

Motherland Transmission in the Context of Regional Language Preservation and Ethnic Identity

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Abstract: The maintenance of regional languages and ethnic identity is a crucial issue in efforts to preserve cultural heritage and diversity within a society. Mother tongue, as an important aspect of ethnic identity, plays a central role in maintaining culture and ancestral heritage. This study aims to 1) explain the transmission of mother tongue in the context of maintaining regional languages and ethnic identity, and 2) describe various obstacles in language maintenance, particularly regional languages as ethnic identities. Mother tongue transmission in the context of maintaining regional languages and ethnic identities involves several important factors. First, the family plays a key role in mother tongue transmission. Parents act as the primary agents in teaching their mother tongue to their children. Second, formal education also plays a crucial role in mother tongue transmission. Schools that provide regional language education can strengthen the maintenance of mother tongues and ethnic identities. Third, community support is also an important factor in maintaining regional languages. Community activities such as regional language study groups and cultural festivals can strengthen the use of mother tongues and maintain ethnic identities. Based on the focus of the discussion in this review article, it can be stated that the maintenance of regional languages and ethnic identities requires a joint effort from the family, formal education, and the community. By understanding the importance of mother tongue transmission, several steps can be taken to promote the use of regional languages and maintain ethnic identities. This effort will help maintain cultural diversity and strengthen unity in society.

Keywords: Mother Tongue, Transmission, Language Maintenance, Ethnic Identity, Ancestral Heritage Of Regional Languages, Social Diversity.

I. INTRODUCTION

Language is a crucial aspect in maintaining a region's ethnic and cultural identity. Indonesia boasts numerous regional languages, a cultural heritage inherited from our ancestors and an integral part of the nation's rich cultural heritage. However, these regional languages face threats to their vitality due to various factors, such as the dominance of the national language and the growing influence of globalization. Regional languages in Indonesia face a similar fate. These languages are increasingly threatened by the lack of speakers who can use them correctly. This phenomenon is not unique to Indonesia, but also worldwide. According to UNESCO data, approximately fifty percent of the world's 6,700 languages have become extinct in the last century. Younger generations are increasingly abandoning their native languages and shifting to more dominant national or international languages. This phenomenon can be explained by the increasingly powerful influence of globalization on everyday life. Globalization brings changes in various aspects of life, including language. National or international languages, such as English, are used more frequently in various contexts, such as education, business, media, and international communication. This makes the younger generation more likely to use these languages than their own regional languages.

This topic is important to discuss because preserving regional languages and ethnic identity through the use of the mother tongue has many benefits. First, regional languages reflect the rich

culture and traditions of a region. By preserving regional languages, we also preserve the nation's cultural richness. Second, regional languages play a crucial role in strengthening ethnic identity and a sense of pride in our ancestral heritage. By using regional languages, we can strengthen social bonds and solidarity within ethnic communities. Furthermore, preserving regional languages is also crucial for building awareness of diversity and respecting cultural differences. Regional languages can be a means of learning and understanding a region's culture, thereby reducing intercultural conflict (Onyeaka & Akinsemolu, 2025; Kaharuddin et al., 2025; Karubaba et al., 2024). Preserving regional languages can also support sustainable development and empower local communities, as regional languages can be a valuable source of local knowledge.

In this context, it is crucial for us to understand the crucial role of preserving regional languages in maintaining ethnic identity and cultural diversity. Efforts to preserve regional languages need to be carried out comprehensively through education, public policy, and active community participation. In this way, we can preserve Indonesia's cultural diversity and pass on regional languages to future generations.

