

**ACEHNESE STUDENTS' BELIEF AND PRACTICE IN  
MAINTAINING THEIR HERITAGE LANGUAGE**

**THESIS**

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# THESIS

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**Acehnese Students' Belief and Practice in Maintaining Their Heritage Language** adalah benar-benar karya saya, kecuali semua kutipan dan referensi yang **disebutkan sumbernya**. Apabila terdapat kesalahan dan kekeliruan di dalamnya, maka akan sepenuhnya menjadi tanggung jawab saya. Demikian surat pernyataan ini saya buat dengan sebenar-benarnya.

Banda Aceh, 05 Juli 2022,

Saya yang membuat surat pernyataan,

  
Izzah Mujahidah



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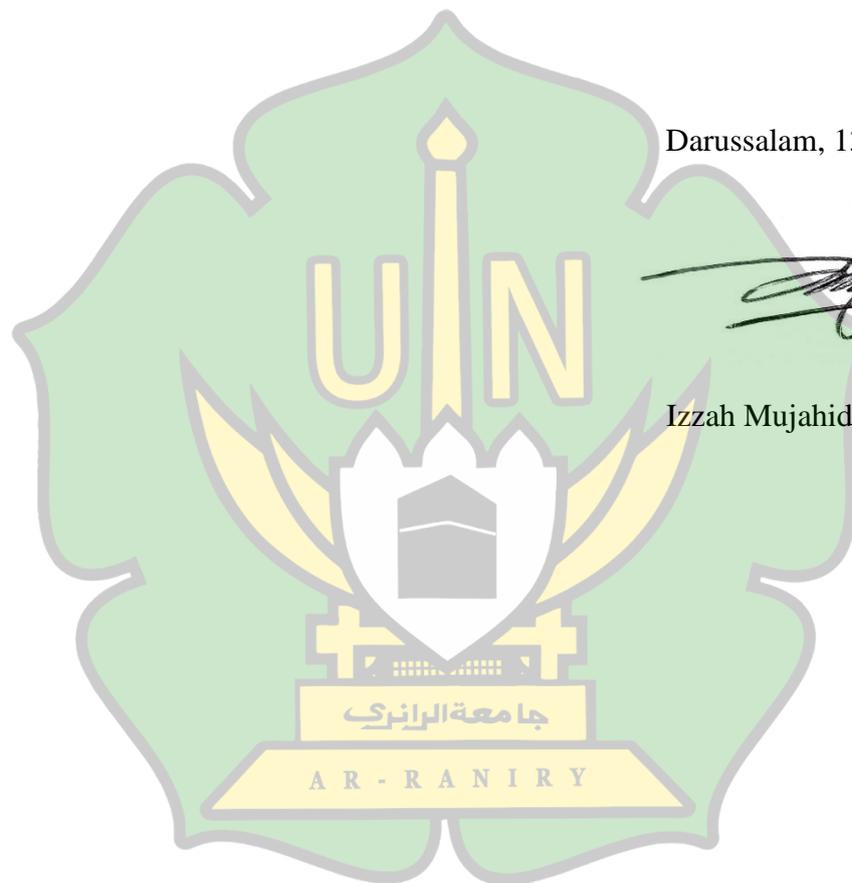
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## ABSTRACT

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The reduced ability to speak heritage language of certain people occurs when the person will interact with the new environment, society, language, and culture in the new place. This kind of reduced ability causes maintenance of heritage language become so urgent in order to preserve the heritage language. This study examined the English department students' perceptions and practice in the process of heritage language maintenance; particularly to analyze their beliefs and practice in the preservation of their heritage language (Acehnese Language). To do so, this study uses a qualitative method in analyzing the data. The data collection is done by conducting an in-depth interview with ten participants. The result of study showed that all participants agreed the maintenance of heritage language is important to preserve the cultural asset and identity. They also agreed that families and environment affect their heritage language. Furthermore, they maintain their heritage language by using it in daily communication and it also supported by several media as music, social media and reading materials. Based on the findings, it is recommended that the immigrant students and their parents take a serious effort in maintaining their heritage language, consider that the language is cultural asset and identity. It is also suggested that the future researcher to dig deeper to search about topic related to heritage language maintenance because heritage language gradually replaced by majority language.

## TABLE OF CONTENTS

<b>APPROVAL LETTER</b> .....	<b>i</b>
<b>DECLARATION OF ORIGINALITY</b> .....	<b>ii</b>
<b>ACKNOWLEDGEMENT</b> .....	<b>iii</b>
<b>ABSTRACT</b> .....	<b>v</b>
<b>TABLE OF CONTENTS</b> .....	<b>vi</b>
<b>LIST OF TABLES</b> .....	<b>viii</b>
<b>LIST OF APPENDICES</b> .....	<b>ix</b>
<b>CHAPTER I</b> .....	<b>1</b>
A. Background of Study .....	1
B. Research Questions .....	4
C. Research Aim .....	5
D. Significance of Study .....	5
E. Research Terminologies.....	6
<b>CHAPTER II</b> .....	<b>8</b>
A. Heritage Language .....	8
B. Language choice .....	8
C. Heritage Language Maintenance .....	10
D. Belief in heritage language maintenance .....	12
E. The practice of heritage language maintenance .....	15
<b>CHAPTER III</b> .....	<b>18</b>
A. Research Design.....	18
B. Population and Sample.....	18
C. Methods of Data Collection .....	20
D. Methods of Analysis .....	21
<b>CHAPTER IV</b> .....	<b>23</b>
A. FINDING .....	23
1. Students' Belief in the Maintenance of Their Heritage Language .....	24
2. Students' Practice in the Maintenance of Their Heritage Language .....	43
B. DISCUSSION .....	54
1. Students' Belief in The Maintenance of Their Heritage Language .....	54

2. Students' Practice in The Maintenance of Their Heritage Language .....	58
<b>CHAPTER V .....</b>	<b>61</b>
A. CONCLUSIONS.....	61
B. SUGGESTIONS .....	62
<b>REFERENCE .....</b>	<b>63</b>



## LIST OF TABLES

Table 3. 1 Profile of The Participants ..... 20



## LIST OF APPENDICES

Appendix A	Appoinment Letter of Supervisors
Appendix B	Recommendation Letter from Fakultas Tarbiyah dan Keguruan to conduct field research
Appendix C	Confirmation Letter from Department of English Language Education
Appendix D	Interview Protocol



# CHAPTER I

## INTRODUCTION

### A. Background of Study

Population mobility is unavoidable in society and results from socio-economic development over time. People relocate for various reasons, including job opportunities, education, and other factors. Migration is one type of population mobility that is also familiar in Aceh. The increase in people who migrate to Banda Aceh reaches an average of 1000 people yearly (Banda Aceh Regional Development Planning Agency, 2020). If someone migrates, they will move from their origin to their destination. The person will interact with the new environment, society, language, and culture in the new place. In other words, they will go through the process of adapting to these new things to get used to and blend in with the surrounding environment.

This adaptation process can certainly make a person who migrates forget their area of origin's culture. The thing that can be felt the most from the loss of the culture of their area of origin is the reduction or even the loss of their heritage language. The reduced ability of a person to speak their heritage language usually occurs when their time to interact with their families decreases, for example, when they start school (Toppelberg & Collins, 2010).

Although the migration is still within the same province, Aceh is a reasonably large area, with 5,677,081 ha, with the forest as the largest land area reaching 2,270,080 ha, followed by smallholder plantations covering an area of

700,350 ha. Meanwhile, industrial land has the smallest area of 2,096 ha. Aceh has 13 tribes where the ethnic diversity affects the variety of language in Aceh. There are 13 regional languages used by these tribes, namely Acehnese, Tamiang language, Gayo language, Alas language, Kluet language, Julu language, Pakpak language, Jamee language, Sigulai language, Lekon language, Devayan language, Haloban language, and Nias language (Aceh Information Management and Documentation Officer, 2020).

The richness of cultures and languages in the province of Aceh makes Banda Aceh, the capital of Aceh, a diverse city whose populations hail from different cultural regions. Therefore, a language that all people from different regions can understand is required. In Banda Aceh, people generally use Indonesian as their main language rather than Acehnese, especially in schools and other formal institutions. Furthermore, most young people in Banda Aceh usually communicate by using the Indonesian language (Aziz & Amery, 2016).

Thus, there is a possibility of language shifting in people migrating to Banda Aceh. Language shift refers to a change in a person's usage of his or her heritage language that leads to the loss of that person's capacity to utilize his or her heritage language (Muhammad, 2013). The possibility of language shift or even the loss of their heritage language will be stronger when these migrated people are exposed to or used to using a language other than their heritage language and the majority language in their migration area, for example, when they are students who use English in their school or university for learning or communicating. This study focuses on the beliefs and practices of students exposed to English (English

department students) and whose families migrated to Banda Aceh towards their heritage language maintenance.

Recent research examined the preservation of heritage languages. Bayram and Wright, (2018) wrote a journal entitled “*Turkish Heritage Language Acquisition and Maintenance in Germany.*” This study examined Turkish as a heritage language in Germany, considering the elements impacting heritage language maintenance and teaching, such as parental and institutional attitudes. Additionally, this publication discussed the history of Turkish migration to Germany, emphasizing the connection between the problematic integration process encountered by many Turkish immigrants in Germany and the social, educational, and linguistic challenges.

Another study conducted by Aziz, Yusuf, Raisha, and Kamaliah (2017) about language maintenance of the Tionghoa speakers towards their heritage language in Aceh. This research discussed the language maintenance of the Chinese community who live in Aceh. Most Chinese use their heritage language as their first language at home. They also use it while communicating with their extended family. They are also surrounded by Chinese books, songs, and TV programs. Besides that, they also enroll their children in private Chinese classes held by their community for Mandarin and send them to Chinese schools in Banda Aceh. Several respondents also use Mandarin to speak to other Chinese at the temple.

There was also a research conducted by Umam (2020) about Students’ attitude toward heritage language maintenance, which talks about university

students' attitudes from multicultural and multilingual backgrounds in a particular environment, namely a university in South Jakarta. Additionally, this research discussed students' attempts to preserve heritage languages and how they deal with obstacles associated with heritage language preservation.

