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Language Shift Among Migrant Families: Linguistic Practices in Multicultural Urban Area

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Abstract

This study investigates native language shift among migrant families in multicultural urban areas. To do so, this research focuses on Jakarta, Bogor, Depok, and Bekasi, also known as Jabodetabek. This region has developed as a major metropolitan area and the most densely populated area in Indonesia, with approximately 40 million residents. In addition to this population, residents came from across Indonesia, contributing to the cultural landscape, especially with local language variety. Consequently, Bahasa Indonesia, the national language, dominates the educational, occupational, and public domains, while native languages are increasingly marginalised in urban areas. Drawing on this condition, this research followed Fishman's Graded Intergenerational Disruption Scale (GIDS), Smolicz's concepts of core values and latent bilingualism, and the Family Language Policy framework. Accordingly, examined how intergenerational dynamics, social perceptions, and structural pressures interact to accelerate language and cultural disconnection. Using a descriptive and comparative quantitative approach, data were collected from 150 purposively selected respondents via a validated Likert-scale questionnaire. Correlation analysis reveals a strong positive relationship between regional language competence and home practice ($r = 0.785$), as well as a negative correlation between comfort with the national language and regional language use ($r = -0.480$). Family support also shows a significant correlation with competence ($r = 0.512$), though often without explicit language policies. These findings highlight that language shift operates simultaneously at multiple levels: individual, familial, communal, and structural, underscoring its systemic nature. The study concludes that revitalisation of native language uses cannot rely solely on cultural awareness campaigns but must also enhance the instrumental value of regional languages by integrating them into formal curricula, developing digital content, and supporting community-based initiatives. Therefore, this article signals the need to reconceptualise the relationship between national and regional languages. The recommendation this article suggests, then, is to acknowledge native language as a complementary means of communication to prevent cultural disconnection and ultimately sustain Indonesian linguistic diversity in the urban future.

Keywords: Family Language Policy; Intergenerational language shift; Language-culture disconnection; Multicultural urban families; Native language shift

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I. INTRODUCTION

Language is a form of social communication, a means of negotiating meaning, identity, and position within society. As a cultural symbol produced by human oral activity, language is a fundamental aspect in preserving cultural values and heritage. The ability and skill to use language effectively not only facilitates the exchange of information but also forms the basis for social relations of mutual understanding, recognition, and influence between individuals and groups.

There are more than five thousand languages in the world, or that have existed in the past, but hundreds of them are no longer used as everyday languages. Some still play a role today, such as Latin. However, the majority of them have remained merely as objects of study for a limited number of linguists, historians, or scholars concerned with examining the past. Hutapea in Kompas.com stated that of the 6,000 languages in the world, only 3,000 to 600 will remain by the end of the 21st century.[2] Worse still, of those 6,000 languages, about half have fewer than 10,000 speakers.

On the other hand, one requirement for a language to survive is having at least 100,000 speakers. In Indonesia alone, 196 regional languages disappeared between 2003 and 2008, and this extinction continues to this day. As Wurm stated, he identified several causes of language loss, including the death of entire communities of speakers, changes in language ecology, and cultural contact and conflict.[3] In Indonesia itself, the main cause is not the death of the community, but also due to educational, economic and public administration policies. This means that the loss of language in Indonesia cannot be understood only as a linguistic event but as part of a social dynamic that involves institutional decisions, cultural orientations, and practical choices in everyday life.

In sociology, language is not only seen as a means of communication but also as a social construction that continues to reproduce, develop, shift, and even be destroyed. Language shift is a phenomenon that often occurs in multilingual communities, especially when the languages involved are in unequal power relations. Language shift is a phenomenon that often occurs in communities that use more than one language. The reproduction of language shift across almost all languages indicates a dynamic of language use that is often not visible when viewed only within a single generation.[4]

Meanwhile, in sociolinguistics, the presence of two or more language varieties in a society is not unusual. The majority of Indonesians live in bilingual or even multilingual situations. In this situation, concerns often arise about the decline in native language proficiency, the weakening of mother-tongue literacy, and the wavering of loyalty to ancestral languages. This phenomenon is particularly evident in urban and

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[2] E. Hutapea, *Ratusan Bahasa Daerah Terancam Punah, Perlu Sinergi Pemerintah Pusat Dan Daerah*, May 3, 2024, https://www.kompas.com/edu/read/2024/05/03/115532871/ratusan-bahasa-daerah-terancam-punah-perlu-sinergi-pemerintah-pusat-dan.

[3] Stephen A. Wurm, "Language Death and Disappearance: Causes and Circumstances," *Diogenes* 39, no. 153 (1991): 1–18, https://doi.org/10.1177/039219219103915302.

[4] Robert Henry Robins, *General Linguistics : An Introductory Survey* (Longman, 1977).

migrant families, where the national language often takes over the role of domestic communication. In this context, a kind of cultural-linguistic rivalry often occurs, typical of post-colonial societies, in which the national language, modernised and standardised by the state, confronts local languages rich in historical value and ethnic identity.[5]

As time goes by, social mobility and urbanisation have become the main drivers of shifts in cultural identity. People from various regions migrate to large cities searching access of economic opportunities, education, and better living conditions. This process of migration and mobility has consequences for lifestyle patterns, social interactions, and language practices in everyday life. Large cities, as centres of modernisation and economic development, force migrant families to adapt to the demands of the new environment. Multicultural urban areas such as *Jabodetabek* (Jakarta and its satellite cities, Bogor, Depok, Tangerang, and Bekasi) are arenas where various ethnic groups meet, interact, and adapt linguistically. In this context, the national language, namely Indonesian, becomes a symbol of social mobility and integration. It is considered more practical, more prestigious, and key to participation in the workplace, education, and public communication. Conversely, native languages, once strong cultural identities, have begun to be pushed to the margins, used only passively or in increasingly confined private spaces.

Even currently, the national language as a medium of instruction in educational institutions and work environments is identified as one of the triggers of the extinction of regional languages. Native languages often no longer serve as symbols of pride and regional cultural identity, nor do they function as the primary means of communication. Within migrant families, this phenomenon is increasingly evident. Intergenerational communication patterns are changing. Children are encouraged to use the national language, or even a foreign language, because it is considered more modern or better suited to future demands. The family sphere, which should encourage cultural reproduction, often fails to maintain its role due to increasingly weakening support and policies for the use of native languages.[6]

These conditions then drive native language shift, the shift from regional languages to the national language in migrant families. This process continues without intervention and ultimately results in a disconnection between language and culture, namely a condition in which a person is completely cut off from the regional language as an integral part of their native culture. In some cases, native languages are used only passively, with very few speakers, and only in certain situations and interaction patterns. Some of the triggers for this condition include native languages with their various rules of use being considered more troublesome, considered less prestigious in the current era of globalisation, as well as educational and work environments that tend to prioritise

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[5] Lotfi Sayahi, "A Moving Target: Literacy Development in Situations of Diglossia and Bilingualism," *Languages, Literatures and Cultures Faculty Scholarship* 13 (2015).

[6] Anne Pauwels, *Language Maintenance and Shift* (Cambridge University Press, 2016).

standard national languages, so that native languages are considered to have a lower stratum than national languages or even foreign languages.

This phenomenon of native language shift signifies not merely a linguistic transformation, but also reflects broader changes in social structures, identity, and cultural values.[7] Native languages, as a symbol of cultural capital, are losing their position as a source of social solidarity and collective pride. The use of Indonesian by families who have become migrants is often not only a matter of practical choice but also a form of adaptation to the city's more homogeneous social norms. The next generation grows up in a more cosmopolitan social space, which tends to marginalise native languages and their inherent local values. Therefore, family support is a crucial factor in efforts to strengthen the use of native languages as part of cultural preservation. This research may have implications for policies on native language preservation, multilingual education, and more inclusive urban development toward linguistic diversity. This will enable native languages as a cultural heritage to be preserved, and more adaptive strategies to face the challenges of globalisation can be implemented.