Indonesia, as the world's largest archipelagic nation, boasts an extraordinary cultural richness. One striking aspect is its linguistic diversity. In terms of the number of languages spoken, Indonesia ranks second only to Papua New Guinea. This phenomenon demonstrates the richness and diversity of Indonesian culture. However, it is important to remember that most of these languages are facing the threat of extinction. Therefore, it is crucial to study, preserve, and protect this linguistic diversity to ensure Indonesia's cultural heritage remains alive and thriving. In terms of the number of languages, Indonesia ranks second after Papua New Guinea, with 746 languages (BI Congress, 2008). Of these 746 languages, 271 are found in West Papua, with an average of 2 million speakers. This compares with Java, which has only around 20 languages and a population of around 123 million. The rest are spread across Sumatra, Kalimantan, Sulawesi, Bali, West Nusa Tenggara, East Nusa Tenggara, and Maluku. However, what is interesting is that, based on known information, only about 9.97% of these languages are extinct, with a breakdown of 11 languages already extinct, 4 languages critically endangered, 22 languages endangered, 2 languages experiencing decline, 16 languages vulnerable to extinction, and 19 with a safe status. The remainder are still uncertain (Kompas.Com, accessed October 16, 2019).

Based on this situation, it is clear that the fate of approximately 90% of regional languages in Indonesia remains uncertain. Therefore, research on the fate or state of regional languages is necessary and crucial. Various activities undertaken by regional language observers, including seminars, conferences, congresses, and other forms of activity, appear to have failed to provide a solution to address the threat of extinction of local languages. While some regions, such as Bandung, Bali, and several others, have given special attention to their regional languages and received support from the local government, many others remain largely unaffected. As a result, some small/minority languages, from a linguistic health perspective, are already considered "endangered" (Krauss: 1992).

Similarly, the fate of regional languages in South Sulawesi is not significantly different from that of local languages in other regions. In South Sulawesi alone, there are approximately seven local languages, considered major languages with more than 100,000 speakers. These seven languages include: (Bugis, Makassar, Toraja, Massenrengpulu, Pattae, Konjo, and Selayar). All of these languages are experiencing the same phenomenon: language shift. The direction of the shift is clear: a shift toward Indonesian as the national language. This shift is actually quite natural, as Indonesian, as the national language, plays a crucial role, particularly in official and formal spheres (Hakim et al., 2026; Akhmar et al. 2023; Rahman, 2019). However, the role of Indonesian as the national language does not automatically lead to the extinction of regional languages, as regional languages also have their own functions and spheres of use.

The problem is that regional languages lack the ability to compete because Indonesian is viewed as a modern language associated with progress, while regional languages are identified as unmodern or archaic. Regional languages in South Sulawesi, like local languages in other regions, are

experiencing a shift toward Indonesian as the national language. While this shift is natural due to the important role of Indonesian in official and formal spheres, regional languages also have their own functions and uses. Unfortunately, regional languages are unable to compete with Indonesian, which is considered more modern and advanced.

II. LITERATURE REVIEW

A. Transmission of Language and Attitudes of the Older Generation

Language transmission can be defined as the process of transmitting and maintaining a language from one generation to the next (UNESCO, 2022). In the context of the older generation, language transmission plays a crucial role because they function as the guardians and holders of cultural knowledge, including language that has been passed down from previous generations (Hendry, 2024). The older generation's attitude toward language has a significant influence on language transmission to the younger generation, as positive language attitudes are strongly associated with successful intergenerational language maintenance (Czerniawski & Smolicz, 2021). If the older generation has a positive attitude toward language and is committed to preserving and teaching it to the next generation, then language transmission can proceed more effectively across generations (King et al., 2020).

The older generation plays a role as language teachers and maintainers. They are a valuable source of knowledge and experience in understanding and using language effectively, including teaching vocabulary, grammar, and culturally specific expressions through everyday interaction (Babel, 2023). Through interaction and communication with the older generation, the younger generation can learn and internalize the language naturally, especially through oral traditions such as storytelling and daily conversation (UNESCO, 2022). Furthermore, the attitudes of the older generation also influence the motivation and interest of the younger generation in learning and using a language; positive attitudes tend to increase linguistic pride and engagement, while negative attitudes may lead to language shift or loss (Czerniawski & Smolicz, 2021).