Despite the growing interest in studying heritage language maintenance, previous studies were mainly focused on transnational heritage language maintenance, meanwhile, in this research, the participants come from outside Banda Aceh capital city but have been living in Banda Aceh. Furthermore, the previous research focused on the maintenance of heritage language in general, while this research specifically focuses on the beliefs and practice in the heritage language maintenance. The previous research mainly focused on the role of parents on the process of heritage language maintenance, while in this research, it focused on the maintenance of migrated students' heritage language.

## **B. Research Questions**

Based on the research background described above, this study will highlight the following questions:

1. What are the beliefs of students regarding their heritage language maintenance?
2. How do students' practices in maintaining their heritage language?

### C. Research Aim

The following research objectives are derived from the problem identifications:

1. To find out student's beliefs in the maintenance of their heritage language
2. To find out students' practices in maintaining their heritage language

### D. Significance of Study

The results of this study are expected to be useful for:

#### 1. The theoretical Benefits

This research as a study on heritage language maintenance, especially in terms of belief and practice, is expected to be useful for people interested in studying language maintenance and further researchers who conduct in-depth research related to the maintenance of the mother tongue or more specifically Acehese language. It is hoped that this research to be known and studied by students and lecturers especially in English education department. In addition, this research is also expected to be useful for language planners to be able to enrich their knowledge and be a consideration in language planning.

#### 2. The practical Benefits

It is hoped that the findings of this study will help readers gain a deeper comprehension of the significance of maintaining their heritage language, the attitudes of migrant students toward the preservation of their heritage language, and the ways in which these students go about preserving their heritage language. In addition to this, it is hoped that the findings of this research will be useful and offer

assistance to immigrant students in the maintenance of their native languages. Furthermore, future researchers interested in the preservation of heritage languages and other related subjects might find this study useful as a reference for their own work.

### **E. Research Terminologies**

#### **1. Acehnese students**

In this research, Acehnese students refer to students who are originated from Aceh except Banda Aceh and migrated to Banda Aceh with their families where the majority language is Indonesian. These students are also exposed to English, mainly when they study.

#### **2. Heritage language**

Heritage languages, which are often characterized as ethnic minority languages, fall into two major classes:

- (a) Indigenous languages are spoken by a group of speakers who have always lived in the area where the dominant language is currently spoken.
- (b) Languages are spoken by groups of immigrants who relocate to a nation with a different majority language.

There are several characterizations and definitions of heritage language speakers (Montrul, 2011). In general, heritage language speakers are bilinguals whose native language is a minority language in a majority language setting, that is, where the language spoken at home differs from the language spoken in society

as the primary language. Current approaches toward heritage language speakers generally agree on three main elements (Bayram and Wright, 2019):

- (a) Heritage speakers are individuals who speak a minority language in a majority language environment.
- (b) Heritage speakers are bilingual.
- (c) Heritage speakers are prominent in their broader national community's language.

In the province of Aceh, there are 13 heritage languages (Aceh Information Management and Documentation Officer, 2020), however, this research will focus on the preservation of the Acehnese language as a heritage language among students lived in the area which majority language is Indonesian and they also already exposed to English. Acehnese language is generally used by people living in the coastal areas of Aceh province which stretches from the Malacca Strait to the west coast facing the Indian Ocean including Langsa and East Aceh Regency, Lhokseumawe and North Aceh Regency, Bireun Regency, Pidie and Pidie Jaya Regency, Aceh Besar Regency and Sabang City (Ministry of Education, Culture, Research, and Technology, 2022).

## CHAPTER II

### LITERATURE REVIEW

#### A. Heritage Language

Language can be brought and passed down to successors in other areas that use different languages. The language brought by the origin or ancestor's area is called a heritage language. According to Blackledge and Creese (2010), heritage languages generally refer to languages that are not native to a region but have developed in local contexts due to migration. Heritage language can refer to any language of personal relevance to an immigrant language, ancestral, or native language (King & Enns-Kananen, 2018). The concept of heritage language is slightly different with native language, where the native language is one that is utilized fluently by a native resident of the language's country of origin. It also refers to the first language a person learns (Kravchenko, 2010). From the preceding definitions, it is clear that heritage language is native language, but under the condition that the speakers of the native language reside in the region where the language is a minority language, or in the other words, heritage language is a minority language.

#### B. Acehnese Language

The term Acehnese language could be defined into general term and specific term. In general term, Acehnese Language is languages used by the tribes in Aceh, which includes thirteen languages exist in Aceh. Whereas in specific term,

according to Aziz (2016), the Acehese language refers to language used by some Acehese groups lived in the coastal area of Aceh, such as Langsa, East Aceh, North Aceh, Lhokseumawe, Bireun, Pidie Jaya, Pidie, Greater Aceh and Sabang. Acehese language, in specific term, divided into four different dialect including Greater Acehese, Pidie, North Acehese, and West Acehese. There are approximately 2.4 million people that are able to speak Acehese (Aziz, 2016).

### C. Language choice

With time, cities become increasingly populated by people of various ethnicities. As a result, there are an increasing number of bilinguals and multilingual in the area. This phenomenon necessitates the speaker's language selection when communicating with another person. The selection of language that will or want to be used is called language choice (Dell Hymes, 2010). It is common for individuals to be in a position. It is usual for people in this election situation in this day and age.

Hymes (2010) also divides this language choice into an acronym, namely SPEAKING (Setting and Scene, Participants, Ends, Act sequence, Key, Instrumentalities, Norms of interaction, and Genre). The first factor (Setting and scene) is natural situations, events, or places that can influence people in choosing a language. People might consider choosing a more informal language variation when speaking at home rather than at work. The second factor (Participants) is those involved in the setting and scene. People tend to choose their language variation depending on gender, job, age, and more. The third factor (end) is the purpose or

goal that the speaker wishes to achieve—for example, the language used in applying for jobs. The fourth factor (Act Sequence) refers to as a speech sequence used when talking. For example, a storyteller chooses the correct code language code to start a story, the core of the story, and close the story. The fifth factor (Key) is referred to the spirit, feeling, and manner of the message you want to capture in a conversation. The sixth factor (Instrumentalities) refers to the register and forms of speech. The seventh factor (Norm of interaction) refers to the contextual custom in using the code. For example, when asking a question to the lecturer and addressing an audience. The last factor (Genre) refers to the type of utterance, whether in a proverb, the form of a poem, a lecture, and prayer. (Hymes, 2010).

#### **D. Heritage Language Maintenance**

Language maintenance emphasizes the relationship between persistence and transformation in using legacy languages in terms of social interactions and cultural processes. The term “language maintenance” refers to the circumstance in which a speech community remains able to use its native languages in the face of a variety of factors that may lead to a transition to another language (Habtoor, 2012). Language maintenance occurs when language is viewed as a crucial symbol of a group’s identity, and thus the language is more likely to be preserved (Holmes, 2013). Therefore, the researcher concludes that heritage language maintenance is a preservative of a community’s heritage language in a setting where the primary language is not their mother tongue to avoid language shift.

## 1. The significance of heritage language maintenance

language maintenance is the protection and promotion of an individual's or speech community's heritage language, particularly among linguistic minorities. In many circumstances, language shift is essentially unavoidable without active language preservation, unless the community takes proactive measures to prevent it, a language shift will be inescapable if a migrant minority comes to a primarily monolingual culture where one majority group language dominates the major institutional area (Holmes, 2013).

Globally, language extinction occurs in every part of the world because there are minorities among the majority that affect the process of maintaining the heritage language. According to Dweik and Qawar (2014), There are three elements that must be considered in language maintenance (the customary language used almost all the time, the stability of the customary language in different groups, and attitudes towards language in interaction). Hence, keeping the heritage language from being lost can be started at home. Several studies have shown that exposure to inherited language at home is the sturdiest factor in children retaining their home language into adulthood (Winsler, Kim, & Richard, 2014).

## 2. Factors impacting the maintenance of heritage languages

There are factors that influence heritage language maintenance. According to Holmes (2013), if members of a minority group live close to one another and see one another regularly, this may help them keep their language. Another component

that may help maintaining the language is the degree and regularity of context with one's hometown.

Additionally, Jendra (2010) identifies numerous elements contributing to language maintenance. Among the considerations are the following:

- a) The number of speakers: The group with the most speakers have a better chance of preserving its language.
- b) The concentration of living: Geographic concentration of community languages in a particular location may benefit language preservation. (Lee, 2013). When a minority group of a minority language coexists alongside people of the exact ethnic origin and language, the probability of maintaining the language is better.
- c) Identity and pride of culture: Heritage language speakers feel and believe that their language is an integral part of their cultural identity; they also have confidence and pride in their language.

#### **E. Belief in heritage language maintenance**

Language belief is closely related to language ideology. In linguistics, language ideologies are systems of views about language by people and societies (Baquedano and Kattan, 2008). Ideologies also allude to what language is appropriate for a specific culture and how the usage of that language is associated with someone's identity (Guardado, 2018). As a result, language ideologies are

linked to social interaction processes, perceptions of people, ideas, and assumptions about the connection between language and social life.

Everyone has distinct beliefs on language, which are often impacted by their family background, culture, education, socio-economic status, and education. For example, it is widely accepted that the ability to communicate well in English is associated with higher social position. So that, most of affluent families educate their children at international schools or other school which use English during the learning process (Akmal, Ulfah, & Fitria, 2022). Moreover, beliefs in heritage language maintenance will significantly impact its practice. For instance, Parents' beliefs and objectives for their children's linguistic improvement heavily influence decision-making processes influenced by parents' knowledge, economic position, and past language-learning experience. The beliefs of parents about the importance of heritage language in their families, and related practices of heritage language preservation, are critical for their children's heritage language proficiency (Liang & Shin, 2021).

When a child is small and spends more time at home, the role of parents in preserving their child's heritage language is critical. However, as the child grows and interacts with the larger environment, for example, as a student in their school or university environment, their belief in heritage language preservation will become more critical. Based on the research conducted by Umam (2020), students' beliefs toward heritage language maintenance include:

1. Connecting intergenerational families by the using of the heritage language.

Using heritage language is a way to strengthen the communication with their family members, and they consider that the next generation should be taught to see the worth in their heritage language and culture. Having fluency in a heritage language allows people to enable closer communication with their grandparents without substantial challenges actively (Umam, 2020).