In existing studies on language shift in Indonesia, most have focused on the speaker communities in the region where the language originated. Meanwhile, the issue of language shift among migrant families in multicultural urban areas where diverse ethnic groups live side by side, with the national language as the dominant lingua franca, has not received adequate attention. Therefore, this research fills this gap by examining how patterns of language practices in migrant families shape and accelerate the process of native language shift, and how this process leads to language and cultural disconnection in multicultural urban areas.

Based on this, this study formulates three research questions. First, what is the relationship between regional language competence and the practice of using it in migrant families in multicultural urban areas? Second, what factors, including social perceptions, family support, and domestic language policies, have the most influence on native language shift in migrant families? Third, how do intergenerational dynamics shape patterns of regional language shifts in the context of multicultural urban life?

To answer these questions, this study uses an integrative analytical framework that combines three main theoretical perspectives. First, Fishman's Language Shift and Graded Intergenerational Disruption Scale (GIDS) theories[8], Smolicz's cultural dynamics[9] and the Family Language Policy[10] framework. These three frameworks

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[7] Charles A. Ferguson, "Diglossia," WORD 15, no. 2 (1959): 325–40, https://doi.org/10.1080/00437956.1959.11659702.

[8] Joshua A. Fishman, *Reversing Language Shift: Theoretical and Empirical Foundations of Assistance to Threatened Languages* (Multilingual Matters, 1991).

[9] J. J. Smolicz, "Core Values and Cultural Identity," *Ethnic and Racial Studies* 4, no. 1 (1981): 75–90.

[10] Lily Wong Fillmore, "Loss of Family Languages: Should Educators Be Concerned?," *Theory Into Practice* 39, no. 4 (2000): 203–10.

complement each other: Fishman provides a macro-level map of language shift, Smolicz explains the dynamics of cultural-language values at the community level, and Family Language Policy bridges the two at the micro-level of the family.

This study employs a descriptive, comparative quantitative method, utilising descriptive statistics and Pearson's correlation analysis[11]. This approach was selected to systematically illustrate the phenomenon of native language shift within migrant families in multicultural urban areas, as well as to analyse relationships among variables such as regional language competence, language use patterns, social perceptions, and family support for language transmission.

The research design is categorised as non-experimental, as no manipulation of variables or interventions was conducted on the subjects. Instead, the study merely observed and measured linguistic phenomena as they naturally occur. The objective of this approach is to provide a quantitative depiction of the conditions and tendencies of the linguistic phenomenon under investigation, and to assess whether relationships exist among dimensions constructed on the basis of Smolicz's[12] and Ferguson's[13] theoretical frameworks.

Primary data were collected through a Likert-scale questionnaire, developed from theoretical constructs and subjected to validity and reliability testing prior to administration. Data collection was conducted using purposive sampling, targeting 150 respondents who met the established criteria. Correlation analysis was employed to assess the strength of relationships among variables, such as the association between regional language proficiency and language use within the household.

II. THE LANDSCAPE OF LANGUAGE SHIFT

Bibliometric maps show that research on the shift and loss of native languages is still dominated by macro approaches such as migration, ethnic identity, social mobility, and interlanguage contact. Meanwhile, psycholinguistic studies on children's language acquisition emphasise cognitive aspects such as speech perception, lexical processing, and the development of linguistic abilities. These two domains rarely intersect in analyses that specifically position the family as the primary space for everyday language use, resulting in inadequate attention to the dynamics of language patterns within the household in the international literature.

[11] J. W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 4th ed. (SAGE Publications, 2014).
[12] Smolicz, "Core Values and Cultural Identity."
[13] Ferguson, "Diglossia."

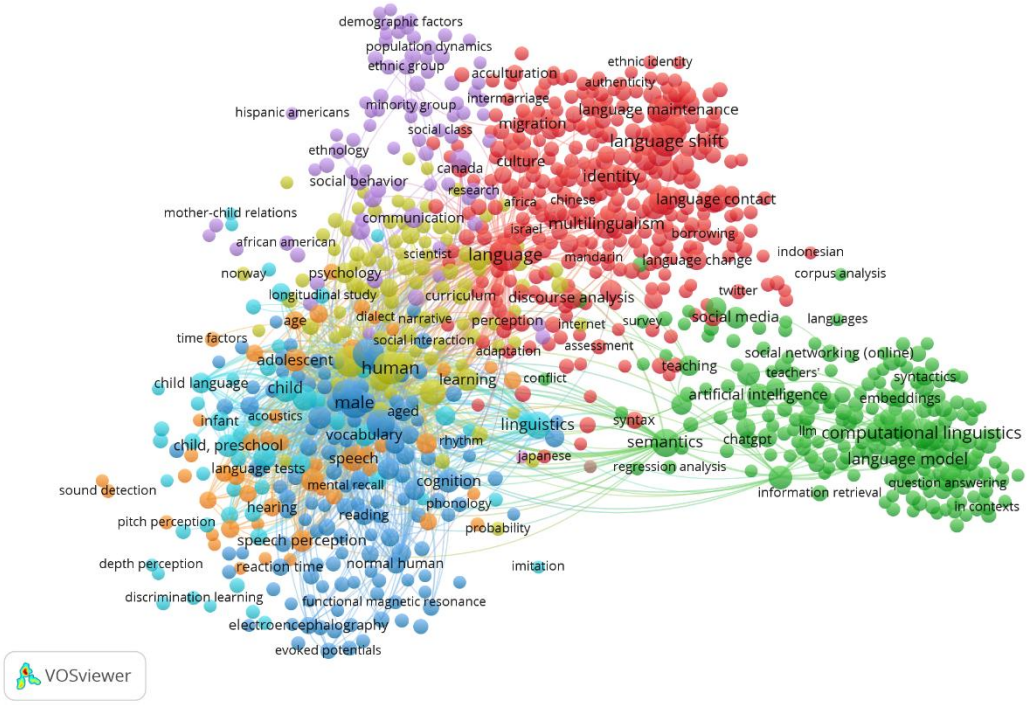

Image 1. Bibliometric maps using VOSviewer software

On the other hand, research addressing language modernity, social media, and linguistic identity indicates an increasing use of national and global languages in the daily lives of the younger generation. However, this focus is largely on the digital public sphere, rather than on the direct consequences for family communication practices. No analysis has systematically examined how the dominance of national languages on social media shapes parents' and children's language choices at home, leading to perceptions that native languages are less relevant, less practical, or less modern.

This gap opens up conceptual and empirical space for research into the influence of family language patterns on the breakdown of native language transmission. By examining how the frequency of language use, dominant language preferences, parenting strategies, and language ideologies at home interact to shape the process of intergenerational language transmission, this study offers an unfilled contribution to the global research landscape. This approach allows for a model that integrates child psycholinguistics, family sociology, and changes in language orientation driven by modernity and digital media, thereby explaining in greater detail the mechanisms of disruption of native language transmission at the micro level.

A. The Fading of Native Language

One condition for a language to be sustainable is that it has at least 100,000 speakers. In Indonesia itself, various sources report that 196 native languages disappeared between 2003 and 2008. This loss of languages continues to this day and has accelerated

dramatically over the past two hundred years, and remains a concern for the future.