Theoretically, a language can only survive if it is actively used by its speakers across different domains of communication. Therefore, language survival depends on continuous intergenerational transmission, the number of active speakers, institutional support such as education, media usage, and strong language policies (King et al., 2020). These factors are essential in language revitalization efforts aimed at maintaining high language vitality in minority or regional languages (UNESCO, 2022). In relation to programs for revitalizing regional languages, a conceptual model for fostering, developing, and preserving these languages is necessary as a guiding framework for implementation (Hendry, 2024).

Language transmission is one of the most effective ways to preserve a language because it ensures that children acquire and continue using the language in real-life contexts (Babel, 2023). Through transmission, the younger generation inherits linguistic and cultural identity from the previous generation, which helps strengthen their sense of belonging and cultural pride. Passing on the mother tongue ensures that identity confusion can be minimized, as language serves as a key marker of cultural and ethnic identity (King et al., 2020). What is inherited from the previous generation becomes a symbol of pride and continuity within a community or ethnic group.

The older generation possesses deep knowledge of their mother tongue and traditional culture, acting as bearers of cultural heritage and values (Hendry, 2024). Through lived experience and daily interaction, they hold strong understanding of language use, grammatical structures, and cultural meanings embedded in language. In this context, the older generation functions as both teachers and role models in language use, enabling younger generations to observe, imitate, and practice the language accurately and meaningfully (Babel, 2023).

A mother tongue or first language is a language acquired from birth. Mother tongue is determined by parents, fathers and mothers, and those around them. Children never ask their mothers

to give them a particular language. It is their parents or mothers who determine the language acquired by newborn children, who will soon become the next generation. That is why mothers or prospective mothers need to be the target of guidance and awareness about first language acquisition for children. Anderson (2010) states that counseling on first language acquisition is important for prospective young mothers. The role of mothers or young mothers is so important that Anderson states that it does not matter what language is used in the market, at the office, or at school as long as it is used in the family. Therefore, language transmission as an effort to inherit regional languages to children or the younger generation is important if we are challenged to preserve regional languages as a very valuable national cultural asset. Language transmission is the process by which language and the cultural knowledge contained within it is passed down from one generation to the next. The older generation has a very important role in language transmission. They are often the keepers and holders of knowledge about a society's traditional language and culture.

Mbete (2007: 5) states that mother tongues, which are classified as local languages, specifically record local culture. In addition to their unique and universal content, local languages of the archipelago preserve the nation's cultural richness. This statement shows that the transmission of mother tongues by parents is not only because the language will be used as a means of communication, but for a greater purpose, namely as a vehicle for developing and preserving the heritage of local cultural values that will become a source of enrichment for national culture. Language transmission refers to the process of teaching and learning language to the younger generation by the older generation. The older generation has an important role in transmitting mother tongues to the younger generation, because they are the bearers of culture and keepers of traditional knowledge.

Chrisp (2005) researched "Intergenerational Maori Language Transmission," stating that there are four factors that influence the transmission of the Maori language: knowledge, environment, motivation, and critical awareness of parents. Language knowledge is an important factor because only with sufficient knowledge of the language and confidence in their abilities can the language be transmitted well. Furthermore, the environment, namely certain environments, can encourage or hinder the use of the Maori language. Likewise, with motivation, parents must speak and encourage children to be able to speak so that the Maori language can be continued for the future. Parents must be aware of the decisions they make about transmitting the Maori language to their children and their consequences. The findings of the study indicate that there is significant overlap between the four factors and their various subcomponents. Based on these findings, it is evident that the role of parents is central and focused on the family environment. The family is the basis for inheriting the mother tongue. That is why parents are required to be critically aware of the decisions made in passing on their mother tongue to their children. Parents' decisions determine the sustainability of a mother tongue or local language. Language transmission refers to the process of transferring knowledge and use of a language from one generation to the next. In the context of research conducted by Chrisp (2005) on "Maori Intergenerational Language Transmission," Maori language transmission is closely related to the role of the older generation or parents in maintaining and passing on the language to their children.

