families involved in business or trade commonly use Indonesian, given its essential role in economic interactions and professional settings. Serving as the lingua franca for business and official matters, Indonesian facilitates economic participation and offers pathways for career advancement. Families typically choose the language that best meets their comfort and communication needs, guided by their proficiency and practical requirements (Gass, 2020; Treffers-Daller, 2018; Spolsky & Shohamy, 2018). For the Banjarese, Indonesian is viewed as more appropriate in the business world, complementing their native language in broader economic contexts.

In Banjarmasin, language preferences exhibit generational

differences. Younger individuals, particularly those educated in Indonesian-medium schools, are more inclined to use Indonesian or a mix of Indonesian and Banjar in family conversations. This trend reflects their exposure to Indonesian through both educational and media channels. Conversely, older generations tend to adhere to traditional Banjar, sustaining their native language in specific public and familial contexts. Consequently, within the same family, older members may predominantly use Banjar, while younger members lean towards Indonesian, illustrating a generational shift in language use (Hornsby & Moser, 2021).

The use of Banjar within family settings serves as a powerful marker of cultural identity and regional pride, with families often opting for Banjar to reinforce cultural ties and traditions. While Indonesian predominates in public life, a renewed interest in regional languages is emerging, particularly in cultural events, local media, and community activities. Hollebeke (2023) suggests that families frequently choose to speak a specific language to preserve their cultural heritage and ensure its transmission to future generations. This aspect is especially pertinent among immigrant families, who are deeply invested in maintaining their native language and traditions for subsequent generations.

Language choice often serves as an indicator of social status, with families opting for Indonesian to signify higher social standing or to distinguish themselves in contexts where it is considered prestigious. Associated with modernity, national identity, and formal interactions, Indonesian is frequently perceived as a marker of elevated socioeconomic status. Consequently, families may choose Indonesian as a way to align with social aspirations or to project higher status in various social settings (Rampton, 1995; Gergely, 2020; Edwards, 2014; Kamal, et al., 2024).

The linguistic landscape of Banjarmasin, South Kalimantan, Indonesia, showcases a dynamic blend of local and global influences. Indonesian prevails across media channels, including television, radio, newspapers, and online platforms, reinforcing national unity and facilitating wide-reaching communication. English, driven by global influence, is becoming increasingly

visible, especially in education and professional domains, as well as in advertising and entertainment. This bilingual environment, with frequent code-switching between Indonesian and English, not only accommodates the multilingual Banjarese population but also resonates strongly with younger audiences seeking modern and diverse linguistic expressions.

English in local media is adapted to suit the cultural context, enhancing language proficiency and fostering cultural integration among younger generations. The interplay between traditional Banjar use in family settings and Indonesian adoption in public domains reflects a balance between preserving cultural heritage and addressing contemporary societal demands. Overall, language choices in Banjarmasin are shaped by a complex mix of social, educational, economic, generational, cultural, and technological influences, illustrating the community's adaptability within an evolving linguistic landscape.

For the Dayak Tribe

The Dayak people in Banjarmasin demonstrate multilingual proficiency, being fluent in Dayak (their native language), Banjar (the regional *lingua franca*), and Indonesian (the national language). Language choice within the Dayak community is highly context-dependent, with 90% of respondents emphasizing the importance of situational suitability over considerations of prestige.

The Dayak language is predominantly used for family and interactions and cultural communication, playing a vital role in heritage preservation. Banjar serves as a bridge language for interactions with non-Dayak speakers, facilitating communication within the multicultural environment of Banjarmasin. Indonesian is reserved for formal contexts, including government, education, and wider public communication. Within the home, Dayak is typically preferred for cultural continuity, while Banjar or Indonesian is used in settings like shopping or medical visits. Additionally, Indonesian is often selected for official or formal religious ceremonies, reflecting its status in broader societal and ceremonial functions.

For the Madurese Tribe

The Madurese people in Banjarmasin exhibit multilingual proficiency, speaking Madurese (their native language), Banjar (the regional lingua franca), and Indonesian (the national language). Madurese is primarily used primarily at home to preserve ethnic identity and ensure cultural continuity. In contrast, Banjar is employed in public settings, such as shopping, medical visits, and community events, to facilitate communication and promote social integration. Indonesian serves formal purposes, including education, government, and broader societal engagement, highlighting its role in official and institutional contexts.

This approach demonstrates the Madurese people's ability to balance preservation of their cultural heritage through the use of Madurese while adapting to local and formal contexts with Banjar and Indonesian. Their multilingualism highlights their adaptability and reflect a strong commitment to both cultural preservation and effective participation in a diverse society.