Wurn mentions several causes of the loss and death of languages, including: the death of the entire community that uses the language, changes in the language's ecology, and cultural contact and conflict.[14]

Some linguists consider language a means of communication that continues to undergo reproduction, development, change, shift, and even extinction.[15] Language shift is a phenomenon that often occurs in communities that use more than one language. The reproduction of language shift across almost all languages indicates a dynamic of language use that is often invisible when viewed only within a single generation.[16] Currently, the use of the national language as a medium of instruction in educational institutions and the workplace is identified as one of the triggers of the extinction of native languages. Native languages often no longer have a place as symbols of pride and regional cultural identity, nor as the main medium of communication. In other words, the position and function of native languages are currently being replaced by the existence of the national language, Indonesian.[17]

B. Diglosia

Charles Ferguson described the phenomenon of using two different forms of language with different social roles as diglossia.[18] Diglossia is a relatively stable linguistic situation in which, in addition to the main dialect of a language (which may include a national or regional standard form), there also exists a very different, highly codified, and often grammatically more complex linguistic variant. Fishman, on the other hand, defines diglossia as a form of language organisation that reflects a society's socio-cultural structure.[19] Thus, diglossia is not merely a linguistic phenomenon but a social construct that reflects power relations, access to education, and social stratification.

Diglossia occurs when two languages are used in a society for different purposes. One language is considered higher and is often used in formal contexts, while the other language is used in everyday conversation at the family or community level. This phenomenon has led to the erosion of native languages within communities, with

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[14] Wurm, "Language Death and Disappearance."

[15] Zelta Andriani et al., "Analisis Pergeseran Penggunaan Bahasa Dearah Dalam Komunikasi Di Desa Simpang Kabupaten Seluma Provinsi Bengkulu," *LITERATUR: Jurnal Bahasa, Sastra Dan Pengajaran* 5, no. 1 (2024): 11–19, https://doi.org/10.31539/literatur.v5i1.12746.

[16] Michael Quinn Patton, *Qualitative Research & Evaluation Methods: Integrating Theory and Practice* (SAGE Publications, 2014).

[17] Dell Hymes, *Foundations in Sociolinguistics: An Ethnographic Approach* (University of Pennsylvania Press, 1974).

[18] Ferguson, "Diglossia."

[19] Joshua A. Fishman, "Bilingualism With and Without Diglossia; Diglossia With and Without Bilingualism," *Journal of Social Issues* 23, no. 2 (1967): 29–38, https://doi.org/10.1111/j.1540-4560.1967.tb00573.x.

communities preferring Indonesian, perceived as more "national," for communication in public spaces.

C. Language Shift

Joshua A. Fishman, in Reversing Language Shift, revealed that Language Shift occurs when a community shifts from using its native language, which is increasingly used by minorities, to a dominant language, so that the younger generation chooses the dominant language and abandons its mother tongue in daily practice.[20] This is in line with Ferguson's Diglossia theory, in which high language takes over the social/public domain and low language is increasingly restricted to the private sphere or even becomes extinct. Fishman also developed theoretical methods, such as the Graded Intergenerational Disruption Scale (GIDS), to measure the extent to which a language has undergone intergenerational shift. There are eight stages to determine the extent to which a language has lost its function:

1. Still used in government, education, and national media;
2. Used in local schools and regional media;
3. Used in primary education and the community;
4. Used in the home and social environment;
5. Used primarily by parents to their children;
6. No longer used by children, only by parents;
7. Used only by parents or grandparents in limited contexts;
8. Nearly extinct, known only to a few older speakers.

Several supporting studies also identify factors that influence language shift in a community. First, Rosillo-Rodes et al. suggest that language preferences within a community are influenced by language ideology.[21] Language shift is also viewed as a dynamic process within the context of bilingual ideologies, when some individuals maintain the use of two languages in their daily lives. A theoretical study by Tawalbeh also reveals that language shift is viewed as an interactive process involving psychological, social, policy, and demographic factors.[22]

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[20] Fishman, *Reversing Language Shift: Theoretical and Empirical Foundations of Assistance to Threatened Languages*.
[21] Pablo Rosillo-Rodes et al., "Modeling Language Ideologies for the Dynamics of Languages in Contact," *Chaos: An Interdisciplinary Journal of Nonlinear Science* 33, no. 11 (2023): 113117, https://doi.org/10.1063/5.0166636.
[22] Ayman Tawalbeh, "Theoretical Approaches and Frameworks to Language Maintenance and Shift Research: A Critical Review," *Apples - Journal of Applied Language Studies* 13, no. 2 (2019): 23–44, https://doi.org/https://doi.org/10.17011/apples/urn.201903051738.

D. The Decline of Regional Languages

As outlined in the introduction, the extinction of regional languages in Indonesia represents an ongoing phenomenon accelerated by various structural factors. This section further elaborates on how the process is understood from a linguistic perspective. Language, according to several linguists, is regarded as a communicative instrument that continuously undergoes reproduction, development, transformation, shift, and even extinction.[23] Language shift constitutes a phenomenon particularly prone to occur within communities that employ more than one language. The reproduction of language shift, observable across nearly all languages, signifies the dynamic nature of linguistic practices, which often remain imperceptible when examined within a single generational span.[24]

In the current context, the use of the national language as the medium of instruction in educational institutions and professional environments is indicated as one of the driving forces behind the decline of regional languages. Regional languages are increasingly deprived of their role as symbols of cultural pride and identity, as well as their function as primary means of communication. In other words, the status and function of regional languages are being displaced by the dominance of the national language.[25]

E. Language–Culture Disconnection as a Consequence of Language Shift

Language and cultural disconnection result from the process of native language shift that has occurred without any obstacles over a long period of time. This condition describes a person's functional disconnection from the language and culture of their region of origin, not because the language has become extinct, but because it is no longer used as a living medium of communication in everyday life. In several cases, regional languages are used only passively, by a highly limited number of speakers, and restricted to specific contexts and interactional patterns.

Several factors contribute to this condition. Regional languages, with their complex grammatical rules, are often perceived as cumbersome, lacking prestige in the current era of globalisation, and marginalised within educational and professional environments that prioritise the standardised national language. Consequently, regional

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[23] Andriani et al., "Analisis Pergeseran Penggunaan Bahasa Dearah Dalam Komunikasi Di Desa Simpang Kabupaten Seluma Provinsi Bengkulu."

[24] Patton, *Qualitative Research & Evaluation Methods: Integrating Theory and Practice*.

[25] Hymes, *Foundations in Sociolinguistics: An Ethnographic Approach*.

languages are frequently regarded as occupying a lower stratum compared to the national language or even foreign languages. Language thus functions not merely as a communicative instrument but also as a mediator of experience. When a dominant language, such as the national language, replaces local languages in domains like education, a separation emerges between knowledge and local cultural contexts.[26]

Research on language–culture disconnection and native language shift, both globally and domestically, has been conducted by numerous scholars. For instance, Protassova and Yelenevskaya[27] examined cultural and linguistic dissonance in the context of immigration, while Hyland[28] explored myths and beliefs surrounding linguistic injustice. Nasution and Rasyid investigated changes in intergenerational communication patterns.[29] The present study seeks to expand the literature on the extinction of regional languages by addressing research gaps through offering a new perspective on language shift among migrant families in multicultural urban settings. Employing a more comprehensive sociolinguistic approach, this study also aims to enrich the integration of qualitative and quantitative data

III. MIGRANT PROFILES AND LANGUAGE PROFICIENCY IN MULTICULTURAL URBAN AREAS

A total of 150 respondents were collected as data sources for this study. Based on age, respondents spanned a wide range, from teenagers to older adults. The average respondent is in the younger generation, with an average age of 27. In terms of gender, female respondents dominate at 60%. Meanwhile, in terms of educational background, the majority of respondents held a high school degree (57%), while 27% held a diploma or a bachelor's degree. A further 16% of respondents had higher education, which is Master's/Doctoral degrees.