In the context of research conducted by Chrisp (2005), the role of the older generation or parents in the transmission of the Maori language is a primary focus. The family is the primary basis for the transmission of the mother tongue. Parents' decisions about passing on Maori to their children have a significant impact on the language's sustainability. Therefore, parents' critical awareness in making these decisions is crucial to ensuring the language's survival.

Besides the speaker's attitude and perspective, another equally important aspect to consider in language acquisition or learning is motivation. Motivation is the primary capital in learning a language. Motivation can be instrumental or integrative. However, in the context of mother tongue transmission, the determining factor is the older generation. Therefore, determining which language a child acquires depends on the parents' motivation. If parents continue to see it as a marker of identity,

strengthening identity, and preserving ethnic culture, the mother tongue will continue to be transmitted. However, if parents see practical and pragmatic goals, it is possible that they will prefer the national language (BI) or perhaps a global language (BIng) as the language their children should acquire. This is a major problem currently facing mother tongues and other local languages, as they are unable to compete with Indonesian as the national language and as the dominant language. In theory, Indonesian and local/regional languages can coexist as long as a diglossic situation can be created. Language transmission refers to the process of transferring or passing down a language from one generation to the next. In this context, language transmission is related to how the mother tongue or local language is passed down from the older generation to their children.

The older generation plays a crucial role in determining the motivation to maintain one's mother tongue. This motivation can stem from their understanding of the importance of the mother tongue in maintaining identity, strengthening identity, and preserving ethnic culture. If the older generation views the mother tongue as a distinguishing feature of identity and a cultural symbol, they will strive to transmit it to their children. However, if the older generation sees practical and pragmatic goals in language acquisition, they may prefer a national or global language as the language their children should acquire. This can result in the mother tongue or local language losing its competitiveness to the national language or dominant language, such as Indonesian. Theoretically, Indonesian and local/regional languages can actually coexist in a diglossic situation. Diglossic refers to a situation where two or more language varieties are used in everyday life with different functions. However, to create a successful diglossic situation, there needs to be strong support and recognition of local/regional languages, as well as community efforts to maintain and actively use them.

III. METHODS

This study employed a qualitative descriptive approach using library research. The study aimed to explore the relationship between language and ethnicity in Indonesia's multilingual context, focusing on the concepts of ethnolinguistic identity, language ideology, and language management arrangements as factors influencing language vitality and maintenance.

The data consisted of scholarly books, journal articles, policy documents, and reports relevant to sociolinguistics, language maintenance, language shift, language policy, and ethnolinguistic identity. The primary sources included works by Fishman (1991, 2001), Giles et al. (1977), Bourdieu (1991), Spolsky (2021), May (2024), and other contemporary studies addressing multilingualism and language revitalization. Additional data were obtained from reports published by UNESCO and recent studies on language vitality and language policy in Indonesia.

Data were collected through a systematic literature review process. Relevant publications were identified through academic databases such as Google Scholar, Scopus, ScienceDirect, and Taylor & Francis Online using keywords including ethnolinguistic identity, language ideology, language vitality, language maintenance, language shift, language policy, multilingualism, and Indonesia. The selected literature was limited to works that specifically discussed the relationship between language, ethnicity, language attitudes, and language revitalization.

The data were analyzed using thematic analysis. The analysis involved four stages: (1) identifying and categorizing literature relevant to the study objectives; (2) extracting concepts and findings related to ethnolinguistic identity, language ideology, and language management; (3) comparing and synthesizing the findings from different studies; and (4) interpreting the findings within the framework of language vitality and language maintenance. Through this process, the study generated a comprehensive understanding of how language-related factors contribute to the maintenance, shift, and revitalization of languages in multilingual societies, particularly in Indonesia.

To ensure the credibility of the findings, data triangulation was conducted by comparing

information from various theoretical and empirical sources. The study also emphasized the use of authoritative and peer-reviewed publications to enhance the validity and reliability of the analysis.