2. A heritage language is a valuable asset

Students who participated in this research are fully aware of the importance of heritage language and the advantages of heritage language education. They believe that heritage language is one of the important parts of culture that should be preserved and taught to the next generation (Umam, 2020). Furthermore, heritage language is part of a tribe's cultural legacy and an integrated and complex expression of it, in the other words, the loss of a language entails the loss of cultural heritage (Smeets, 2004). Thus, heritage language must be preserved and transmitted to the next generation in order to maintain the richness of culture.

3. Parents play a crucial role in the maintenance of heritage language.

Parents' attitudes and practices regarding heritage language maintenance in their family significantly impact their children's heritage language preservation and acquisition (Umam, 2020). Parents' language policies, including the choice of language to communicate with family members, will determine whether their children master their heritage language (Muhammad, 2013).

## **F. The practice of heritage language maintenance**

There are practices to preserve heritage language. These practices vary by the environment and media usage in the process of heritage language maintenance.

### **1. Heritage language maintenance by family**

Supportive interactions between parents and children in the home language and tight and cohesive family relationships are beneficial in preserving the home language among generations (Tannenbaum & Howie, 2002). In the process of heritage language maintenance in the family, parents have a dominant role in determining the language to communicate with at home. Using heritage language in communicating with family members is one of the most effective ways to preserve the heritage language.

### **2. Heritage language maintenance by using mass media**

The mass media may play a critical role in providing institutional support for preserving and transferring community languages to second-generation children. (Namei, 2012). One technique for maintaining heritage languages is through mass media such as books, films, music, and radio. Nowadays, mass media is an integral part of human life, especially for students who incorporate it into their activities. As a result, they were constantly exposed to their heritage language, which aided their comprehension.

### 3. Heritage language maintenance by religion

Religious identity may also be expressed by language (Joseph, 2004). Hebrew, the language of the Jewish faith, and Arabic, the language of the Muslim faith, are two examples of significant faiths associated with particular languages. Depending on the context, speaking Arabic or Hebrew may be seen as Jewish, whereas studying Islam may be viewed as learning Arabic (Muslim & Brown, 2016).

Based on the research conducted by Bahhari (2020), Religion was prevalent and had a significant impact on the families' decision to have their children retain first language proficiency. This relationship between language and religion is believed to be greater when associated to identity. Being Saudi Arabian is closely connected to being a Muslim who speaks Arabic.

### 4. Heritage language maintenance in the education

In applied linguistics, the phrase heritage language education refers to an educational method that aims to provide suitable language training to students who belong to one of two distinct categories (Valdés, 2017):

- a) Pupils who have an ancestral link to a heritage language and some level of fluency in this language.
- b) Pupils who have an ancestral relationship to the heritage language but lack competency.

Heritage Language Education programs' significant contribution to sustaining the use of Heritage Language in diverse minority populations has to do

with circularization (the technique of treating language as a school subject). By including heritage language as a school subject, students can practice and learn their heritage language both in receptive and productive skills (Leeman, Rabin & Roman, 2011).



## CHAPTER III

### RESEARCH METHODOLOGY

#### A. Research Design

The researcher conducted this study using a qualitative method with ethnography approach to reveal the Acehese students' beliefs and practices in maintaining their heritage language. Qualitative research is a technique for scrutinizing and comprehending the meaning of individuals or groups associated with a social or human problem. (Creswell, 2018). Ethnography is the research approach of social interactions, behaviours, and perspectives that exist inside communities, groups, and organizations (Reeves, Kuper, & Hodges, 2008). The basics of ethnography lay in anthropological research that examined the social and cultural characteristics of small migrant populations. The study is often conducted in the researcher's heritage language. (Eriksson & Kovalainen, 2015). This research aims to provide a complete summary of the Acehese students' belief and practice in maintaining their heritage language.

#### B. Population and Sample

The population of this research is Acehese students who migrate with their families to Banda Aceh, and these students are exposed to English, particularly in their learning process. Hence, the research sample should be purposefully collected and small enough. The participants in this research were selected using a technique

known as purposive sampling. Purposive sampling, also known as judgement sampling, is the deliberate selection of samples based on a participant's qualifications. This non-random sampling method does not require an underlying theory or a predetermined number of participants. In short, this technique allows researchers to select whether participants are eligible to be questioned about their research topic (Etikan & Musa, 2016). The researcher chooses English department students from outside Banda Aceh's capital city but residing in the city.

Creswell (2013) estimated that a minimum sample size of five and twenty-five would be required for semi-structured or in-depth interviews. The sample of this study is ten students, consisting of Acehese students of English Education Department at UIN Ar-Raniry who migrated to Banda Aceh. They are selected based on their area of origin which is the Aceh's regions where the community communicates primarily in Acehese. Based on the data previously described, the regions including Sabang, Aceh Besar, Pidie and Pidie Jaya, Bireun, Lhokseumawe and North Aceh, Langsa and East Aceh. Each of these regions represent by two students specifically two students representing Sabang Regency, two representing Pidie and Pidie Jaya Regency, two representing Bireuen Regency, and two representing North Aceh and Lhokseumawe Regency, and the last two students representing East Aceh and Langsa Regency. Meanwhile, there is no students from the Aceh Besar regency who migrate to Banda Aceh because the distance between their residence and the university was still affordable, so there were no participants representing the Aceh Besar regency. The profile of the participants can be seen in the table below:

Table 3. 1 Profile of The Participants

No	Name	Age	Place of origin	Address at BNA	Heritage Language	Exposed language
1.	FA	21	Pidie jaya	Syiah Kuala	Acehnese	English
2.	NA	21	pidie	Darussalam	Acehnese	English
3.	FB	21	lhokseumawe	Pango	Acehnese	English
4.	NH	22	lhokseumawe	Darussalam	Acehnese	English
5.	ML	21	Bireuen	Darussalam	Acehnese	English
6.	MZ	22	Bireuen	Lueng Bata	Acehnese	English
7.	CM	21	Aceh timur	Darussalam	Acehnese	English
8.	SM	21	Langsa	Lueng Bata	Acehnese	English
9.	AU	21	sabang	Kuta Alam	Acehnese	English
10	MS	21	Sabang	Lamteumen	Acehnese	English

### C. Methods of Data Collection

In collecting data, the researcher uses in-depth interviews techniques. In-depth interviews are used to investigate individual opinions or experience on one or a few precisely defined topics. (Holund & Oberg, 2011). In-depth interview is a qualitative research approach that entails conducting lengthy one-on-one interviews with a limited number of respondents to elicit their viewpoints on a particular topic, program, or issue (Showkat & parveen, 2017). The researcher used this method in collecting the data needed for this research based on the purpose of this study which is to explore the experiences of students in maintaining their heritage language. The

researcher considers this method as a suitable method used to achieve the objectives of this research.

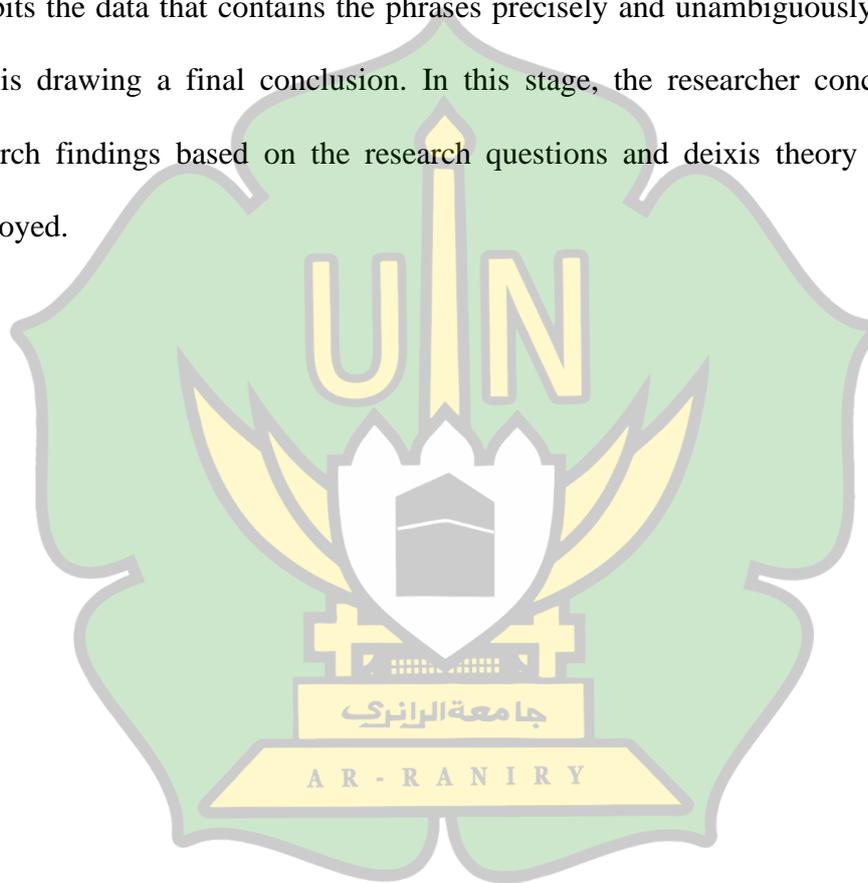
A primary emphasis of the interview was on the participants' experiences in the maintenance of their heritage languages, and the interview was conducted in the language in which the participants felt most comfortable. Each participant lasted for about 20-40 minutes. There are 16 questions prepared for the interview to answer the research questions. The first research question about students' belief in their heritage language maintenance specified into eight interview's questions including how importance their heritage language for them, how significant is the role of families and environments in their heritage language maintenance process, and the advantages they believed they get after having multilingual ability. The second research question about students' practice in their heritage language maintenance also specified into eight questions including their strategies in maintaining the language such as communicate in daily life with friends or families and media they used in the heritage language maintenance process.

#### **D. Methods of Analysis**

The data were examined using Miles and Huberman's (1994) flow model. The model has several components that need analysis, including data reduction, data visualization, and conclusion making. The first step is to reduce the amount of data. It is a term that refers to the process of selecting, focusing, and summarizing raw data from interviews, observations, or documents, as well as other qualitative

data sources (Miles & Huberman, 1994). The researcher concentrated on determining which portions of the interview should be included in the transcript.