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[26] G. Harrison, "Broadening the Conceptual Lens on Language in Social Work: Difference, Diversity and English as a Global Language," *British Journal of Social Work* 36, no. 3 (2006): 401–18, https://doi.org/10.1093/bjsw/bch271; Gai Harrison, "A Postcolonial Perspective on Language and Difference in Social Work: Bilingual Practitioners Working in the Linguistic Borderlands," *European Journal of Social Work* 10, no. 1 (2007): 73–88, https://doi.org/10.1080/13691450601143682.

[27] Ekaterina Protassova and Maria Yelenevskaya, "A New Life with a New Language: Russophone Immigrants' Reflections about Language Learning," *Frontiers in Sociology* 9 (October 2024): 1443762, https://doi.org/10.3389/fsoc.2024.1443762.

[28] Ken Hyland, "Academic Publishing and the Myth of Linguistic Injustice," *Journal of Second Language Writing* 31 (March 2016): 58–69, https://doi.org/10.1016/j.jslw.2016.01.005.

[29] Maimunah Boru Nasution and Abdul Rasyid, "The Impact of Differences between Millennial Generation and Generation Z on Communication Patterns at Madrasa Ali Imron," *JhSS Journal of Humanities and Social Studies* 7, no. 2 (2023).

Table 1. Respondent Categorization

Category	SubCategory	Percentage
Jenis Gender	Male	40%
	Female	60%
Education	Highschool	57%
	D3/S1/D4	27%
	Master/PhD	16%
Native Language Proficiency	Tidak Ada	31%
	Javanese	41%
	Sundanese	11%
	Batak	4%
	Bugis	2%
	Betawi	5%
	Others	6%

Javanese is the dominant language, with significant differences from Sundanese and Batak, the next most spoken languages. However, significant data show that 31% of respondents do not master the native language at all. This finding demonstrates the tangible potential for native-language shift among urban migrant populations. This finding reflects the linguistic dynamics that occur in multicultural urban areas, where ethnic diversity is not necessarily followed by the preservation of the regional languages of each group.

IV. NATIVE LANGUAGE COMPETENCE

The concept of language competence becomes highly relevant when connected to everyday language practices, as competence acquires meaning only when actualised in real interaction. Within the context of migrant families in multicultural urban areas, this relevance becomes problematic precisely because the space available for the practice of regional languages is increasingly restricted. As a result, the competence possessed by individuals often lacks sufficient opportunity for full actualisation. Sociolinguistic competence develops when an individual faces language choices appropriate to social interactions.[30] Ningrum, Sofyan, and Saragih also showed that this competence is realised through participation in use, both verbally and in writing.[31] Language competence will not be sufficient if it is not balanced with the ability to navigate

[30] Cristy Joy Echavez, "Shapeshifting in Social Spaces: Sociolinguistic Competence of Multilingual Learners," *Kajian Linguistik Dan Sastra* 9, no. 2 (2024): 202–18, https://doi.org/10.23917/kls.v9i2.6606.
[31] Dwi Kurnia Surya Ningrum et al., "Exploring Linguistic Competence in Academic Text Translation by Professionals," *Language Literacy: Journal of Linguistics, Literature, and Language Teaching* 8, no. 1 (2024): 301–14, https://doi.org/10.30743/ll.v8i1.9277.

appropriate language practices.[32] Thus, everyday practice constitutes the arena in which

language competence is both enacted and sustained. The absence of such a practical domain represents the greatest threat to the continuity of regional language competence, as it deprives speakers of the opportunity to maintain and reproduce their linguistic abilities in lived interaction.

Most respondents stated that they had quite good native-language skills, but this is not always matched by the intensity of their use. However, based on the existing language competency categories, the distribution was almost even across the five categories (Unable - Less able - Fairly able - Able - Very able), with a range of 14.6% to 23.4%. The near-uniform distribution observed is a significant finding, indicating that the urban migrant population is at a linguistic transition rather than in a state of stability. By comparison, in mono-ethnic rural contexts, the distribution of competence would likely be heavily skewed toward the categories of "competent" and "highly competent," whereas in third- or fourth-generation migrant communities, the distribution may already lean toward "unable." This transitional position suggests that a window of opportunity for language maintenance interventions remains open, albeit increasingly narrow.

Based on respondent data, 23.4% reported being moderately competent in regional languages, albeit at a passive level, while 22.6% demonstrated very strong proficiency. These two groups are nearly equivalent quantitatively, yet qualitatively distinct: one represents dormant competence that is not actualised, while the other continues to actively sustain the language. This divergence raises critical analytical questions: what factors differentiate the two groups? Is it age, length of residence in the city, or rather the presence of explicit family language policies that serve as the distinguishing variable?

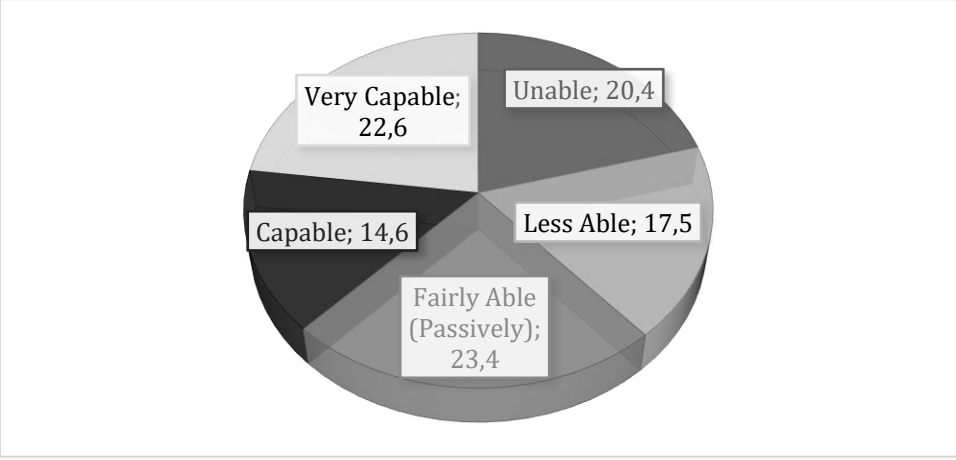

Figure 2. Distribution of Language Competency

[32] Ergasheva Rano, "The Concept of Linguistic Competence and Its Components," *Modern American Journal of Linguistics, Education, and Pedagogy* 1, no. 3 (2025): 907–11.

The results of the correlation analysis reveal a strong and significant positive relationship between regional language competence and its practice within the household ($r = 0.785$; $p < 0.01$). This coefficient illustrates a robust reciprocal association between the two variables. The underlying mechanism of this relationship can be understood in two directions. First, competence without practice leads to what neurolinguistics refers to as *language atrophy*, the gradual erosion of ability due to disuse, consistent with the principle of "use it or lose it." Individuals who possess regional language skills but never employ them progressively lose fluency, vocabulary, and confidence in using the language. Second, practising without adequate competence leads to frustration and avoidance. Children compelled to use a regional language without sufficient mastery tend to shift toward the national language, which they command more effectively.

Referring to the data, it should also be noted that the strong correlation may indicate a common underlying cause influencing both variables simultaneously. Family support, for instance, can serve as a factor that simultaneously fosters both competence and practice. This finding is consistent with the observed correlation between parental encouragement and regional language proficiency ($r = 0.512$; $p < 0.01$), which will be discussed in the subsequent section.

Although respondents' average native-language competence is moderate, its presence does not necessarily reflect active transmission. Smolicz's approach highlights the existence of latent bilingualism, in which mother-tongue skills are not actively used.[33] Smolicz distinguishes between *core values* and *non-core values* within cultural systems. Language may serve as a core value for one ethnic group but shift into a non-core value for another as social contexts evolve. Based on the findings of this study, a fundamental question arises: Does the regional language remain a core value for migrant respondents, or has it already shifted to a non-core value? If the regional language has become non-core, then latent bilingualism is not merely "unused competence" but rather "competence consciously deprioritized". A distinction with profound implications for revitalisation efforts.