For the Bugis Tribe

In Banjarmasin, the Bugis people, as a migrant tribe, primarily engage in various professions, including fishing, trading, and other roles. In family contexts, they demonstrate a strong preference for Indonesian, with 87.0% of respondents favoring it over the Bugis language, which is used by only 13.0% of individuals. The use of Banjar is minimal within family settings. However, in outdoor environments, the Bugis community occasionally employs Banjar, with approximately 8.69% utilizing it in mixed-language contexts. Despite this, Indonesian remains the dominant language in both family and public interactions, reflecting their integration into the broader linguistic landscape of Banjarmasin while still maintaining their cultural identity.

In Banjarmasin, the Bugis community primarily utilizes Indonesian for daily communication, reflecting their integration into broader Indonesian society. Although the Bugis people possess their own native language, they extensively use Indonesian for various interactions, including daily conversations, formal settings,

and family communication. This language is essential for engaging with government institutions, education, and professional environments. The local Banjar language is infrequently employed among the Bugis community. While Banjar may be utilized in specific contexts or social circles, it does not hold the same significance as Indonesian for everyday communication. This linguistic preference underscores the Bugis people's adaptability within the multicultural fabric of Banjarmasin while highlighting their commitment to effective communication in a diverse society.

The Bugis community's language use highlights their pragmatic approach to multilingualism, prioritizing Indonesian to effectively navigate the broader linguistic landscape of Banjarmasin.

For the Minangkabau Tribe

In Banjarmasin, the Minangkabau community predominantly uses their native language, Minangkabau, in family and community contexts to preserve their cultural identity. In public activities such as shopping, medical visits, and religious events, they tend to favor Indonesian or a combination of Minangkabau-Indonesian and Banjar-Indonesian. Generally, the use of Minangkabau in these settings is limited; it is typically avoided unless they are directly addressed in that language.

Minangkabau is primarily utilized in home and cultural contexts to preserve community's cultural heritage. In contrast, Indonesian and mixed languages are employed for practical communication in public settings, such as shopping and medical visits, reflecting the Minangkabau people's need to adapt to the broader linguistic environment. The Banjar language is used locally for ease of communication in specific situations.

This approach illustrates the Minangkabau people's adaptability, striking a balance between practical communication and cultural preservation. They utilize Indonesian and mixed languages for everyday interactions while retaining the Minangkabau language for family and cultural settings. This pattern underscores their commitment to cultural heritage in a multilingual

environment.

Comparative Patterns in language choice: (1) the Madurese people primarily use their native language at home, transitioning to Banjar and Indonesian in public settings to facilitate practical communication; (2) the Bugis community predominantly employs Indonesian in both private and public interactions, with minimal usage of their native Bugis language and Banjar; and (3) the Minangkabau individuals utilize their native language primarily in family and cultural contexts to preserve their heritage, while they opt for Indonesian or mixed languages in public settings for practical communication.

These patterns highlight how each community navigates a multilingual environment, balancing cultural preservation with practical integration. Thus, we conclude that the Madurese preserve their cultural identity at home by using Madurese while employing Banjar and Indonesian for practical integration. The Bugis predominantly use Indonesian in both family and public settings, with minimal use of their native Bugis and Banjar languages. Meanwhile, the Minangkabau use their native language at home and in cultural contexts while opting for Indonesian and mixed languages in public settings for practicality.

For the Javanese and Sundanese Tribes

In Banjarmasin, Javanese community is fluent in Javanese, Banjar, and Indonesian. Their language use is as follows: (1) They predominantly use Indonesian for shopping, medical visits, and sports. Additionally, they may employ Banjar or combinations such Indonesian-Banjar, Banjar-Javanese, or Javanese-Indonesian; (2) Indonesian is primarily used in family interactions, though some family heads choose to speak Javanese to maintain cultural heritage, while others opt for Banjar to adapt to the local context. Language choice is influenced by suitability for the situation, language proficiency, and the desire to preserve the Javanese language, with prestige being a minor factor.