Data visualization is the next step. According to Miles and Huberman (1994), a visualization is, in general, a structured and compacted collection of information that enables conclusion drawing and action. In this stage, the researcher exhibits the data that contains the phrases precisely and unambiguously. The last step is drawing a final conclusion. In this stage, the researcher concludes the research findings based on the research questions and deixis theory that were employed.



## CHAPTER IV

### FINDING AND DISCUSSION

The purpose of this study is to analyse the students' belief and practice in maintaining their heritage language. There were 10 participants in this research. They migrate from region which heritage language are Acehnese language to Banda Aceh where the majority language is Bahasa Indonesia and the participant exposed to English as the language, they use during learning activities in the college. They were given 16 questions to obtain an in-depth information about their belief and practice in heritage language maintenance. Each of them spent approximately 20 to 40 minutes to answer the interview questions.

#### A. FINDING

In this section, the participant described their beliefs and their effort in maintaining their heritage language as a migrated students in Banda Aceh who exposed to English. They were migrated from region which heritage language is Acehnese language, including Sabang, Pidie and Pidie Jaya, Lhokseumawe and East Aceh, Bireun, Langsa and North Aceh. The interview section had been done by asking ten participants who were labelled below:

SB 1: Sabang 1

SB 2: Sabang 2

PP 1: Pidie and Pidie Jaya 1

PP 2: Pidie and Pidie Jaya 2

LE 1: Lhokseumawe and East Aceh 1

LE 2: Lhokseumawe and East Aceh 2

BR 1: Bireun 1

BR 2: Bireun 2

LN 1: Langsa and North Aceh 1

LN 2: Langsa and North Aceh 2

The result showed that there were some beliefs of students in maintaining their heritage language. The following result also showed their practice in the process of heritage language maintenance. The results were reported as follows:

## **1. Students' Belief in the Maintenance of Their Heritage Language**

### **a. The importance of heritage language maintenance**

Based on the results of the interviews, participants representing the five regions concerned considered the importance of heritage language maintenance. Most of the participants believed that language was an important part of the culture in which the richness of the culture must be preserved. This belief is also their reason for preserving their heritage language.

#### **1) Sabang**

Participants from Sabang believe that the maintenance of heritage language, in this case, Acehnese language, is essential to maintain. One of them considers heritage language is a cultural asset

and it supported by another participant who stated that the language is identity of a tribe or characteristic of any regional.

SB 1 stated that:

The maintenance of heritage languages is clearly **important** because it is one of the **cultural treasures**. Moreover, as a native of Aceh, the preservation of the Acehnese language is very important to **preserve** part of the **Acehnese culture** itself.

SB 2 stated that:

In my opinion, it is **important** that the **Acehnese language** or heritage language is preserved or **maintained**. Because it is the regional language that shows where we come from, it is also an **identity or regional characteristic**.

## 2) **Pidie and Pidie Jaya**

Participants from Pidie and Pidie Jaya, like those from Sabang area, believed preserving the heritage language was essential. Participants from those regions also supported that statement by stating the consequences if they do not maintain the Acehnese language and the importance of passing it on to the next generation.

PP 2 stated that:

Preservation of the language is **important** because if no one else uses the Acehnese language, the **language will be lost**, and people don't know the Acehnese language anymore. Especially nowadays, most of our fellow Pidie people speak Indonesian, it's really sad because how do people know us as an Acehnese, if not from the language we use. As we know, every tribe in Indonesia has a **rich culture**, and one of them

is language. So, in my opinion, language is also one of the **identities** of each region. Thus, it is very important that the Acehnese language is **inherited so that it is maintained**.

### 3) Lhokseumawe and East Aceh

Participants from the Lhokseumawe and North Aceh regions also agreed on the importance of maintaining heritage languages. They also stated that language is the closest culture to our lives and emphasized the importance of the role of the younger generation in preserving heritage languages.

LE 2 stated that:

Preservation of heritage languages is **important**, because heritage languages are one of the **cultures** that is closest to us and are **inherited** from our parents. So, as one of the Acehnese, especially the young generation, we must preserve culture. Because it is something we have, and we must take good care of it.

### 4) Bireun

Participants representing Bireun region believe maintaining the heritage language is pivotal, just like other previous participants.

BR 2 stated that:

In my opinion, preserving the heritage language is very **important** because it is the **mother tongue**, and the language **symbolizes where we come from**. So, it is very important to be preserved or we use it every day.

### 5) Langsa and North Aceh

Just like the other participants' opinions, participants who represent North Aceh and Langsa also acknowledge the importance of maintaining the Acehese language or heritage language. In addition to the reasons previously stated by other participants from other regions, participants from Langsa stated that the maintaining of regional languages is also an effort to avoid the loss of one of the regional identities.

LN 2 stated that:

The Acehese language is **important** to be preserved, because as we know, the regional language is the **identity** of a tribe or a nation. So, if the Acehese language is extinct, then the Acehese will lose their identity. And the language is also one of the **cultural heritages**, so it needs to be **preserved**, especially for the **young generation** in the future.

#### b. The role of family

Most of the participants in this research interview stated that their family, especially their parents, played a big role in the introduction of heritage language to them and its preservation. Several other participants were able to master the heritage language because of the influence of their extended family, not from the nuclear family or parents. Meanwhile, a small number of others, even though their parents have not played a significant role in their language recognition and preservation. It is because their parents directly teach and communicate with them using Indonesian which

is the lingua franca. However, they realize that families, especially parents, play an important role in the maintenance of heritage languages. The following are the opinions of various participants based on the regions they represent.

### 1) Sabang

Participants from Sabang realize the importance of the family's role in language recognition and preservation. Nevertheless, there are differences between these two Sabang participants: The first participant's first language is Indonesian, and the second participant's first language is Acehese. Although the first participant did not use Acehese as his first language, he emphasized that the role of parents was crucial in developing confidence in their children, particularly in speaking Acehese as their second language. While the second participant stated the role of family is important, particularly in introducing language to children.

SB 1 stated that:

I think the role of the family is very **important** in preserving the language. My first language is Indonesian, but I want to communicate using Acehese starting from my own family. In the past, when I was little, I was often ridiculed when I spoke in Acehese language with my family because I was not fluent in Acehese. That's why I didn't have the courage to speak in the Acehese language. So, the role of the family is very important to preserve the language, especially to **give confidence to their children** to communicate using their own heritage language.

SB 2 added:

I think the role of family is **very important**. because family is the source where we start our daily conversation, and they also introduce us to a language. The first language I mastered was Aceh and I communicated with my family in Aceh, so it can be said that my family played an important role in **recognizing and preserving my Aceh language**.

## 2) **Pidie and Pidie Jaya**

Participants from Pidie and Pidie Jaya regions, like the second participant from Sabang, stated that the role of the family, particularly parents, was critical in introducing and maintaining their inherited language. Those participants also mentioned that the role of parents in language recognition is important because the Acehese language is rarely taught in schools. They said learning the Acehese language as an adult is also more challenging nowadays.

PP 1 stated that:

In my opinion, the role of parents is **important** in preserving the language, especially in terms of **introducing heritage languages**, because in schools, heritage languages are rarely taught. So, if parents do not teach their children the language from a young age, the child cannot communicate using the heritage language and it will be more difficult if they only learn the language when they are adults.

## 3) **Lhokseumawe and East Aceh**

The two participants from Lhokseumawe and North Aceh realized the importance of the family's role in acquiring and maintaining children's languages, in this case, the Acehese

language. According to the first participant, using a specific language when talking with the family will affect a person's mastery of that language. This is because family is the one who is most often with us, especially when we are young. The first participant mastered Acehnese as her second language and knew Acehnese as a heritage language through his distant family, not his parents or nuclear family. That is why she was more fluent when speaking Indonesian. Furthermore, the second participant claimed that the family's role is critical in keeping the heritage language in children. If the parents are from different ethnicities, it will allow them to get more than one heritage language. The second participant has parents from different ethnicities. However, she only speaks the language inherited from his father, which is the Acehnese language.

LE 1 stated that:

The role of family is **very important** in the preservation of my heritage language. because family is the first and most frequent person with us since we were born. So, the language used when **communicating with the family** will have an impact on the **child's language mastery**. I myself, my first language is Indonesian, so I don't learn Acehnese language in my family. My family doesn't get used to us to communicate using the Acehnese language.

LE 2 said that:

The role of the family is **important** in preserving the language, especially if the **parents** are from **different ethnic** groups like my parents, my mother is from the Batak tribe and my father is from the Acehnese tribe. So, I communicate

with my mother using Indonesian and **communicate with my father in Acehnese.**

#### 4) **Bireun**

Participants from Bireun stated that the family is crucial in maintaining the inherited language. Both participants from this region speak Acehnese as their first language. One participant also added that this heritage language might be lost. Suppose their parents do not teach the heritage language. In that case, the younger generation will be unable to master it, such as young people living in urban regions like Banda Aceh.

BR 2 said that:

In my opinion, the role of the family is **important** because we were born and raised in our family. If we are not **taught** our heritage language by our families, we will not know our heritage language, for example, most Banda Acehnese do not speak Acehnese because they do not teach Acehnese language at home, they have been taught Indonesian since childhood, so when they leave the house, they cannot communicate using the Acehnese language with the community.

#### 5) **Langsa and North Aceh**

Participants from Langsa and East Aceh regions, like the others, emphasized the importance of the family's role in maintaining the Acehnese language as a heritage language. The first participant, who mastered the Acehnese language as his first language, stated that the language policy implemented at home

played an essential role in the preservation of children's language. This participant mastered the Acehese language from his family, so he no longer needed to learn the language from outside. On the other hand, the second participant learned Acehese as a second language following Indonesian. She learned the Acehese language through her family's conversations when they went shopping. So, she regularly heard, comprehended, and used it to communicate with her friends in the hometown.

LN 1 stated that:

The role of the family in language preservation is **very important**, because at home we must **communicate** with the family using the **language which our parents decide**. For me, the first language taught by my family was Acehese and I think it had a big impact. So, I don't need to learn from outside, because I communicate with my family and even neighbors using the Acehese language.