Maintaining a language that continues to function as a core value requires providing spaces for practice, whereas reviving a language that has shifted to a non-core value necessitates reconstructing its meaning and significance within contemporary life. This means that native language shift at an advanced stage will not only shift the language but also shift its status from core to non-core value, and at that point, the disconnection between language and culture becomes permanent. This situation reflects the emergence of inequality within the linguistic ecology, wherein regional languages

[33] Jerzy J. Smolicz et al., "Family Collectivism and Minority Languages as Core Values of Culture among Ethnic Groups in Australia," *Journal of Multilingual and Multicultural Development* 22, no. 2 (2001): 152–72, https://doi.org/10.1080/01434630108666430; Smolicz, "Core Values and Cultural Identity."

lose their social domains. Such findings align with Sagimin[34] and Pauwels[35], who argue that even when individuals possess mother-tongue competence, active use requires adequate contextual support.

In its current trajectory, regional languages increasingly function merely as ancestral heritage rather than as living communicative media. They persist primarily as cultural identity symbols. Without supportive domains of practice, competence risks becoming passive and unproductive, what Smolicz terms latent bilingualism. If this process continues, the currently dominant level of moderate but passive competence will progressively shift toward complete passivity.

Positioning these findings within Fishman's *Graded Intergenerational Disruption Scale (GIDS)* suggests that respondents' current condition, moderate but passive competence, without systematic family language policies, likely corresponds to stages 6 or 7. At these stages, regional languages are no longer actively used by children and are restricted to parents or grandparents in increasingly limited contexts. This position indicates that the situation has entered a critical phase in the chain of intergenerational transmission, and without structured intervention, progression toward stage 8, where the language approaches extinction, becomes a highly probable scenario.

V. LANGUAGE PRACTICE AND CODE-SWITCHING AT HOME

The practice of using native languages in families, which is increasingly fading, then encourages the formation of mixing patterns, code-switching as revealed by Canagarajah[36] Increased exposure to the majority language, the national language, demands language adjustments even in the domestic sphere. Bilingual speakers then tend to bring this public language preference into domestic interactions, which should still be an arena for maintaining the use of the mother tongue.[37]

The results of correlation tests on existing data support this narrative. Native language use at home was significantly negatively correlated with comfort using the national language in public spaces ($r = -0.480$; $p < 0.01$). This means that the higher the

[34] Eka Margianti Sagimin, "Language Shift and Heritage Language Maintenance among Indonesian Young Generations: A Case Study of Pamulang University," *Journal of Language, Literary, and Cultural Studies* 4, no. 1 (2020): 21–37.
[35] Pauwels, *Language Maintenance and Shift*.
[36] A. Suresh Canagarajah, "Language Shift and the Family: Questions from the Sri Lankan Tamil Diaspora," *Journal of Sociolinguistics* 12, no. 2 (2008): 143–76, https://doi.org/10.1111/j.1467-9841.2008.00361.x.
[37] Laya Abdurahim Mustafayeva et al., "Code-Switching in Multilingual Societies: Significance, Patterns, Functions, and Sociolinguistic Implications," *Forum for Linguistic Studies* 7, no. 7 (2025), https://doi.org/10.30564/fls.v7i7.10294; Samar Alharbi, "Code-Switching in Intercultural Communication and English Language Teaching," *Advances in Social Sciences Research Journal* 8, no. 7 (2021): 286–94, https://doi.org/10.14738/assrj.87.10486.

level of use of the national language outside the home, the lower the tendency for individuals to use native languages at home. In current developments, where cultural integration is increasingly intense, the weakening demand for native language use, coupled with the encouragement of national language use in formal spheres such as education and the workplace, certainly further erodes the incentive to use native languages, both at home and outside the home.

This finding also aligns with discussions in other research. Gabriella and Rengkung showed that urban families tend to resort to code-switching as an adaptation strategy to the dominant linguistic norms in their social environment.[38] In Javanese families, children tend to be more comfortable responding in the national language even when their interlocutors, especially parents, initiate conversations in their native languages. Code-switching is a form of compromise; native languages remain present, though often only as a symbol of cultural identity. Ultimately, the decline in the use of native languages results from environmental dynamics and interactions within urban communities.

Code-switching in multicultural urban areas is not merely a technical shift in language code. In *Jabodetabek*, migrant families use code-switching not only as a communicative strategy but also as a reflection of ongoing identity negotiations. For example, when a mother from Yogyakarta living in Jakarta starts a conversation with her child in Krama Javanese, and the child responds in Indonesian, this is not just a change of language but also shows which social environment influences the language the child uses. This is emphasised by Myers-Scotton in her Matrix Language Frame Model, which explains that in bilingual situations, there is a matrix language that serves as the primary grammatical framework and an embedded language that inserts its lexical elements.[39] In urban migrant families in Greater Jakarta, Indonesian increasingly takes on the role of the matrix language, and regional languages are relegated to embedded languages that appear only as lexical insertions, such as greetings, emotional expressions, or cultural terms that are still maintained.

This situation shows that regional languages have not completely disappeared; only their role has shifted. From the main language to additional elements that appear selectively. This change does not occur suddenly, but rather through ongoing daily conversations. Peter Auer calls these sequences language negotiation sequences, namely a series of conversations in which language choices are continuously negotiated between participants.[40] In *Jabodetabek*, migrant families, this negotiation often ends with the

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[38] Regina Gabriella and Frany Zelin Rengkung, "Code-Switching as Social Identity Marker among Chinese-Indonesian Students in Urban Educational Settings," *Jurnal Tahuri* 22, no. 2 (2025): 157–77, https://doi.org/10.30598/tahurivol22issue2page157-177.

[39] C. Myers-Scotton, *Duelling Languages: Grammatical Structure in Codeswitching* (Oxford University Press, 1993).

[40] Peter Auer, "Introduction: Bilingual Conversation Revisited," in *Code-Switching in Conversation: Language, Interaction and Identity* (Routledge, 1998).

dominance of the national language because children who attend school in a multicultural environment are accustomed to Indonesian as a lingua franca and build most of their academic and social vocabulary in it. Furthermore, the vast amount of entertainment and digital media consumed by the younger generation is almost entirely in Indonesian or a foreign language, so their popular cultural references are formed outside the regional language ecosystem. And what also influences this is that parents come from different ethnic backgrounds; for example, if the father is Javanese and the

mother is Sundanese, then, in the end, Indonesian becomes a pragmatic choice considered neutral.

Code-switching patterns actually differ between generations. The older generation tends to code-switch from regional languages to Indonesian, with the regional language as the primary language with occasional Indonesian insertions, while the younger generation exhibits the opposite pattern, with Indonesian as the primary language with increasingly minimal regional-language insertions. Indonesian is the primary language, with increasingly minimal regional language insertions. This transformation demonstrates that regional languages, which previously dominated the domestic sphere, are gradually being pushed aside, surviving only in ritualistic forms such as prayers, traditional songs, or customary expressions at ceremonial events

VI. SOCIAL PERCEPTIONS OF LANGUAGE USE

The majority of respondents felt that the use of native languages in public spaces seemed old-fashioned and preferred the national language, which they considered more modern and functional, in line with urban social dynamics. This confirms the dominant ideology of the national language as a symbol of mobility, rationality, and social status.[41] This finding aligns with studies by Alamsyah et al.[42] and Yuliana and Yanti[43], who concluded that the social status of minority languages tends to be low in urban communities because they are ineffective, especially in cross-ethnic communities. The national language is perceived as more mobile, thereby increasingly displacing native languages as mere symbols of identity.

By borrowing the system-level language attitudes approach introduced by Feng et al., the data shows that increasingly intensive exposure to the dominant language then encourages a preference for using it.[44] Languages with high usage values consistently

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[41] Fishman, *Reversing Language Shift: Theoretical and Empirical Foundations of Assistance to Threatened Languages*.