For the Sundanese community, Indonesian is preferred due to its neutrality and status as the national language. Sundanese is

employed for its cultural significance and the comfort it provides. Both Javanese and Sundanese speakers prioritize contextual appropriateness and linguistic proficiency over notions of prestige in their language choices. The Javanese and Sundanese tribes in Indonesia demonstrate distinct yet practical approaches to managing their native languages, Indonesian, and Banjar, informed by contextual factors, language proficiency, and cultural preservation. The following outlines how each group balances these languages:

The Javanese

In Banjarmasin, Javanese speakers utilize Javanese, Indonesian, and occasionally Banjar in various contexts: (1) At Home: Javanese and Indonesian serve as the primary languages, with Banjar used occasionally. Some families emphasize the use of Javanese to maintain their cultural heritage, while others opt for Indonesian, particularly in mixed-language households or for broader communication; (2) Outside the Home: Javanese speakers predominantly employ Indonesian for practical purposes, such as shopping, medical visits, and sports. Depending on the context, they may use Banjar or mixed languages (e.g., Indonesian-Banjar or Javanese-Indonesian), especially when interacting with local Banjar speakers; and (3) Public Settings: Some heads of Javanese families use Javanese to preserve their cultural identity, even in public contexts. In contrast, others more frequently utilize Banjar to adapt to the local environment, where it functions as a common *lingua franca*.

Factors influencing language choice among Javanese speakers include context appropriateness, language mastery, and cultural preservation. Context appropriateness highlights how language choice is primarily driven by its suitability for the specific context and the interlocutor involved. Language mastery plays a crucial role as well, as proficiency and the ability to effectively mix languages facilitate communication. Additionally, there is a conscious effort among certain Javanese speakers to maintain their native language, despite the prevailing dominance of Indonesian. In summary, Javanese speakers navigate the balance between practical needs

Jumadi, Ahsani Taqwiem, Fatchul Mu'in, Rusma Noortyani, Rina Listia, Rizky Amelia

and cultural preservation, adapting their language use to fit various settings and interactions. The Sundanese

Sundanese speakers predominantly utilize Indonesian for official matters, including interactions in government offices, educational institutions, and professional environments, owing to its neutrality and status as the national language. In contrast, Sundanese is primarily employed for its cultural relevance and comfort during family interactions, local community events, and informal gatherings. The Banjar language is used minimally and only when necessary to facilitate communication with Banjar speakers.

Among Sundanese speakers include: (1) Context Suitability, where language selection is determined by the appropriateness for the specific situation; (2) Proficiency, where the speaker's fluency in a particular language affects the choice of language used; and (3) Cultural Significance, as Sundanese is favored in informal settings for its relevance to the speakers' cultural identity and community ties.

Comparisons observations regarding language use among the Javanese, Sundanese, and Minangkabau communities reveal distinct patterns:

(1) Javanese predominantly use Indonesian, with some individuals incorporating Banjar or mixed languages; (2) Javanese and Indonesian are used, with some individuals prioritizing Javanese for cultural preservation; and (3) for the purpose of adaptation, they employ the Banjar language to facilitate local integration.

Minangkabau language use

The Minangkabau people actively preserve their cultural identity through their language use. In public settings, they predominantly prefer Indonesian or mixed languages. For practical communication and local integration, they utilize both Banjar and Indonesian.

Language Choice in Educational Settings

Language choice in educational settings is significantly

influenced by factors such as fluency and educational background. Indonesian, as the official language of instruction, is predominantly preferred in formal educational contexts due to its standardized nature and widespread acceptance among diverse student populations. This preference is particularly pronounced in structured academic environments where clarity, uniformity, and effective communication are paramount. In contrast, Banjar, as a regional language, finds its application in localized contexts, such as community interactions and culturally specific curricula. It serves as a medium to establish a more profound connection with local traditions, values, and community identity. The availability of educational resources further delineates this linguistic division: the majority of textbooks and instructional materials are produced in Indonesian, underscoring its status as the primary language for formal education. Conversely, the integration of Banjar into the educational framework enriches the learning experience by incorporating culturally relevant content, thereby providing students with critical insights into their heritage and community practices. This dual-language approach not only facilitates access to a standardized education but also fosters an enduring connection to cultural roots, promoting a comprehensive understanding of both academic and sociocultural dimensions among students.

Language Choice in Governmental Domain

In Indonesia, Indonesian serves as the primary language for official functions and formal communication, reflecting its status as the national language. This predominance is crucial for ensuring consistency and clarity in government, legal, and administrative contexts. However, in specific scenarios, the Banjar language is incorporated to add a local dimension, enhancing relatability and cultural resonance within particular communities. Additionally, Arabic is employed for ceremonial purposes, particularly in religious events, due to its historical and spiritual significance in Islamic practices. Furthermore, English is increasingly utilized for technical terminology, reflecting its role in global communication and specialized fields. This integration ensures that technical and scientific concepts are accurately conveyed, thereby facilitating

international collaboration and engagement in various sectors.

