

Assessing Possible Family Language Practices for Children's Bilingual Mastery in Indonesian Context

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Abstract: The urgency of acquiring one another's language is demanded in this era of industrial revolution 4.0 and to create society 5.0. The more people need to access the global world, the more they have to find ways to be able to fit in. Language mastery plays a big act in completing the urgency of the 21st century high demand to compete globally. Mastering more than one languages in the global era could benefit the young generation in most of the areas in life such as academic, social, cultural, and future career. Family literacy practices have become the keys for the family to direct the children to acquire the languages they approve. Some approaches have been familiarly used by many families based on their condition and needs. This paper discusses the possibility of family language practices to foster Indonesian children's bilingualism. Furthermore, this paper also aims to discuss both the perspective of one-parent-one-language and translanguaging approaches that have been widely used by many families in the world.

Keywords: *family language practice, bilingualism, one-parent-one-language, translanguaging*

Abstrak: Penguasaan lebih dari satu bahasa merupakan kebutuhan krusial di era revolusi industri 4.0 dan untuk pembentukan masyarakat 5.0. Semakin tinggi kebutuhan akan akses dunia global, semakin tinggi pula keharusan masyarakat untuk bisa beradaptasi dengan cepat dan tepat. Penguasaan bahasa di abad 21 ini sangat penting, selaras dengan kebutuhan akan terbentuknya manusia 5.0 yang harus berkompetisi dengan ketat di masa depan. Penguasaan lebih dari satu bahasa ini sangat menguntungkan, khususnya bagi anak di bidang akademik, sosial, kultural bahkan untuk karir masa depan mereka. Pengelolaan literasi oleh keluarga adalah kunci awal bagi orang tua untuk membiasakan anak dalam berbahasa sesuai bahasa yang diinginkan oleh orangtua. Berbagai pendekatan terkait budaya literasi keluarga telah banyak diaplikasikan oleh masyarakat dunia sesuai dengan kondisi di lapangan maupun kebutuhan keluarga itu sendiri. Artikel ini membahas kemungkinan budaya literasi keluarga yang dapat diaplikasikan oleh keluarga pada anak dalam konteks Indonesia. Selain itu, artikel ini membahas tentang perspektif yang digunakan di pendekatan satu orang tua-satu bahasa maupun pendekatan peralihan bahasa yang selama ini telah dikenal luas dan digunakan oleh banyak masyarakat dunia untuk budaya literasi keluarga bias diaplikasikan.

Kata-kata kunci: *budaya literasi keluarga, paham dwibahasa, pendekatan satu orang tua-satu bahasa, pendekatan peralihan bahasa*

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The urgency of acquiring one another's language is demanded in this era of industrial revolution 4.0 and to create society 5.0. Language has a fundamental role in bridging the world by interacting and communicating with the global society not only in speaking but also in writing. Consequently, people now realize that the more they need to access the global world, the more they have to find ways to be able to fit in. Thus, one of the ways is through language mastery. In reality, different languages are learnt by people living in different places and culture limit contacts and interaction, but English – the lingua franca, as a bridge language can be used to make communication easier for people around the world who do not share their first language.

Indonesia is one of the countries which does not share English as the national language (non-English speaking country). The position of English in Indonesia is as a foreign language. Based on The Constitution of the Republic of Indonesia of 1945 Article 36, Section 1, "Bahasa Indonesia is the national language, official language, academic language instruction, and mass media language". This means that English is not instructed to be used at the national level and this is very challenging for the Indonesian to master and to use English. However, in 1990, based on Government Regulation number 57 year 1997-1998, the use of English has been accommodated as a means of communication in university level besides its status as a foreign language. In 1990, based on Government Regulation number 28 and 29, the use of English at school was approved. Lauder (2008), Mattarima & Hamdan (2011) on their research stated that English is the crucial compulsory subject in Indonesia.