IV. RESULTS AND DISCUSSION

A. Language, Ethnicity, And Identity

In Indonesia's multilingual context, the relationship between language and ethnicity is crucial. Indonesia is a country with rich ethnic and cultural diversity, reflected in the diversity of languages spoken across the region. There are over 700 recognized languages in Indonesia, with Indonesian as the official language and the national language of instruction. The relationship between language and ethnicity can be seen through the use of language as a means of identifying a particular ethnic group. Language often serves as a symbol of ethnic identity and is used to maintain and strengthen the group's existence. Language serves as a means for ethnic groups to express their cultural values, traditions, and history. In Indonesia's multilingual context, language plays a crucial role in maintaining existing ethnic and cultural diversity.

In the context of community culture and minority languages, Garcia (2012) explores the relationship between language, ethnic identity, and language policy and planning efforts. He further states that for language maintenance and revitalization efforts to be successful, a group must develop what Fishman (1977) calls an ethnolinguistic identity, a language ideology, and language management arrangements (Litra: 2016).

Ethnolinguistic identity refers to the relationship between an ethnic group and the language they speak. Ethnolinguistic identity encompasses aspects such as the history, culture, traditions, and values associated with that ethnic group. The influence of ethnolinguistic identity on increasing language vitality can be seen in several ways, such as motivating ethnic groups to maintain and strengthen the use of their languages and raising awareness of the importance of maintaining and preserving languages through language education and cultural activities involving language use. However, ethnolinguistic identity can also contribute to the decline of language vitality. Globalization and modernization often bring about changes in ethnolinguistic identity, with many ethnic groups shifting to languages that are more dominant globally or the majority language in their country. This can lead to a decline in the use of traditional languages and a decline in the vitality of those languages.

In research by Fishman (1991) and Giles (1977), they showed that ethnolinguistic identity can be a significant factor in language vitality. The results of this study indicate that ethnic groups with strong ethnolinguistic identities tend to have high language vitality, while ethnic groups experiencing changes in ethnolinguistic identity tend to experience a decline in language vitality. Ethnolinguistic identity can have a significant influence on the increase or decrease in language vitality. A strong ethnolinguistic identity can motivate the maintenance of the language and culture of an ethnic group, while changes in ethnolinguistic identity can lead to a decline in the use of traditional languages and a decline in the vitality of that language. Therefore, it is important to understand the role of ethnolinguistic identity in maintaining language vitality and take appropriate steps to maintain the language and culture of that ethnic group.

In the context of bilingualism and multilingualism in Indonesia, it is interesting to examine Fishman's discussion of ethnolinguistic identity. Ethnolinguistic identity among ethnic groups in Indonesia toward regional or local languages tends to decline or weaken, thus impacting the vitality of these regional languages. Meanwhile, ethnolinguistic identity toward Indonesian tends to increase, so its influence is clearly seen in the increase or expansion of domains of Indonesian language use, which were previously the domain of regional or local languages, now being intervened by Indonesian (Arka, 2022; Ewing, 2022). This means that "national" ethnolinguistic identity is more influential than "local/regional" ethnolinguistic identity.

In addition to ethnolinguistic identity, language ideology can influence how an ethnic group

views and treats its own language, as well as other languages. A strong language ideology can result in attitudes that protect and promote the language of that ethnic group. This can be reflected in efforts to preserve and develop their language through education, literature, and mass media. Language ideology is a concept that refers to the beliefs, views, and values associated with language. Each ethnic or cultural group has a distinct language ideology, which influences how they view and treat their own language, as well as other languages (Piller, 2023; Rosa & Burdelski, 2020). One example of a strong language ideology is linguistic nationalism, where language is seen as a symbol of national identity. In this case, language is considered a crucial element in building and strengthening national unity.