[42] A. Alamsyah et al., "Sikap Bahasa Masyarakat Urban Dan Implikasinya Terhadap Vitalitas Bahasa Daerah," *Jurnal Bahasa Dan Sastra* 15, no. 2 (n.d.): 101–15.

[43] Vina Yuliana and Nfn Yanti, "Language Attitudes, Shift, Maintenance: A Case Study of Jakartan Chinese Indonesians," *Linguistik Indonesia* 41, no. 2 (2023): 241–62, https://doi.org/10.26499/li.v41i2.517.

[44] Ruo Ying Feng et al., "A Systems Approach to Multilingual Language Attitudes: A Case Study of Montréal, Québec, Canada," *The International Journal of Bilingualism: Cross-Disciplinary, Cross-Linguistic Studies of Language Behavior* 28, no. 3 (2024): 454–78, https://doi.org/10.1177/13670069221133305.

displace minority languages, even though they remain considered culturally important.[45] On a global scale, even Al Khresheh's research demonstrates that heritage languages in

Arab diaspora families are maintained within group solidarity but do not become part of broader social integration.[46]

The majority of respondents, 67.4%, felt more comfortable using the national language in public spaces, indicating a perception that it is more appropriate for heterogeneous public spaces. Only 9.63% felt more comfortable using native languages. Trianto also revealed that Sundanese speakers in Bandung prefer Indonesian in public situations because it is perceived as more neutral and modern, and as avoiding the risk of inter-ethnic misperceptions.[47]

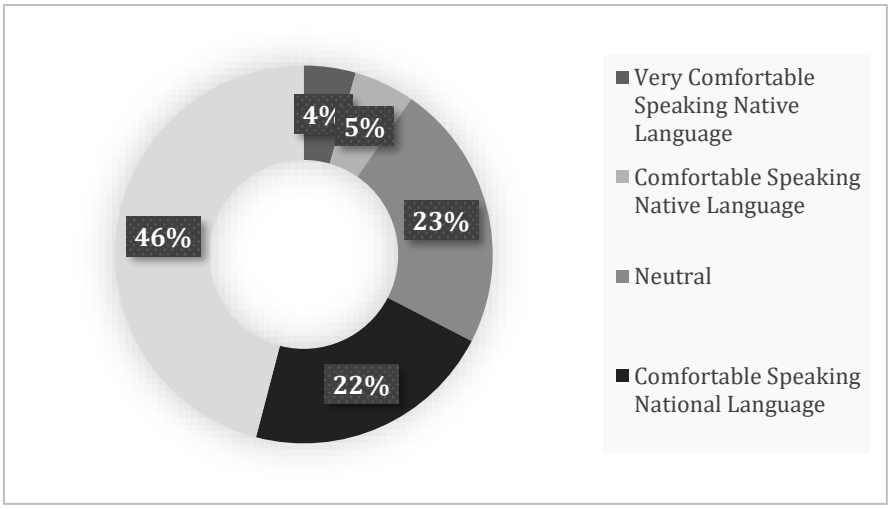

Figure 3. Proportion of Native and National Language Perception in Public Sphere

The results of the correlation test showed that the perception of comfort in using the national language was significantly negatively correlated with almost all aspects of support for native languages, including the perception that maintaining native languages was important for family identity ($r = -0.229$; $p < 0.05$). This reflects the dissonance between the symbolic value of native languages and the socio-cultural realities encountered in the public sphere. In other domestic domains in Sulawesi, the public still

[45] Grace A. Gomashie, "Language Attitudes as Insights into Indigenous Language Shift and Maintenance," *Journal of Language, Identity & Education* 24, no. 4 (2025): 775–90, https://doi.org/10.1080/15348458.2023.2185782.

[46] Mohammad Hamad Al-khresheh, "The Role of Heritage Language Maintenance in Shaping Identity and Cohesion among Migrant Populations: A Case Study of Saudi Arabia," *International Journal of Population Studies* 12, no. 1 (2025): 46, https://doi.org/10.36922/ijps.7070.

[47] Ikmal Trianto et al., "Language Attitude of Millennial Sundanese Speakers: A Sociolinguistic Perspective," *JURNAL ARBITRER* 12, no. 2 (2025): 192–209, https://doi.org/10.25077/ar.12.2.192-209.2025.

views the native language Tae' positively, but its practice is declining and losing out to the national language.[48] An ideological-instrumental gap has emerged, in which native languages still command cultural or ideological respect but are inferior in terms of preference and instrumental value to the national language.

Social perceptions of language in multicultural urban contexts do not emerge organically but are instead the product of long-standing processes of ideologization. In Indonesia, national language policies since independence have established a linguistic hierarchy that positions Bahasa Indonesia as the language of progress, unity, and modernity. In contrast, regional languages are associated with backwardness, particularism, and narrow locality. This ideology has become deeply internalised, such that even respondents who acknowledge the importance of regional languages as cultural heritage nonetheless predominantly choose the national language for everyday communication.

In the context of this research, the ideological-instrumental gap does not form naturally. This is because national language policies since independence have constructed a linguistic hierarchy that positions Indonesian as the unifying language, while regional languages are associated with narrow localities. Irvine and Gal explain this kind of process through three semiotic mechanisms.[49] Namely, iconisation, which iconically associates regional languages with backwardness, as if their use signifies someone uneducated.

The fractal recursively replicates this hierarchy to a smaller extent within Javanese itself, with Ngoko considered inferior to Krama, and both considered inferior to Indonesian. Finally, erasure removes the complexity of regional languages from public discourse, reducing them to cultural artefacts suitable for festivals but irrelevant to everyday life. These three mechanisms help explain why the negative correlation between comfort with the national language and support for regional languages ($r = -0.229$) can emerge even though respondents consciously acknowledge the importance of regional languages, because linguistic ideology operates subconsciously and shapes preferences that conflict with stated values.

In multicultural urban areas such as *Jabodetabek*, this ideological mechanism is reinforced by demographic factors. When individuals from diverse ethnic backgrounds coexist, their respective regional languages become markers of difference that can create social distance, and Indonesian serves as an equaliser, facilitating cross-ethnic interaction. However, this equalisation is asymmetrical because it requires speakers of regional languages to abandon their linguistic identity, while national languages do not

[48] Rusdiansyah Rusdiansyah et al., "Positive Attitudes and Language Shift: Dynamics of Tae' Language Usage," *IJELTAL (Indonesian Journal of English Language Teaching and Applied Linguistics)* 9, no. 1 (2024): 163, https://doi.org/10.21093/ijeltal.v9i1.1676.

[49] Judith Irvine and Susan Gal, "Language Ideology and Linguistic Differentiation," in *Regimes of Language: Ideologies, Polities, and Identities*, P. V. Kroskrity (ed.) (School of American Research Press, 2000).

need to make similar concessions. From Fishman's perspective, this situation illustrates the ongoing process of language shift: a shift in the function and dominance of language from the domestic to the public sphere, where the national language has greater social and economic value.[50] Fishman also emphasised that the survival of a language does not depend solely on positive aspirations but also on its ability to maintain its domain of use. The data, 67.4% versus 9.63%, indicates that the national language almost entirely dominates the public domain. The question now remains to what extent the domestic domain, supposedly the last bastion of regional languages, can still withstand similar pressures. Because the orientation of community values is also shifting from heritage-based identity to mobility-based identity, the fortress is becoming increasingly fragile.