Regrettably, according to EF English Proficiency Index (EF-EPI) 2019, Indonesia is still placed in 61st rank with a total score of 50.06. This result placed Indonesia far below other countries in the world such as the Netherlands – which is at the 1st place with a total score of 70.27 and the other two ASEAN countries, Malaysia (26th) and Singapore (5th) with a total score of 58.55 and 66.82. This finding is in line with the research by Mirizon, Diem, & Vianty (2018) which resulted that comprehension achievement of students in Junior High School level in South Sumatra was categorized on average level and that female students scored better in comprehension than the males. Unfortunately, after Ministry of

National Education of Indonesia started to introduce 2013 curriculum which excluded English from elementary school level English turned only as the local content. This condition contradicts the urgency of this 21st century high demand to compete globally by mastering more than one languages effectively and appropriately.

Therefore, these reasons bring parents to share more concern on how their kids will be able to face the world by introducing English to their kids at a very young age as one of the solutions for communicating. One of the parents' beliefs is to raise the kids with more than one languages or to become bilingual. Bilingually parenting children is proposed by some research because of the possible benefits it provides parents: improved job prospects, better knowledge of technologies, better fitness in global cultures.

They assume that language can help the kids to have better chance to explore the world. Arnberg (1987), Bialystok & Senman (2004), and Gandara (2015) revealed that bilingual children are very beneficial in some areas such as social, personal, cognitive, professional, and academic. Consequently, many parents believe that raising bilingual children will benefit the kids for their social, economic, cultural, educational, and even political side. King and Mackey (2007) highlighted that bilingual ability brings social-emotional advantages to the children. Children are more sensitive to others who share different backgrounds and cultures. This is in line with Rosenberg (1996) who mentioned that bilingual children have cultural advantages and more economic advantages, especially in their future careers. He claimed that bilingual society had better and higher chance on their career in the future compared to those who only acquire one language (monolingual). Nicolandis, Charbonnier, & Popescu (2016) emphasized academic and cognitive advantages on bilingual children as bilingual children were easier answering some questions especially for those related to judge sentences grammatically and do non-verbal problem-solving tasks.

Bilingual or Bilingualism

"Bilingual" and "Bilingualism" obviously have become common phenomena in language acquisition. Some researchers have also seen a great debate on the meaning of the word bilingual. Baker (2001) defines bilingual as the person who knows and uses two different languages (p. 8). Paradowski

(2016) highlights the word bilingual as simply an individual or a group of speakers who uses at least two different languages (p. 44). Nemes & Moraru (2013) explain in their research that bilingualism is predicted to two kinds of kids: the early age kids who learnt two languages and the kids who started talking distinct languages from the language of the nation in which they live (p. 20). In other words, a bilingual person is born either to parents who speak a language different from each other, each using his or her own language to communicate with the infant, or raised in an immigrant family in which the "inside language is different from the outside language". Nemes & Moraru (2013) have concluded that a child is called bilingual, even though he or she actually uses only one language or does not know both languages equally well.

On the other hand, Grosjean (2001) emphasizes the value of frequency, describing bilinguals as "those who use two or more languages (or dialects) in their daily lives" (p. 22). The highlight is that bilingual is not two monolinguals in a person which has to be really meant by 'a person who is equally and fully fluent in two languages'. Bloomfield (1935) draws a bilingual as a 'native-like' master of two languages. This is in line with a definition stated by Braun (1935) who concludes a bilingual as a 'totally equal-master' of two or more than one languages. In support of this, Haugen (1968) describes a bilingual as native speaker who is competent in utilizing more than one languages.

Thus, in regard to the definitions above, the concept of bilingual used in this article is the person who may use more than one languages (different from the language used in the country in which he/she resides), or someone who speaks different languages to each of the parents and who uses it everyday life and who is genuinely bilingual is described as a person who is fairly and completely fluent in two languages by the definition of François Grosjean (2001).

Family Language Policy

Family Language Policy is the plan of what language will be used by the family to raise the children with a particular language. This policy brings the parents to decide the language used so the children can be bilingualism/multilingualism. This policy also sets the language used for the children, caretaker, and children surrounding as well as the decision on how the school can support

bilingualism/multilingualism.