However, language ideology can also have negative impacts, especially when used as a tool of domination or oppression against other ethnic or cultural groups. Exclusive language ideology can trigger conflict and discrimination against ethnic or cultural groups that speak different languages (May, 2024).

In the context of globalization and multiculturalism, it is crucial to understand and respect different language ideologies. Valuing and promoting linguistic diversity can enrich cultures and strengthen relationships between ethnic groups. Multilingual education, legal protection of minority languages, and policies that encourage linguistic diversity are some steps that can be taken to respect different language ideologies and build an inclusive society (UNESCO, 2023).

Besides ethnolinguistic identity and language ideology, strong language management arrangements are also crucial in supporting the vitality of a language. These arrangements can be implemented by the government, educational institutions, or the community itself. The goal is to protect and promote the language of the ethnic group, as well as ensure its sustainability and recognition in various spheres of life. Strong language management arrangements have several essential components. First, there is a language policy established by the government or educational institution. This policy can cover language use in public administration, education, the mass media, and the business sector.

Furthermore, strong language management arrangements also involve efforts to promote the use of the language in everyday life. This can be done through language education programs, such as language instruction in schools or courses, as well as the use of the language in local mass media. The goal of these efforts is to improve the community's understanding and language skills in the language being promoted. Hereafter, strong language management arrangements also involve efforts to protect and preserve the language. This can be done through the development of dictionaries, encyclopedias, and other language resources containing grammar rules, vocabulary, and phrases in the language. These arrangements can also include efforts to develop and enrich the language by adding new words or adopting words from other languages (Spolsky, 2021; Kircher & Zipp, 2022).

In the context of globalization and multiculturalism, it is crucial to understand and respect different language ideologies. Valuing and promoting linguistic diversity can enrich cultures and strengthen relationships between ethnic groups. Multilingual education, legal protection of minority languages, and policies that encourage linguistic diversity are some steps that can be taken to respect different language ideologies and build an inclusive society. Strong language management arrangements are formal or informal efforts to regulate and manage language use in society. These arrangements can be implemented by governments, educational institutions, or community groups themselves. The goal of strong language management arrangements is to protect and promote the language of the ethnic group, as well as to ensure its sustainability and recognition in various spheres of life. As reviewed by Garcia (2012), a strong ethnolinguistic identity refers to a situation in which the language used by an ethnic group becomes an integral part of their identity. This identity is formed through everyday language practices, beliefs, and values associated with the language. In this context, language is not only a means of communication but also a means of expressing the group's culture and identity.

In multilingual societies, ethnicity is often linked to the language spoken. Each ethnic group has its own distinctive language or dialect, which characterizes their identity. Language is a factor that distinguishes one ethnic group from another and serves as a means of strengthening a sense of solidarity and togetherness within the group. To understand the relationship between language and ethnic identity, an ethnolinguistic approach is relevant. The ethnolinguistic approach focuses on how language can be a key factor in maintaining and strengthening the ethnic identity of an individual or group. In this context, ethnolinguistic theory can provide a deeper understanding of the role of language in shaping ethnic identity. Benjamin Lee Whorf, an American linguist in the early 20th century, argued that the language we use influences our thoughts and perceptions of the world. According to him, language is not only a means of communication but also a reflection of the culture and worldview of an ethnic community. Whorf argued that each language has a unique structure and vocabulary, reflecting the unique culture and life experiences of an ethnic group. For example, in the Hopi language, a Native American people, there are no words that describe linear time concepts such as "yesterday" or "tomorrow." This suggests that the Hopi culture has a different worldview about time than cultures that use languages with linear time vocabulary. Whorf concluded that the language we use influences how we understand and interpret the world around us.