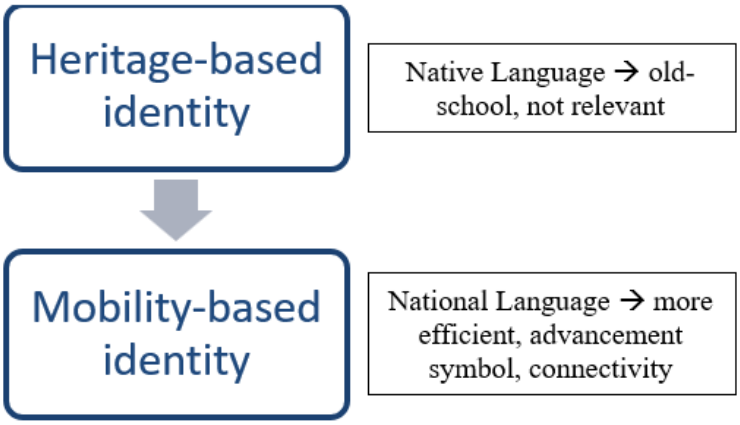

Figure 4. Shift in Language Value Orientation

This is also influenced by the belief among users of national languages that they not only provide a more efficient form of communication but also serve as a symbol of progress and connectedness to the modern world. On the other hand, regional languages are increasingly associated with traditional values that are becoming increasingly irrelevant to the demands of urban, modern, and multiethnic life. This is a critical phase in language shift, where regional languages are recognised as part of identity but not practised as living social practices.

VII. FAMILY ATTITUDES AND SUPPORT IN THE USE OF NATIVE LANGUAGES

The transmission of native languages within families is not solely the result of individual effort and ability, but rather a consistent family language policy. When families do not establish rules, routines, or systematic encouragement for the use of native languages, language shift occurs even though parents have a positive attitude towards the language.

[50] Fishman, *Reversing Language Shift: Theoretical and Empirical Foundations of Assistance to Threatened Languages*.

One of the most significant findings is the weak role of families in supporting the use of native languages. Questions about parental encouragement and efforts to teach native languages to children showed low scores. In fact, the correlation test between parental encouragement and native language skills showed a strong, significant positive relationship ($r = 0.512$; $p < 0.01$), indicating that the family remains a key factor in language transmission. This supports the Family Language Policy framework, which places the family at the epicentre of native language maintenance.

However, this support is not yet systematic. Many respondents stated that there were no family rules or policies regarding the use of native languages. This is emphasised by Zhang and Slaughter-Defoe, who say that minority language transmission fails if it is not explicitly embedded in family policies.[51] Feng et al. show that a positive attitude towards native languages alone will not sustain the language without structured exposure in domestic routines.[52] The study published by Huang even revealed that, without an explicit language policy, the role of heritage languages would be lost within just one generation.[53]

From Fishman's perspective, these symptoms indicate the fading of a key domain in the chain of intergenerational language transmission.[54] According to Fishman, the family is the most vital arena for language continuity. When the family arena lacks the language rules used in everyday life, language shift is almost inevitable. When native languages lack clear rules, roles, or space in daily life, mere affective support is insufficient to maintain language continuity. The issue no longer lies solely in individual choices, but in how families respond to changes in the broader social environment. Therefore, the absence of language policies in migrant households should be read as part of the process of adaptation to the social, educational, and mobility pressures they face daily.

The absence of an explicit family language policy among multicultural urban migrants can be understood as the result of several interacting structural and psychological factors. For example, there is what can be called parental linguistic insecurity: the uncertainty of migrant parents about the relevance and value of regional languages in their new environment. Parents who have experienced social mobility through mastery of Indonesian and perhaps a foreign language tend to internalise the value that their children's success also depends on mastery of those languages, not just

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[51] Donghui Zhang and Diana T. Slaughter-Defoe, "Language Attitudes and Heritage Language Maintenance among Chinese Immigrant Families in the USA," *Language, Culture and Curriculum* 22, no. 2 (2009): 77–93, https://doi.org/10.1080/07908310902935940.

[52] Feng et al., "A Systems Approach to Multilingual Language Attitudes."

[53] Hui Huang and Wanyu Liao, "Maintaining a Minor Language or a Heritage Language? A Case Study of Maintaining Chinese with Preteenagers in Australian Interlingual Families," *International Journal of Bilingual Education and Bilingualism* 27, no. 3 (2024): 360–73, https://doi.org/10.1080/13670050.2023.2173519.

[54] Fishman, *Reversing Language Shift: Theoretical and Empirical Foundations of Assistance to Threatened Languages*.

the local language. This concern is not without foundation, as studies across contexts show that mastery of the dominant language is indeed correlated with economic opportunities and social mobility.

Furthermore, interethnic couples in multicultural urban areas also face a practical dilemma in choosing a language at home. When parents come from different ethnic and linguistic backgrounds, the decision of which regional language to teach their children often leads them to choose the national language. In many cases, the easiest solution is to use Indonesian as the family's lingua franca. This decision effectively halted the transmission of both regional languages. This phenomenon typically occurs in multicultural migrant communities, such as those in the Greater Jakarta-*Jabodetabek* region. Still, it is rare in monoethnic rural families, where regional languages remain the only natural choice for domestic communication.

Another important factor is that supporting infrastructure outside the family sphere also weakens parents' motivation to implement explicit language policies. In the *Jabodetabek* area, it is rare to find educational institutions that offer systematic regional language teaching. Ethnic communities in urban areas are also increasingly eroded by heterogeneous settlement patterns, in contrast to the ethnic segregation patterns that, in the past, naturally supported language maintenance through communal interaction. In conditions like these, the family practically becomes the main institution, and often the only one, that can maintain the continuity of regional languages.

However, the family's central position is occurring in a situation that is not entirely supportive. When schools, social environments, and everyday social spaces increasingly use Indonesian, efforts to maintain regional languages within the home become more difficult because families operate without adequate linguistic support. Therefore, the weakness of parental encouragement in daily practice cannot be separated from the structural pressures surrounding the lives of multicultural migrant families. However, previous results show that parental encouragement remains strongly positively correlated with children's regional language skills, so the family should still serve as a language transmission chain.

VIII. INTERGENERATIONAL TRANSMISSION

Language shift between generations does not occur instantly. Still, it is the cumulative result of changes in value orientation, the dominance of the national language in social and formal spaces, and the weakening of the role of native languages in family settings. When children interact more with the national language, these responses are then carried over to broader social logics at home, despite parents' efforts to maintain that language. Respondents generally stated that their children's generation responded more often in the national language, even though they themselves tried to use their native language. The correlation between the perception of declining use of native languages

and the practice of using the language at home was significant and negative ($r = -0.362$; $p < 0.01$). This confirms the occurrence of intergenerational language shift as described by Fillmore[55]. This phenomenon demonstrates that despite awareness of the cultural value of native languages, the younger generation is more exposed to social structures and educational systems that favour the national language.

As also illustrated by the findings of Huang[56] and Trianto[57], the younger generation tends to develop language habits that are more appropriate to social contexts and academic demands. Increasingly multi-ethnic social patterns are eroding the urgency of maintaining native languages, which are prone to misunderstanding. Language shift occurs not only because of a decline in language ability, but also because of shifts in value orientation and in the structure of opportunities for its use.

From Charles J. Fillmore's perspective, children's responses that predominantly use the national language indicate a weakening of the affective and interactional bond of regional languages, namely when regional languages are no longer the primary medium for everyday emotional expression.[58] The dominance of the national language in education also internalises Indonesian as the correct, formal, and most appropriate language for dealing with the wider world. This phenomenon not only illustrates but also accelerates the intergenerational language shift as demonstrated in various studies on intergenerational language transmission. As these changes continue within the family, their impact extends to the larger social space, especially in urban environments that bring together people with diverse language backgrounds in the same arena of interaction.