Shohamy (2006) explained that Family Language Policy is defined as language planning that will be used among family members at home. De Houwer (1999) added that family language policy frames the child and the parents' interaction and is responsible for kids' language development. Zentella (1997), King & Fogle (2006), and also Caldas (2006) stated that family language policy consists of statements and actions in three fields, frequently made at the same time. In this world of globalization, the production of bilingualism is affected by language policy of contexts, such as family and education. Promoting bilingualism in the family can be accomplished by applying certain language policies including language ideology/beliefs, language practices, and language management to help children learn more than one languages at the same time. Language Ideology or belief affects parent participation in home language practices and management.

Language Literacy Practices

Spolsky (2004) defines language literacy practices as what people do with the language. It relates to any management, planning and intervention on what people do and apply the language. Language practices also include the real or visible behavior and attitudes of people to the language they choose to use and how they implement it. Family plays a big role in kids' literacy of bilingualism as a family is the first place where the kids conduct conversation for the first time. A study conducted by Wessels (2014) entitled "Supporting English and Spanish literacy through a family literacy program" resulted in the bilingual family literacy program initiative appreciation on literacy, affordability and use of bilingual reading materials. The parents took the role of parent-child storybook reading. It is then believed that families will be culturally and linguistically diverse and that children will have different encounters with literacy and that their interactions will be the attributes and tools of school learning.

Furthermore, the research entitled "Family literacy as a third space between home and school: Some case studies of practice" by Pahl and Kelly (2005) resulted in the family literacy classes can be used as a third room where home-based discourses can be realized by text-making, which is often interconnected to school curricula. The definition of family

literacy as a liminal room often reflects to teachers the essence of what they are doing by interacting with parents-working at the threshold of home and education. Instead of forcing a school curriculum on parents, they listen to the voices of parents to build a common curriculum.

One-Parent-One-Language Approach

One-Parent-One-Language approach (OPOL) is commonly considered to be used by immigrant communities. As the consequence, some studies have been conducted on OPOL approach. Participants are numerous in some countries but the goal to have two languages spoken by children according to the language of the mother and the father. In bilingual family practices, having more than one languages sometimes resulted in major and minor languages used. However, OPOL facilitates the two languages spoken by each parent to the kids equally. King, Fogle, & Logan-Terry (2008) claimed that the OPOL approach is dominating much of the research on bilingual acquisition with the parents speaking different native languages. Other researches also revealed that in the OPOL approach, parents speaking a separate minority language at home let to the development of a trilingual language and the third language being the majority spoken outside home (Hoffman, 1985). The OPOL approach is the most famous among other approaches used by bilingual family and educators (Palviainen & Boyd, 2013). The studies revealed that OPOL approach is successful to be used by the family with consistency by each parent. To have a successful approach 'One-Parent-One-Language', both of the parents are urged to be involved in the literacy practices. It is very essential to have consistency and quality of the interaction in the family. The OPOL practice helps the kids acquire and use different language as it promises a wide range of linguistic features so the children will have a strong bond with the parent they talk the language with and has a high rate on success. Thus, this practice will raise the children to speak actively in a major language used and also the children can also master the minor language in the family. The mix-language can be avoided by this consistency from the parents and the kids.

Furthermore, on the article "A Journey to Bilingualism" by Kalayci (2012), it is reported that the father of the family took the obligation of raising the children bilingually

by reading books in the target language as an increased effort aside from often interacting with them in German. Then, Bretteny & Klerk (2008), on their article entitled "One-Parent-One-Language bond" stated that the both of the parents will have their own language session with the kids daily (bath time, play time, lunch time, etc). In Indonesian context, there has been a research by Restuningrum (2017), an Indoensian PhD student in Australia. She explained how to raise her kids when they needed to live in Australia for some years and this brought a very big change for the language development of her children. She experienced to speak fully in English to her children when they were in Australia and her husband was the one who spoke in Bahasa Indonesia as he did not speak English at all. Even though one of her children has spoken Bahasa Indonesia as the first language and it means that both of her children were monolingual when they did not move to Australia yet, the intervention of English did not confuse her first kid at last. The other bilingualism studies in Indonesia was administered by Sari and Setiawan (2015) in Surabaya. They researched some of their students who acquired Bahasa Indonesia and English as their first language and applied mostly English for the daily communication at school. The children also spoke a little Surabayan to the people surrounded their environment such as the maid. This resulted in the children speaking sequential bilingual with mostly English and Indonesian and a little Surabayan. The ability of producing English and Bahasa Indonesia is in the same frequency and it was most likely the children used both of the languages at the same time.