In support of this statement, several studies have also demonstrated the relationship between language and ethnic identity. For example, research by Susan Gal and Judith Irvine (1995) demonstrated how the use of different languages can influence how a person perceives their ethnic identity. This research suggests that language can influence a person's perception of themselves and their ethnic group. However, it should be noted that the relationship between language and ethnicity is not always mutually exclusive. Some ethnic groups share the same language as other ethnic groups, or even use several different languages in their daily lives. This suggests that the relationship between language and ethnicity can vary depending on social context, history, and other factors. In Indonesia's multilingual context, it is crucial to understand and appreciate the diversity of languages and ethnicities that exist. The government and society must strive to promote and protect the rights of ethnic groups to use their languages, and ensure that all ethnic groups are treated fairly and equally. By understanding the relationship between language and ethnicity, we can strengthen unity and cohesion within Indonesia's cultural diversity.

In the context of ethnicity, Bourdieu (1991) observed that language can be a factor influencing the construction of ethnic identity. Language can be a symbol of a particular ethnic group's identity, and its use can strengthen feelings of solidarity and group pride. Bourdieu also emphasized that language not only reflects social reality but can also shape it. In this regard, language use can influence perceptions and assessments of certain ethnic groups. However, Bourdieu also highlighted that language not only reflects ethnic identity but can also be used as a tool of separation and boundaries between ethnic groups. The use of different languages can create social gaps and reinforce power inequalities between ethnic groups. In this regard, language can become an instrument of domination and oppression against certain ethnic groups.

What Bourdieu put forward has actually occurred in several countries, for example in America and England as stated by Singh (2007) that the problem in ethnic groups is the division of majority ethnic groups and minority ethnic groups. The majority group refers to the ethnic group that holds social and political power, while the minority ethnic group has very little political and social power. As in America, the "ebonic" variant is known as a variant of "American English" English used by Americans who are classified as minorities and the "black English" variant which is a variant of "British English" used in England by non-dominant groups (Singh: 2007).

However, the situation in America and England, as described by Singh (2007) above, is very different from that in Indonesia. The issue of majority and minority ethnic groups is not much of a problem, considering that Indonesia is indeed formed from various ethnic groups that vary greatly in terms of language, culture, and customs. Specifically related to language, Indonesian has two variants: the standard variant and the non-standard variant. These two variants have different

positions and functions, so the choice of their use depends heavily on their respective domains. Non-standard Indonesian is usually called a dialect, and these dialects are usually limited by geographical origin, so that when they use Indonesian, it can be an indication of their origins. Thus, regional dialects can be an indication of where they come from or can also indicate which ethnic group they come from.

Indonesians, in addition to having a national language as a national lingua franca, also have regional/local languages as the primary lingua franca among their ethnic groups. Interestingly, however, as a nation comprised of various ethnicities, we do not question the existence of ethnicities based on majority and minority groups. The use of language, both Indonesian and regional languages, remains a marker of group identity, but there has never been a debate about the differences in power or authority based on language use. This demonstrates that Indonesians have a very tolerant attitude towards differences, whether related to language, culture, traditions, historical origins, etc.

V. CONCLUSION

Based on the focus of the discussion in this paper, it can be argued that maintaining regional languages and ethnic identity requires collaborative efforts from families, formal education, and communities. By understanding the importance of mother tongue transmission, steps can be taken to promote the use of regional languages and maintain ethnic identity. These efforts will help maintain cultural diversity and strengthen unity within society. In conclusion, it can be concluded that maintaining regional languages and ethnic identity requires cooperation and collaboration from various parties, including families, formal education, communities, and the government. It is important for families to understand and appreciate the cultural values and regional languages they possess, so they can transmit their mother tongue to the younger generation.

In this era of globalization, preserving regional languages and ethnic identities is an increasingly pressing challenge. However, with cooperation and collaboration between families, formal education, and communities, these preservation efforts can be achieved. Families play a crucial role in transmitting mother tongues to the younger generation, while formal education can play a role in promoting the use of regional languages in schools. Communities can also play a role in organizing cultural activities that involve the use of regional languages. In this way, preserving regional languages and ethnic identities can be achieved, preserving cultural diversity and strengthening unity within society.

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Conflict of Interest

The authors declare that there is no conflict of interest.

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