In more informal or community-centered settings, the Banjar language is frequently used to foster a sense of local identity and continuity with traditional practices. It is often combined with Indonesian to introduce formal terms or instructions, thereby creating a practical bridge between regional and national languages. This linguistic blending not only aids in preserving local cultural norms but also adherence to national communication standards. By incorporating Banjar for cultural expressions while maintaining Indonesian for formal purposes, this approach effectively balances respect for regional traditions with the necessity for clear, standardized communication across various domains.

Sociolinguistic Implications

In the multilingual community of Banjarmasin, the selection of languages—including Indonesian, Banjarese, Madurese, Javanese, Minangkabau, Sundanese, Bugis-Makassar, and Dayak—carries significant sociolinguistic implications for the development and preservation of both local languages and Indonesian.

1. The use of local languages such as Banjarese, Madurese, and Dayak in everyday interactions and cultural practices plays a critical role in their preservation. These languages encapsulate distinct cultural identities and traditions that are crucial for maintaining the community's heritage. Their active use in informal settings, ceremonies, and cultural events ensures their continued relevance and facilitates the transmission of linguistic and cultural knowledge to younger generations. However, the dominance of Indonesian in formal and official contexts poses a significant challenge, as it may overshadow these local languages and contribute to their gradual decline if not actively supported.
2. Indonesian serves as a fundamental tool for national integration and formal communication, functioning as the official language of the country. Its widespread use in education, government, and media facilitates the unification of

diverse linguistic groups under a common standard, thereby promoting broader communication and ensuring equitable access to national resources, which is vital for developmental progress. Nevertheless, the dominance of Indonesian poses a risk to the preservation of local languages if they are not adequately valued and utilized in public and educational contexts.

3. The coexistence of multiple languages within Banjarmasin's communities reflects the cultural richness of the region but also presents challenges related to language dynamics. The preference for Indonesian in formal settings, contrasted with the use of local languages in informal contexts, highlights a bifurcation that may lead to the relegation of local languages to less formal and potentially less influential spheres. While this duality can serve reinforce cultural identities and promote local traditions, it simultaneously risks marginalizing these languages in critical areas such as education and government.
4. Educational policies and language planning must strike a balance between promoting the Indonesian language and supporting local languages. Developing curricula that incorporate local languages alongside Indonesian can foster bilingual or multilingual proficiency, thereby enhancing students' cultural and linguistic competencies. Additionally, government policies that recognize and support local languages through media, literature, and cultural programs are essential for ensuring their continued viability.
5. The use of various languages significantly influences community cohesion and identity. Local languages serve as markers of ethnic and regional identities, fostering a sense of belonging and pride among speakers. Conversely, while the widespread use of Indonesian facilitates broader communication and integration, it may risk diluting specific cultural identities if not managed carefully.

The broader implications of language choices in Banjarmasin necessitate a delicate balance between promoting a unified national language and preserving diverse local languages. Effective language

Jumadi, Ahsani Taqwiem, Fatchul Mu'in, Rusma Noortyani, Rina Listia, Rizky Amelia

policies, coupled with community support, are essential to ensure that local languages are maintained and valued while Indonesian continues to fulfill its role in fostering national unity and development.

CONCLUSION

Members of various ethnic groups in the region, including the Banjar, Bugis, Dayak, Javanese, Madurese, Minangkabau, Sundanese, typically utilize their respective regional languages within their families, while Indonesian is employed in specific contexts. The choice of language often fluctuates between Indonesian and Banjar, depending on factors such as context, background, topic, and the interlocutor. Additional considerations influencing language choice include language acquisition, preservation efforts, and perceived prestige. In formal settings, teachers predominantly use Indonesian during meetings and instructional activities; however, some also incorporate Banjar, albeit less frequently. Outside the school environment, both teachers and students engage in conversations using a mix of Indonesian and Banjar, with students primarily utilizing Banjar in informal settings. The selection of language is further affected by the setting and the interaction partner. Sub-district employees predominantly communicate in Indonesian with colleagues and superiors but may also blend languages in their interactions. When engaging with members of ethnic groups, a combination of Banjarese and mixed languages is more commonly utilized. Factors influencing these choices include contextual appropriateness, language proficiency, and efforts to promote language preservation.

Implications

The findings of this study should inform language education activities and the integration of language choice content into sociolinguistics textbooks. This approach will enhance the understanding of the role of regional and national languages and contribute to the advancement of scientific research on language use.

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