Translanguaging

Translanguaging is another famous approach in bilingual family practices. Translanguaging itself is also famous in the notion of education and is also one of the most-popular language teaching strategies. Although in some cases, translanguaging is somehow confused with code-switching. In the meantime, code-switching refers to the 'shift of specified languages' and translanguaging refers to the 'internal interpretation of what speakers do with the language that is simply their own'. Otheguy, Garcia and Reid (2015) describes that translanguaging is the escalating students' full linguistic repertoire. Sugiharto (2015, p. 125) defines translanguaging practice is implemented to the cultures, 'identities', and

traditions. The translanguaging is defined to express oneself in performing more than one languages. Canagarajah (2011) and Duarte (2018) associate the students' linguistic repertoire and pedagogical field so they can communicate effectively in the second or foreign language. Tse (1996) defines code-switching, translating, language brokering or interpreting between diverse cultural and linguistic refers to an individual are stated to be included in translanguaging practices. In line with this, Song (2016) emphasized that translanguaging is used to clarify meaning and maintain heritage language. In his research entitled "'Okay, I will say in Korean and then in American": Translanguaging practices in bilingual homes', he revealed that the four bilingual children and their family members used both languages strategically and flexibly so they all could all create meaning and negotiate with each other. This practice benefits the children to expand the children's linguistic repertoires in both English and their heritage language. Translanguaging also contributed to clarify the meaning when communicating.

Bilingual Literacy Practices in Indonesian Context

A bilingual practice itself is found very common in Indonesia. As a country with 34 provinces, mostly Indonesian speak the local language which is very different in every region. This local language is the mother tongue for the people living in that region. Although Bahasa Indonesia is the official language for the country, the people were born in different places and speak different local language. This brings the people to use Bahasa Indonesia to speak to one another and Indonesian are accustomed to be bilingual.

In line with the industrial revolution 4.0, many citizens in Indonesia realize the demand of 21st century especially to master English. Many of the citizens also need to live abroad and marriages from two nationalities happened. This elevates the new generations to master English as the first language and turns them as bilingual. Many parents see the opportunity to turn the kids to master English by also having various approach. Introducing the research by Restuningrum (2017) as mentioned above, it is proven that one-parent-one-language approach is possibly applicable in Indonesian context. Her research resulted in her two kids to speak English fluently after being imposed with fully English from the mother

and Bahasa Indonesia from the father daily. After almost three years implementation, her elder kid can master English and use it to communicate. The other research by Sari and Setiawan (2015) also showed that exposure in both English and Indonesian equally in daily life can turn the children to be sequentially bilingual as the children were exposed fully English at school and fully Bahasa Indonesia with both of the parents at home. This approach is also welcome as the other alternative. Additionally, by having both exposure, the children could flexibly change and translate the language equally in Indonesia and English. Moreover, the children also got the exposure of Surabayan with the maids at home and it enriches the language the children possess. This can be seen as the children's strategy to acquire the language.

CONCLUSION

To sum up, being bilingual in 21st century is a demand for young generation to fit in to the global world. There have been many researches proven the benefits of mastery more than one languages especially English for young generation, such as better academic, better future career or better understanding in technology. To be a bilingual, means involving the decision, plan and choices made by the family on the language spoken by the parents and the children in the family, namely family language practices. There have been many practices applied by many families in the world by the global family to make their children bilingual and two most common are one-parent-one-language and translanguaging, which are widely known especially in immigrant family. The approach of OPOL benefits the speakers to acquire two languages spoken with different people. This approach is applied successfully when parents speak two different languages. In the meanwhile, translanguaging is termed as 'internal perspective of what speakers do with a language that is simply their own'. Some of the notion considers code-switching as the part of it. Translanguaging is widely known to be used for its simplicity and flexibility to switch the words used. Both OPOL and translanguaging are commonly used by the bilingual family and more studies of bilingualism in Indonesian context have been conducted Thus, each approach has big possibility to be applied in Indonesian context but OPOL is more suggested to the family, considering the fact that translanguaging is

simpler in practice but offers more result in sequential bilingual.

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