LN 2 said that:

Well, in my opinion, based on my own experience who can speak Acehese language from my family, the family plays a **very important** role in teaching and preserving the Acehese language. My parents **communicate** with my extended family using the Acehese language, so, **I hear the language every day**. In addition, when my mother is shopping at the market, she also uses the Acehese language when bargaining with the seller, and when we **return to my hometown**, on average, my **extended family's first language is Acehese language**, so I also have to be able to speak aceh to communicate with them.

### **c. The influence of language environment**

In addition to the role of the family which has a significant influence as described previously, the environment also affects a person's language mastery. This was also stated by a number of participants, where the environment around them helped them in the process of preserving the Acehese language. However, there were also some participants who stated that their environment was less supportive in preserving their local language. In this study, participants were allowed to have several different environments because they were students who had migrated.

#### **1) Sabang**

Participants from Sabang region have difference views on the environment's impact on maintaining their heritage language. The first participant stated that the environment had no substantial effect on maintaining his language. Since he only had a small surrounding environment and tended to mix the Indonesian and Acehese languages, in that setting. Meanwhile, the second participant stated that the environment had a significant role in maintaining her Acehese language. In the second participant's context, both in Sabang and Banda Aceh, the Acehese language was commonly used in daily conversation.

SB 1 said that:

Honestly, actually I only have a few friends and most of them communicate using Indonesian. In addition, the majority of people around me communicate using Indonesian, so I use the **Acehnese language** when **communicating with family or with some friends** on campus. friends on campus, sometimes they talk to me in Aceh language, but sometimes I respond in Indonesian or sometimes in Aceh but only a little, because my Aceh language is not fluent and I'm afraid they will mock me. Meanwhile, with my **neighbours**, I mix Acehnese and Indonesian. Sometimes when we joke, we use Acehnese, but when we talk about serious topics, we use Indonesian. So, you can say that my **environment is supportive, but not significantly.**

SB 2 added:

The environment is also **very influential** on the maintenance of my Acehnese language. In **Sabang**, I speak **100% Acehnese language** with my family and neighbours. In **Banda Aceh**, because I live in a **family** environment too, I also communicate with the **Acehnese language**. Meanwhile, when communicating with **friends**, I usually use **Indonesian.**

## 2) **Pidie and Pidie Jaya**

The two participants from Pidie and Pidie Jaya agreed that the environment played an important role in their mastering and maintaining of the Acehnese language. The first participant stated that everyone in her hometown communicates using the Acehnese language, so she routinely uses the Acehnese language while in her hometown. However, when she is in Banda Aceh, the first participant tends to communicate using Indonesian because most people there use Indonesian. Moreover, the second participant stated

that the Acehese language mastery she got was quite good. The second participant improved her mastery of the Acehese language through the surrounding environment. She also stated that his circle of friends supported her in her Acehese vocabulary.

PP 1 stated that:

The environment around me **affects** the preservation of my Acehese language and affects the choice of the language I use. For example, when I was in Banda Aceh, I very rarely used the Acehese language because the people around me in Banda Aceh communicated using Indonesian. However, when I was in **Pidie, I used the Acehese language** because everyone in my **environment communicated with the Acehese language**. So, in my opinion, my environment in Pidie is very **influential** and helps me in **preserving the Acehese language**.

PP 2 said that:

The environment around me **supports** me in preserving my Acehese language, maybe I'm not enough just to learn the Acehese language with my parents, but with the help of **friends**, it's easier for me to understand and communicate with the Acehese language. The environment also helps me **enrich** my Aceh language **vocabulary**, because the Acehese language can have different vocabularies for the same thing, and I can get these differences in vocabularies from my circle of friends.

### 3) Lhokseumawe and East Aceh

Participants from Lhokseumawe and North Aceh had slightly varied experiences with the impact of the environment on cultural preservation. The first participant stated that the environment influenced the mastery of the Acehese language. However, there

were also participant environments that had no effect or did not support the preservation of the Acehese language. So, the first participant's influence on the preservation of the Acehese language differed depending on his level of education. Meanwhile, the second participant stated that her environment significantly affected her heritage language in her hometown and Banda Aceh environment.

LE 1 stated that:

The environment around me **influences** the preservation of my Aceh language, but not all environments support it. For example, in my circle of **friends** when I was in junior high school, they often **communicated** using the Acehese language, thus improving my Acehese language skills. In my environment in Banda Aceh, although I generally use Indonesian, I also quite often communicate using Acehese with my close friends, so the environment is arguably **less supportive** of preserving my Acehese language.

LE 2 said that:

based on my experience, the environment is **very influential** on the preservation of my Aceh language, because I meet a lot of people outside the house, even my **neighbours communicate 100%** using the **Acehnese language**, moreover I am an overseas child, so I spend a lot of time outside the house, and most of my **friends communicate** with me using **Acehnese language**.

#### 4) **Bireun**

The two participants from Bireun agreed that their home environment significantly impacted the process of maintaining their Acehese language. Their hometown environment uses the Acehese language when communicating, which supports their

fluency and enriches their Acehese vocabulary. However, in their environment in Banda Aceh, the use of Acehese and Indonesian languages has mixed. They are considered less influential and less supportive of the preservation of their Acehese language.

BR 1 stated that:

Of course, the environment is **very influential** in the preservation of language. The more often we are exposed to the Acehese language, or the more often we are in an **environment** that **uses the Acehese language** as a means of communication, automatically we **often hear** the Acehese language and allow us to acquire **new vocabulary**, so that the more we know about the Acehese language. My environment in **Bireuen** can be said to be **very supportive** of language preservation because almost **100%** of the **people communicate** in the **Acehnese language**. Meanwhile, in Banda Aceh, there are already many immigrants, so the use of the Acehese and Indonesian languages has been mixed.

##### 5) Langsa and North Aceh

Participants from Langsa and Aceh Timur live in diverse surroundings, altering their experience of environmental influences on their inherited language mastery. The first participant stated that her surroundings greatly influenced her heritage language, as she always used Acehese in daily conversation in her hometown. While the second participant, who lives in a city, stated that her environment did not affect her maintaining the Acehese language. This is because most people in her hometown already use Indonesian when communicating, particularly with children. Only a few older

people still communicate in the Acehese language with other older people.

LN 1 stated that:

The environment around me is **very influential** and supports the preservation of my heritage language. In **East Aceh**, most of the **people** use the **Acehnese language** when **communicating**. So, even though I'm not taught the Acehese language at home, but because my environment does all use that language, it seems I will still be able to speak that language because of the influence of the environment where the majority of people communicate in the Acehese language.

LN 2 said that:

Where I live in the housing complex, everyone speaks Indonesian, including neighbours, especially among their children. But if they are fellow parents, they still use the Acehese language. Then, I also used to hear my parents talking to the sellers in the market using the Acehese language. When I started to enter educational institutions such as elementary, middle and high school, all of them also used Indonesian. So, in my opinion, my surrounding environment **doesn't really affect my Acehese language maintenance** because my first language itself is Indonesian, not Acehese.

**d. The advantages of having multilingual ability**

As previously explained, the participants in this research are students who have been exposed to English as they are students of English Education Department, so they are multilingual where they are able to master Acehese, Indonesian and English. Thus, this research also tends to examine the benefits they get from their multilingual abilities, especially how significant the benefits they get from mastering their inherited language.

### 1) Sabang

The two participants from Sabang stated that their multilingual abilities benefited them in both the socializing and learning processes. Mastering these three languages enables them to modify the language they use based on the circumstance and the other people's language ability. In terms of education, using these three languages allows them to better absorb the learning material.

SB 1 stated that:

Starting from Indonesian because Indonesian is common. **Indonesian**, first of all, it can be a **connecting language**, if for example we want to meet friends from Takengon, for example, we can't speak Takegon and they don't speak Acehnese, so we use Indonesian. While the **Acehnese language** I said earlier can **connect** with **older people who can speak Acehnese**. If **English** is an advantage in terms of **socialization, either directly or through social media**, then the advantages in **lessons or academic term** are sometimes there are lessons using English terms so I understand it easier and sometimes there are friends who ask about English, and I can help them.

### 2) Pidie and Pidie Jaya

Both Pidie and Pidie Jaya participants stated that their linguistic skills provided them with great advantages. They both report similar ideas about the use of language in communication and education. Aside from that, the first participant mentioned that he found it easier to read or watch movies/videos in both Acehnese and English.

The second participant stated that her mastery of language made her a go-to person for those looking to learn English in her hometown. That is because she could socialize well with the locals because of her Acehnese language skills. Furthermore, she added that his English language skills could be used to build cross-country relations.

PP 1 detailed that:

I think multilingual skills really help me both in **communication and education**, because not everyone can speak Acehnese. So, for example, if we only speak Acehnese, but we can't speak Indonesian, we will be considered strange because we don't learn Indonesian, which is the national language. In English, the effect is when studying. On campus, but to socialize using English, I rarely do. In addition, the benefits I get tend to be insightful, because I can speak Acehnese, Indonesian, and English, if I **read or watch something** that uses English or Acehnese language, for example events related to culture, **I can understand**. In addition, my English skills also help me in terms of **studying**, finding **reading materials or sources**.

PP 2 said that:

In my opinion, in terms of **socializing**, language is an important aspect because I believe that in the future, we will not only socialize with our neighbours or our friends, but if we want to add **wider relations**, we definitely need friends whose environment is abroad, and who we live with. know the international language is English so with our English skills, we can communicate with them. In addition, in my village, the introduction of English is still inadequate, so the children who live there who want to learn English often ask me questions, so I indirectly **become a reference** if anyone wants to ask questions about **English** in the village.

### 3) Lhokseumawe and East Aceh

The participants from Lhokseumawe region believe that their bilingual abilities help them in their daily lives. The advantages they get from being multilingual are slightly the same as previously mentioned advantages by other participants. However, the second participant from this region stated that the use of the Acehese language makes the atmosphere and tribal sensation more noticeable. So that intimacy can be formed between Acehese language speakers. Then, she felt proud of her ability to master the three languages.

LE 2 stated that:

My multilingual ability makes it easy for me. I use Aceh language to communicate with friends in my hometown and some of my pals here. The use of the **Acehnese language** emphasizes the **tribal spirit** and makes the **joke more impactful**. Meanwhile, **English** helps me to **expand my network** of friends. Because I have mastered the language, communicating is not a language barrier anymore. Besides, I also **feel proud** to be able to master the language.