Intergenerational language shift in multicultural urban areas exhibits a distinctive pattern distinct from that in monocultural or rural contexts. In metropolitan areas such as the locus of this research, language shifts are influenced not only by power relations between the national language and regional languages, but also by the presence of various other regional languages that confront one another in everyday life. A child from a Javanese family growing up in a neighbourhood inhabited by Batak, Sundanese, Minang, and Betawi families, for example, receives much more diverse linguistic exposure, so that the family's regional language is no longer the sole dominant cultural reference. In such situations, Indonesian not only functions as the dominant language but also becomes the language that best enables the formation of shared communication amidst diversity

[55] Fillmore, "Loss of Family Languages: Should Educators Be Concerned?"
[56] Huang and Liao, "Maintaining a Minor Language or a Heritage Language?"
[57] Trianto et al., "Language Attitude of Millennial Sundanese Speakers."
[58] Fillmore, "Loss of Family Languages: Should Educators Be Concerned?"

The finding of a negative correlation between perceived decline of indigenous languages and home practices (r = -0.362) becomes more meaningful when placed in this context. These figures not only show that regional languages are losing space in the home, but also indicate that parents themselves have internalised this reality as something normal or inevitable. This fatalistic attitude towards the extinction of regional languages is a form of what Dorian calls language death ideology, in which the speaker community collectively accepts that their language is heading towards extinction without making any meaningful resistance.[59] This acceptance differs from

contexts where minority-language speakers actively resist linguistic marginalisation, as in the Welsh-language revitalisation movement in England or the Maori language in New Zealand. In the context of multicultural migrants, the weakness of such resistance makes the shift in language orientation more subtle, which is then reinforced by the digital environment that daily shapes the communication habits of the younger generation.

Furthermore, digitalisation has accelerated this shift. Younger generations growing up in the digital age construct their social identities through social media platforms, which are almost entirely in Indonesian or English. These digital spaces have become primary arenas for socialisation that exceed the intensity of face-to-face interactions with family. When regional languages lack a significant presence in digital spaces, they increasingly lose relevance to younger generations. The use of regional languages on social media, if any, is often ironic or humorous, reinforcing the perception that regional languages are artefacts of the past, suitable only for nostalgic humour, not for serious, contemporary communication. This means that language shifts that would have taken two to three generations in previous generations can now occur in just one.

XI. PERSPECTIVES AND IMPLICATIONS FOR LINGUISTIC POLICY IN MULTICULTURAL URBAN AREAS

The findings of this study provide several important insights into the patterns of language practices within migrant families in multicultural urban areas, relevant to the development of more inclusive linguistic policies. Data show that native-language shift in multicultural urban areas is not simply a matter of individual choice but a product of systemic structural pressures. The strong correlation between language competence and language usage practices (r = 0.785), the negative correlation between comfort with the national language and use of the regional language at home (r = -0.480), and the weakness of family language policies collectively indicate that language shift occurs simultaneously at multiple levels: the individual level (competence), the family level (domestic policies), the community level (social norms), and the structural level (education and employment policies).

Then, regarding the ideological-instrumental gap, which indicates that efforts to revitalise regional languages cannot rely solely on sentimental cultural awareness

[59] Nancy C. Dorian, *Language Death: The Life Cycle of a Scottish Gaelic Dialect* (University of Pennsylvania Press, 2016).

campaigns. Respondents actually already have an awareness that regional languages are important for identity. Still, awareness alone is not enough to counter the instrumental pressures that encourage the use of the national language. Therefore, effective policies must increase the instrumental value of regional languages, such as by integrating regional languages into formal education curricula, providing incentives for their use in public spaces, or developing digital content in regional languages relevant to the younger generation.

Furthermore, the family's role as the primary site of language transmission needs to be supported by a stronger supporting infrastructure. The finding that family support is significantly correlated with local language competence ($r = 0.512$) but often does not translate into explicit family language policies suggests that migrant families need guidance and support in managing bilingual practices at home. Community-based language maintenance programs that connect migrant families with local language-speaking communities, cultural centres, or language learning groups can serve as a bridge between parents' good intentions and consistent practice.

However, strengthening at the family level alone is insufficient if the broader perspective on the relationship between national and regional languages is still framed within a mutually exclusive framework. This research highlights the urgency of reconceptualising the relationship between national and regional languages, moving from a competitive paradigm to a complementarity paradigm. The findings of a consistently negative correlation show that the use of the national language is still often seen as contrary to efforts to preserve regional languages. In everyday practice, both are placed in a choice between Indonesian, considered important for education and the future, and regional languages, which are slowly positioned as less urgent.

Following this perspective, it is reasonable to reduce regional languages to mere symbolic identity markers rather than skills worth actively maintaining. However, mastery of more than one language can actually be an added strength, both culturally and socially. Therefore, what is needed is not just encouragement to use regional languages, but an understanding that regional and national languages need not exclude each other. Singapore's experience shows that two languages can thrive together through bilingual education. At the same time, the European Union encourages its citizens to maintain mastery of several languages without viewing it as a burden. In the Indonesian context, such experiences are important to read not to be imitated directly, but to show that linguistic diversity can be managed as a wealth rather than a problem to be simplified.

X. CONCLUSION

This study reveals that native language shift within migrant families in multicultural urban areas such as *Jabodetabek* is an ongoing, tangible, and systemic phenomenon. Language patterns in migrant family environments strongly influence the fading use of native languages. Although most respondents still claimed competence in their native languages, their active use in the family sphere showed a downward trend. This phenomenon reflects what Smolicz calls latent bilingualism, namely, an ability that is

not actively manifested because a supportive practice space or linguistic ecosystem does not support it.[60]

When positioned within Fishman's *Graded Intergenerational Disruption Scale (GIDS)*[61], the current condition corresponds to stages 6–7, indicating that regional languages have entered a critical phase in the chain of intergenerational transmission. At this stage, native language shift is no longer just a shift in language practices but also shifts the status of regional languages from core to non-core values in the cultural life of migrant families, and it is at this point that the disconnect between language and culture becomes a real threat. The negative correlation between perceived language use and language practice at home confirms that children's linguistic experiences are primarily shaped by exposure to the dominant national language in education, media, and urban social interactions.

The multi-ethnic urban environment, dominated by national languages, has led native languages to lose their instrumental role and survive only as symbols of identity. This process is reinforced by the phenomenon of intergenerational code-switching, which has shifted direction across generations. Parents tend to code-switch from regional languages into Bahasa Indonesia. In contrast, children display the opposite pattern, with Bahasa Indonesia as the primary language and increasingly minimal use of regional languages. The family, as the main arena for language transmission, does not play an optimal role in fostering language mastery. Although parental encouragement is highly correlated with children's ability to speak native languages, many families lack strong policies, rules, or routines for using them.

Structural factors such as *parental linguistic insecurity*, the dynamics of interethnic marriage, and the absence of supportive infrastructure beyond the family domain collectively weaken families' capacity to serve as the epicentre of language maintenance. In terms of social perception, the majority of respondents considered the national language more modern and functional, while native languages are considered outdated. This finding is consistent with the literature, which states that the social status of minority languages in urban societies tends to be weak.

Several important insights can be drawn from these findings. First, native language shift in multicultural urban areas is not merely a matter of individual choice but rather the product of structural pressures operating simultaneously at the individual, family, community, and policy levels. Second, efforts to revitalise regional languages cannot rely solely on sentimental cultural awareness campaigns; instead, they must enhance the *instrumental value* of regional languages through integration into formal education curricula, the development of digital content, and community-based support. Third, the relationship between the national and regional languages must be reconceptualised from a paradigm of competition to one of complementarity, enabling both to coexist functionally. Thus, without structured intervention at these various levels, native language shift will lead to a permanent linguistic and, eventually, may contribute to the erosion of cultural identity.

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None

[60] Smolicz, "Core Values and Cultural Identity."

[61] Fishman, *Reversing Language Shift: Theoretical and Empirical Foundations of Assistance to Threatened Languages*.

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