### 4) Bireun

Participants from Bireun region agree with the previous participants from Sabang, Pidie and Pidie Jaya, and Lhokseumawe in terms of the convenience they receive in terms of communication and education. Furthermore, the first participant stated that her language skills had increased her confidence when talking with

others; While the second participant expressly mentions the benefits, he receives from interacting with shopkeepers in Aceh.

BR 1 said that:

Yes, because I speak 3 different languages, Aceh, Indonesian, and English language. So, when I meet people who only speak Acehnese, I can still talk to them, or when I meet people who don't speak Acehnese, I can communicate with them. If I meet someone who speaks English, I can also talk to them. Besides being able to **adjust the language we use** with the other person. I also feel **more confident** when talking to other people. In terms of insight, I also feel that I can reach wider reading materials because I can master all three languages.

BR 2 said that:

The main function of language is to communicate, by mastering the Acehnese, Indonesian and English languages, it is certainly **easier** for me to **communicate**, for example when I am in Aceh, I get used to using the Acehnese language, if there are friends of mine who do not speak Acehnese, I can adjust to using Indonesian when communicating with them. If later I go abroad, I can communicate with people in that country using the international language, which is English. In the context of daily communication, when I go shopping, certain **shopkeepers respect us more** if we communicate to them in **Acehnese** rather than Indonesian, because they do not speak Indonesian but are proficient in Acehnese. With English language, I have **easy access to lecture materials**. If I find an article in English, I will understand it better than someone who tries to translate the article into Indonesian.

##### 5) Langsa and North Aceh

Participants from Langsa and North Aceh stated the same thing as the previous participants from Sabang, Pidie and Pidie Jaya, Lhokseumawe and Bireun. their multilingual abilities assisted them

in socializing, education, and other activities, such as watching movies or listening to songs in these three languages.

LN 2 stated that:

In terms of **education**, my English language skills greatly assist me in the **learning process** in the English Education Department major; I find it easier to understand the lecturer's instructions and have the confidence to express my opinion in class; and I also find it easier to access learning materials, because the material in English is more complete than the material in Indonesian. Still in the context of English, when I hear **songs** or watch **films** in English, **I can understand the meaning** without having to read Indonesian subtitles. In the context of speaking Acehnese language, I can still comprehend and **communicate** with those who do not speak Indonesian fluently, for example **when I visit my hometown**, where many people do not speak Indonesian fluently.

## 2. Students' Practice in the Maintenance of Their Heritage Language

This section focused on how students are trying to preserve their heritage language and how they consider the most effective strategy for preserving it. Based on the results obtained through in-depth interviews, in general, participants use their heritage language in their daily lives through direct communication and some of them also use the media to help the process of preserving their heritage language.

### a. Communication

Communication using local languages is one way that is generally used to maintain a language. According to the findings of this study's interviews, almost all participants used communication methods to preserve

their inherited language. However, there is a difference in the intensity of using the language by participants in this study when communicating.

### 1) Sabang

There is a difference between the first participant and the second participant who came from Sabang in terms of practice of heritage language maintenance. The first participant stated that his practice in language preservation was limited to the conversation with his family and shopkeepers. His communication with some of his friends and neighbours began to mix between Acehese and Indonesian languages.

In contrast, the second participant utilizes the Acehese language more extensively, where she interacts using 100 percent Acehese in Sabang. When she is in Banda Aceh, she tends to use the Acehese language while speaking because he lives in a family environment. However, when speaking with her classmates, she uses Indonesian, Acehese, and English in various situations.

SB 1 stated:

The way I maintain my Aceh language skills is by keep **communicating** in that language **at home**. For example, trying to speak Aceh language with parents. Sometimes I also communicate with the **shopkeepers** in Aceh language to feel respected and closer to the shopkeepers. Besides that, I communicate with several of my friends and neighbours using Acehese language and Indonesian.

SB 2 added:

To maintain the Acehese language, I **use** it in **daily communication**. As I explained earlier, I communicate 100% using the Acehese language in Sabang, either with family or neighbours. While in Banda Aceh, because I live at my family's house, I still communicate using the Acehese language with them, I only use Indonesian when communicating with friends on campus. But when communicating with school friends, I usually mix Indonesian, Acehese and English. Sometimes I use Acehese, sometimes Indonesian and other times I use Acehese when communicating with them.

## 2) **Pidie and Pidie Jaya**

The practice of heritage language maintenance between the first and second participants from Pidie and Pidie Jaya is slightly different. Regarding communication, the first participant exclusively practices her Acehese language with her family and neighbours in Pidie. Nevertheless, the second participant practices her Acehese language with a broader reach, including people in her hometown and her friends.

PP 1 stated that:

My way to maintain my Acehese language, the first one is to **use** Aceh language in **everyday life**, especially **at home** with my family and with my neighbours in Pidie.

PP 2 said that:

When I'm in Pidie, I **use Acehese language** to keep my Acehese language skills. In Banda Aceh, for example, if I meet a Pidiense who speaks Acehese, I will communicate with him in Acehese language. Then, with my friends at

school, I often communicate with them using the Acehese language, maybe about 70% Acehese and 30% Indonesian.

### 3) Lhokseumawe and East Aceh

The participants from Lhokseumawe and North Aceh communicate with family and friends in Acehese language. Nonetheless, apart from doing that, the first participant also preserves her heritage language by teaching the language to her friends and family.

LE 1 stated that:

I maintain the Acehese language that I have with **everyday use in communicating with my extended family and friends**, and then I **educate my friends** who don't speak Aceh. For example, one of my friends is from Takegon, where the heritage language is Gayo language, not Acehese language, so I often teach her the Acehese language, and I also teach it to my relatives from Jakarta.

### 4) Bireun

Like most of the other participants, those who came from Bireun used the Acehese language in their daily communication with family and friends. However, the second participant preserves the Acehese language by educating people who do not speak Acehese.

BR 2 stated that:

The way I maintain my Acehese language is more towards **communication**, which I do definitely with my **family and environment**. I communicate with campus friends who is

using Acehese, using 100% Acehese language, but with other collage friends I will use Indonesian language. Frequently when I meet a friend in Bireun, I initially speaking in Indonesian, but if then I know he can speak Acehese language, I will continue to communicate with him in Acehese language. Additionally, I also often talk to people who are not fluent in Acehese language, I educate them.

### 5) Langsa and North Aceh

Same as most of the participants, participants from Langsa and South Aceh maintain their Acehese language by utilizing it in daily communication. However, the second participant's preservation of the Acehese language is considered less intense. It is because she only communicates in the Acehese language with her distant family in the village, her grandmother, and neighbours who live in Banda Aceh. She only listens to her parents, who communicate in the Acehese language with his other family.

LN 2 said that:

The way I preserve my Acehese language skills is by **continuing to use the language when communicating** with my **extended family**, especially when I am in langsa, I am often exposed to the Acehese language where my elderly family often uses it when communicating. Meanwhile, when I was in Banda Aceh, I spoke in Acehese with the **shopkeepers**, some **neighbours** and my **grandmother**.

### b. Media

Media can be a supporting tool in maintaining a heritage language.

The advancement of information technology allows easier access to media

that aids in the preservation of heritage language. Based on the answers from the participants during the interview, most of them use the media to help maintain their Acehese language.

### 1) Sabang

Participants from Sabang area use the media as their efforts to maintain the Acehese language. The first participant uses social media by following accounts related to the Acehese language. Besides that, he also watches Acehese films; meanwhile, the second participant listened to Acehese songs to maintain the Acehese language.

SB 1 stated that:

I try to **follow accounts** that provide education about **Acehnese culture in social media**, most of the content is terms in the Acehese language. I also **watching Acehese movies**.

SB 2 added:

I usually **listen to Acehese songs**.

### 2) Pidie and Pidie Jaya

Participants from Pidie and Pidie Jaya used more diverse media than Sabang participants. The media used by the first participant included videos related to Acehese culture, Acehese poems and Acehese songs. On the other hand, the second

participant only uses Acehese songs as a means to maintain the Acehese language.

PP 1 said that:

I **watch Aceh cultural content** to learn about the variety of vocabulary in the Acehese language. apart from watching Aceh cultural content, sometimes I also **listen to songs** and read **Acehnese poems**.

PP 2 added:

Ohh I often listen to **Acehnese songs**, I'm a fans of Apache 13

### 3) **Lhokseumawe and East Aceh**

The use of media as a process of maintaining the language used by participants representing Lhokseumawe and North Aceh are only Acehese songs. Nonetheless, one of the participants from these regions does not use any media in the process of preserving the Acehese language which he does.

LE 1 stated: **A R - R A N I R Y**

I **listen to songs** basically.

L2 said:

**None**, I don't use any media in maintaining my heritage language

#### 4) Bireun

Participants from Bireuen use Acehese songs as a medium for maintaining the local languages. Unlike the other participants, the second participant from this region uses social media to promote the Acehese language by using Aceh language captions on his posts.

BR 1 stated that:

Yes, I often **listen to Acehese music.**

BR 2 said that:

Usually, I listen to **Acehese songs** because they are pleasant to hear and easier to understand. Then I also sometimes **promote** the Acehese language **on social media** by using **Acehese captions.**

#### 5) Langsa and North Aceh

Just like several other participants, participants from Langsa and East Aceh also used Acehese songs, social media, and Acehese readings.

LN 1 stated:

I also maintain my Aceh language by **reading Acehese books** or **listening to Acehese songs.**

LN 2 said:

The media that I use to maintain my Aceh language is **social media**; I like funny **content in Acehese language.**

### c. **Most effective Strategy**

Among the methods for maintaining heritage languages described earlier, this study attempts to reveal the best effective strategy for preserving heritage languages, which in this context is a minority language. According to the researcher's in-depth interviews, the majority of the participants believe that direct communication is the most efficient strategy to maintain their Acehese language.

#### 1) **Sabang**

Participants from Sabang region believed that using Acehese in direct communication was the most effective strategy to maintain the language.

SB 1 stated:

Now for me, the most effective way to preserve the Acehese language is **to talk directly to the shopkeepers and my parents**. My mother often tells me vocabulary in Acehese language that I don't know.

SB 2 said:

**Use it in everyday communication.**

#### 2) **Pidie and Pidie Jaya**

Participants from Pidie and Pidie Jaya regions also practice their Acehese language abilities in their daily lives through dialogue.

PP 1 stated that:

In my opinion, the most effective way to preserve language is **to use the Acehese language in daily communication.**

PP 2 added:

**Daily communication in Acehese language.**

### 3) **Lhokseumawe and East Aceh**

Participants from Lhokseumawe and North Aceh agreed with those from Sabang, Pidie, and Pidie Jaya that the most effective method for preserving the Acehese language was to use it in everyday communication.

LE 1 said that:

The most effective way to maintain language is to **always use the Acehese language.**

LE 2 added:

**Use the language in daily communication.**

### 4) **Bireun**

According to the answers given by the interview participants from Bireun, the most efficient approach for them to preserve their Acehese language is through everyday dialogue. However, the first participant from this region stated that he did not use any specific methods to preserve his Acehese language, but the communication

he did in his daily life using the Acehese language was an automatic occurrence.

BR 1 stated that:

There is no specific strategy that I really do to maintain my Aceh language. However, I often **communicate using the Acehese language in everyday life**, especially with **friends from different regions**, so that I can **enrich** my Acehese **vocabulary**. But the daily conversation use Acehese language is **automatically happened** because I **used to talk in Acehese**.

BR 2 added:

In my opinion, the most effective way to maintain the Acehese language is by **direct communication** compared to using the language in writing, for example as a caption on social media.

#### 5) **Langsa and North Aceh**

Just like the participants representing Sabang, Pidie and Pidie Jaya, Lhokseumawe and North Aceh, and Bireun, the participants representing Langsa and East Aceh also considered the use of the Acehese language in communicating as the most effective strategy in preserving the language.

LN 1 said that:

Definitely **direct communication or direct use using Acehese language**, because if we don't use it during direct communication, we will seem to be lacking in practice in terms of language preservation.

LN 2 stated:

I think the most effective way to maintain the heritage language is to **use it directly in communication.**

## **B. DISCUSSION**

### **1. Students' Belief in The Maintenance of Their Heritage Language**

This first research question of this study aims to know the beliefs of students in maintaining their heritage language. Based on the results of the interviews, the researcher found that all participants acknowledged that the preservation of Heritage Language is important. They stated that the belief that language is a cultural asset underlies the need of maintaining the heritage language. In addition, language is also a distinctive characteristic of a region that creates the identity of the people who live there. Language is also the closest culture to human life.

The importance of heritage language in a tribe's life means it must be maintained properly; otherwise, the language will be lost. This is also the reason for the participants from various regions in preserving their heritage language. This is in line with the statement of Jendra (2010), who stated that there are numerous factors that contribute to language maintenance, with Identity and cultural pride being one of them. If a person is proud of a language that is their identity, they will feel and believe that their language is an integral part of their cultural identity; they will also have confidence and pride in their language. This belief in the significance of the heritage language develops a positive attitude toward the maintenance of the heritage language. Participants have a positive attitude toward the Acehnese

language because they have strong and positive beliefs about the Acehese language, which will be discussed in the next section.

Besides believing that heritage language has a very important role, the participants also believed that the family had a significant role in the recognition and preservation of language because it was the family who first introduced us to language. This is in accordance with the results of Winsler's (2014) research which states that exposure to heritage language at home is the sturdiest factor in children retaining their home language into adulthood.

Language policy in a family can also affect language acquisition in family members. The role of the family is also very important in passing on a language, especially the inheritance of heritage language to the next generation. Tannenbaum & Howie (2002) stated that Supportive interactions between parents and children in the home language and tight and cohesive family relationships are beneficial in preserving the home language among generations.

In addition to family, the language environment plays a significant role in the maintenance of a language. Environment plays a role in the choice of language used by a person, where if the majority language of an environment is Acehese, then a person must be able to speak Acehese to communicate with people in the environment, and vice versa if the majority language of an environment is Indonesian, then the person must also adjust the language he uses to Indonesian.

The environment is another factor that can influence a person's linguistic ability. If a person does not have strong skills in a language, for example Aceh, but

he is in an environment where the majority language is Aceh, then gradually, because he is exposed to the Aceh language on a continuous basis, he will understand and be able to communicate with that language. This is in line with the opinion of Jendra (2010), who states that there are several factors that contribute to language maintenance, including the number of speakers, where the group with the most speakers have a greater chance of preserving its language, and the concentration of living, where the geographical concentration of community languages in a particular location may be beneficial for language maintenance. Therefore, when a minority group of a minority language coexists with people of the same ethnic origin and language, the likelihood of the language surviving is increased.

However, the environment can also play a role in the loss of minority language abilities in certain environments if speakers of minority languages gradually abandon their heritage language. As happened in Banda Aceh where the use of Indonesian is prevalent in schools and other formal institutions, so students have little access to the Acehnese language at school, and they also begin to become increasingly prominent in their use of Indonesian which will lead to a language shift of these students. This is in line with the research done by Alamsyah (2011) which stated that Bahasa Indonesia has become a "killer language" for the Acehnese, since it is replacing their native tongue for a variety of reasons, including parents' beliefs that it would aid their children's academic performance. In addition, Bahasa Indonesia serves as a "neutral" language for speakers of diverse dialects in Aceh.

Besides finding out some of the previously explained points, this study seeks to determine students' perceptions of the advantages of possessing multilingual skills. Participants in this study are immigrants who have been exposed to English as English Education Department students, consequently, they are fluent in English, Indonesian, and Acehese. They believe that by mastering these three languages, it will be easier for them to socialize and communicate. They feel more confident in their language skills when communicating with others and are able to adapt their language usage to the interlocutor's language proficiency and the situation, for example, they use Acehese with their families, the community in their hometown and also several of their friends. They also consider that by utilizing the Acehese language, the tribal atmosphere is accentuated, boosting a sense of community among its speakers. Furthermore, they communicate primarily in Indonesian in Banda Aceh with speakers who speak Indonesian. And they typically use English on social media when communicating with foreigners and writing the captions for their posts. The participants' use of English in social media in line with the research done by Akmal (2022) which stated that The Gen-z of Aceh's usage of English in their social media reflects the trend of international language use in the media.

Moreover, with their English language skills, they have access to additional lecture materials, both in Indonesian and English. Furthermore, it is easier for them to accomplish learning objectives in which they can become students who participate actively in class, because they have no difficulty in expressing their thoughts in English. By mastering these three languages, they can also spread the

Acehnese language by teaching the language to others. Apart from communication and education, they are also easier when watching movies, listening to music or reading books in English or in Acehnese. They can comprehend it without the need for an Indonesian translation.

## **2. Students' Practice in The Maintenance of Their Heritage Language**

The second research question aims to know students' practice in maintaining their heritage language. Participants in this research stated that the way they preserve their Acehnese language is to use the language in daily communication and utilizing a variety of media to support the process of preserving the language.

In the context of communication, the use of the Acehnese language is strongly influenced by the environment and family as described in the previous section. Most of the participants use the Acehnese language intensively in daily conversations with their families, both face to face and by telephone. They also communicate with their neighbours, with some friends and sellers in the market. Some of the participants also used the Acehnese language when they met new people because they felt more comfortable communicating in that language. while the other participants used the Aceh language less because of their limited Aceh language environment so they only used the Aceh language with their families and sellers in the market.

According to Dweik (2014), There are three elements that must be considered in language maintenance, which are the customary language used almost

all the time, the stability of the customary language in different groups, and attitudes towards language in interaction. In accordance with Dweik's argument, the majority of participants use their heritage language frequently in daily life, and several environmental groups around them also speak Acehese fluently. This intensive use of the Acehese language is supported by their positive attitude towards the Acehese language where they consider the language as an identity and cultural asset that must be maintained.

In addition to focusing on communication as a means of language preservation, these students use media to help the process of maintaining their language and to immerse themselves in the Acehese language. The most prevalent kind of media they utilize is Aceh songs, followed by social media, where the majority of participants frequently consume Aceh language content in the social media. In addition, some participants also read books in Acehese language including poetry. Among the ways to preserve the heritage language, all participants in this research agree that using the language directly through communication is the most effective way to preserve their Acehese language.

The results of this study are different from the results of previous studies, one of which is a study conducted by Bayram, & Wright, (2018) entitled "Turkish Heritage Language Acquisition and Maintenance in Germany". The research is Examined Turkish as a heritage language in Germany, it is considering the elements impacting heritage language maintenance and teaching, such as parental and institutional attitudes, while this research assesses Acehese language maintenance in banda Aceh by students including belief and practice of students in the

maintenance of the language. Furthermore, the previous research was conducted on families who migrated across countries, while this research was conducted on students who migrated across cities.

Another previous research which was done by Aziz, Yusuf, Raisha, and Kamaliah (2017) is research entitled “Language Maintenance of The Chinese Speakers Towards Their Heritage Language in Aceh”. This research focuses on the preservation of the Khek language by parents for their children. It also highlights the role of the family in the preservation of the Khek language. Meanwhile, this research examined the beliefs and practices of migrated students, including the role of families in preserving their language, in order to discuss the preservation of the Acehese language more broadly. However, there are similarities between the research conducted by Aziz and this research, in that both assert that the role of the family is significant and influences the preservation of language among family members.

There was also research conducted by Umam (2020) about "Students' attitudes toward heritage language maintenance," which focuses on students' attitudes and how students perceive and experience their heritage language. The previous research is different from this research where in this research it discusses beliefs and the efforts or strategies taken by students in preserving their heritage language. However, in the context of students' perceptions, participants in both studies share a positive concern for the importance of heritage language preservation and teaching to the next generation.

## CHAPTER V

### CONCLUSIONS AND SUGGESTIONS

This chapter provided conclusions and recommendations based on findings and discussion. The conclusion dealt with the result of the students' belief and practice in maintaining their heritage language. The recommendations addressed to the immigrant students, immigrant parents and future researcher.

#### A. CONCLUSIONS

According to the findings, students believe that Heritage Language is an identity and cultural asset that should be maintained, particularly by the young generation, so that it may be passed down to the next generation. In addition, they feel that family and environment have a substantial impact on the maintenance of heritage language and that multilingual ability provides benefits in the form of ease of communication and learning.

These beliefs of students toward heritage language results on the maintenance of their heritage language. Students consider that the most effective way in maintaining their heritage language is the direct use of the language through communication. They use their heritage language as often as possible in communicating with their families, neighbours, friends, shopkeepers, and new people they meet. In addition, they also use the media in the form of Acehnese

songs, social media, and readings in Aceh language to support the preservation of their Aceh language.

## **B. SUGGESTIONS**

According to research findings, there are suggestions proposed by the researcher toward readers including immigrant students and future researcher. it is expected that this research to be useful for readers who are interested with topic related to heritage language maintenance, particularly for immigrant students' readers, it is hoped that this research could assist them in maintaining their heritage language despite living in an environment where their heritage language is a minority language, due to the significance of the role of heritage language as identity and cultural asset.

Furthermore, this research is also expected to be beneficial as reference for future researchers who conduct research about heritage language maintenance. This research limited to the maintenance of Acehnese language as heritage language, thus, future researchers are also suggested to dig deeper into the preservation of the heritage languages in Aceh including Aneuk jamee language, singkil language, gayo language, kluet language, temiang language, alas language, devayan language, sigulai, lekon, pakpak, and haloban language, in light of the fact that heritage languages are gradually being replaced by Indonesian as majority language.

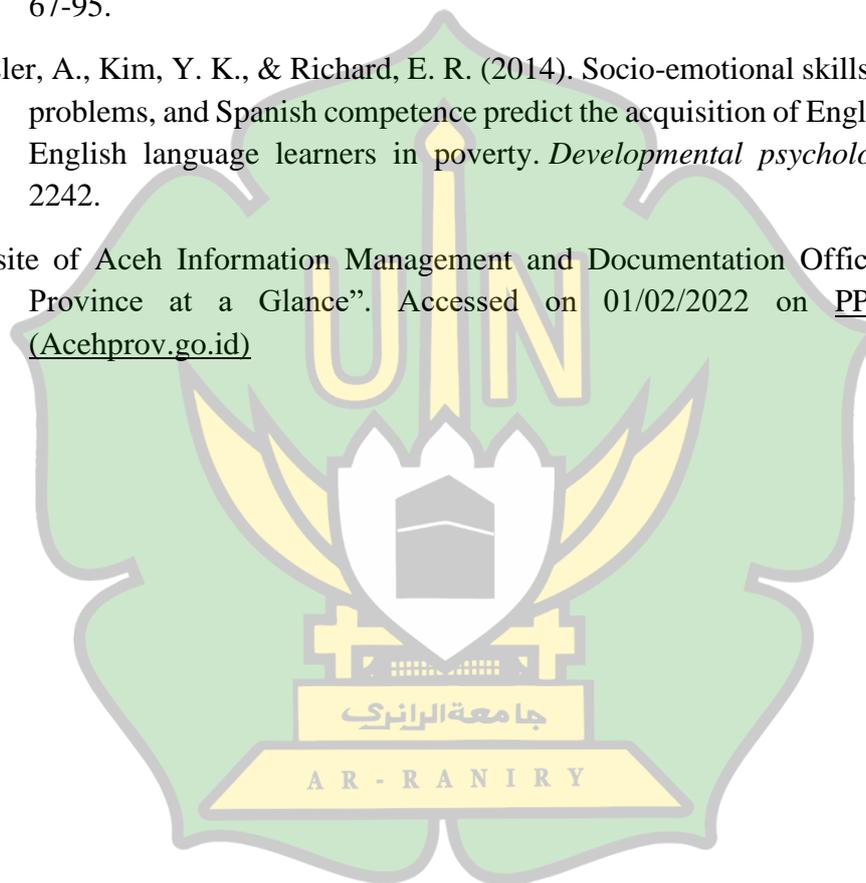
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## APPENDIX

SURAT KEPUTUSAN DEKAN FAKULTAS TARBIYAH DAN KEGURUAN UIN AR-RANIRY  
 Nomor : B-5695/UN.08/FTK/KP.07.6/04/2022

TENTANG  
 PENGANGKATAN PEMBIMBING SKRIPSI MAHASISWA FAKULTAS TARBIYAH DAN KEGURUAN  
 UIN AR-RANIRY

DEKAN FAKULTAS TARBIYAH DAN KEGURUAN UIN AR-RANIRY

- Menimbang : a. bahwa untuk kelancaran bimbingan skripsi dan ujian munaqasyah mahasiswa pada Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry Banda Aceh, maka dipandang perlu menunjuk pembimbing skripsi tersebut yang dituangkan dalam Surat Keputusan Dekan;  
 b. bahwa saudara yang tersebut namanya dalam surat keputusan ini dipandang cakap dan memenuhi syarat untuk diangkat sebagai pembimbing skripsi.
- Mengingat : 1. Undang-undang Nomor 20 Tahun 2003, tentang Sistem Pendidikan Nasional;  
 2. Undang-undang Nomor 14 Tahun 2005, tentang Guru dan Dosen;  
 3. Undang-undang Nomor 12 Tahun 2012, tentang Pendidikan Tinggi;  
 4. Peraturan Pemerintah Nomor 74 Tahun 2012 tentang Perubahan atas Peraturan Pemerintah RI Nomor 23 Tahun 2005 tentang Pengelolaan Keuangan Badan Layanan Umum;  
 5. Peraturan Pemerintah Nomor 4 Tahun 2014, tentang Penyelenggaraan Pendidikan Tinggi dan Pengelolaan Perguruan Tinggi;  
 6. Peraturan Presiden RI Nomor 64 Tahun 2013; tentang Perubahan IAIN Ar-Raniry Banda Aceh Menjadi UIN Ar-Raniry Banda Aceh;  
 7. Peraturan Menteri Agama RI Nomor 12 Tahun 2014, tentang Organisasi dan Tata Kerja UIN Ar-Raniry Banda Aceh;  
 8. Peraturan Menteri Republik Indonesia No. 21 Tahun 2015, tentang Statuta UIN Ar-Raniry;  
 9. Keputusan Menteri Agama Nomor 492 Tahun 2003, tentang Pendelegasian Wewenang, Pengangkatan, Pemindahan dan Pemberhentian PNS di Lingkungan Departemen Agama Republik Indonesia;  
 10. Keputusan Menteri Keuangan Nomor 293/KMK.05/2011 tentang Penetapan Institut Agama Islam Negeri Ar-Raniry Banda Aceh pada Kementerian Agama sebagai Instansi Pemerintah yang Menerapkan Pengelolaan Badan Layanan Umum;  
 11. Keputusan Rektor UIN Ar-Raniry Nomor 01 Tahun 2015, tentang Pendelegasian Wewenang kepada Dekan dan Direktur Pascasarjana di Lingkungan UIN Ar-Raniry Banda Aceh;
- Memperhatikan : Keputusan Sidang/Seminar Proposal Skripsi Prodi Pendidikan Bahasa Inggris Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry Tanggal 28 Maret 2022
- Menetapkan  
 PERTAMA :  
 Menunjuk Saudara:  
 1. Dr.phil. Saiful Akmal, M.A. Sebagai Pembimbing Pertama  
 2. Rahmi Fhonna, MA Sebagai Pembimbing Kedua  
 Untuk membimbing Skripsi :  
 Nama : Izzah Mujahidah  
 NIM : 180203265  
 Program Studi : Pendidikan Bahasa Inggris  
 Judul Skripsi : **Acehnese Students' Belief and Practice in Maintaining their Heritage Language**
- KEDUA : Pembiayaan honorarium pembimbing pertama dan kedua tersebut diatas dibebankan pada DIPA UIN Ar-Raniry Banda Aceh Nomor: SP DIPA. 025.04.2.423925/2022, tanggal 17 November 2021.
- KETIGA : Surat keputusan ini berlaku sampai akhir semester Ganjil Tahun Akademik 2022/2023
- KEEMPAT : Surat Keputusan ini berlaku sejak tanggal ditetapkan dengan ketentuan segala sesuatu akan diubah dan diperbaiki kembali sebagaimana mestinya apabila kemudian hari ternyata terdapat kekeliruan dalam penetapan ini.

MEMUTUSKAN

AR - RANIRY

Ditetapkan di: Banda Aceh  
 Pada Tanggal: 25 April 2022  
 Dekan,

  
 Muslim Razali

Tembusan

1. Rektor UIN Ar-Raniry (sebagai laporan);
2. Kena Prodi PBI Fak. Tarbiyah dan Keguruan;
3. Pembimbing yang bersangkutan untuk dimaklumi dan dilaksanakan;
4. Mahasiswa yang bersangkutan;
5. Arsip.



**KEMENTERIAN AGAMA  
UNIVERSITAS ISLAM NEGERI AR-RANIRY  
FAKULTAS TARBIYAH DAN KEGURUAN**

Jl. Syeikh Abdur Rauf Kopelma Darussalam Banda Aceh  
Telepon : 0651- 7557321, Email : uin@ar-raniry.ac.id

Nomor : B-8086/Un.08/FTK.1/TL.00/07/2022  
Lamp : -  
Hal : **Penelitian Ilmiah Mahasiswa**

Kepada Yth,  
Ketua Prodi Pendidikan Bahasa Inggris, Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry

Assalamu'alaikum Wr.Wb.  
Pimpinan Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry dengan ini menerangkan bahwa:

Nama/NIM : **Izzah Mujahidah / 180203265**  
Semester/Jurusan : VIII / Pendidikan Bahasa Inggris  
Alamat sekarang : Gampong Pineung, Kec. Syiah Kuala Banda Aceh

Saudara yang tersebut namanya diatas benar mahasiswa Fakultas Tarbiyah dan Keguruan bermaksud melakukan penelitian ilmiah di lembaga yang Bapak/Ibu pimpin dalam rangka penulisan Skripsi dengan judul **Acehnese Students' Belief and Practice in Maintaining Their Heritage Language**

Demikian surat ini kami sampaikan atas perhatian dan kerjasama yang baik, kami mengucapkan terimakasih.

Banda Aceh, 15 Juli 2022  
an. Dekan  
Wakil Dekan Bidang Akademik dan  
Kelembagaan,



Berlaku sampai : 15 Agustus  
2022

Dr. M. Chalis, M.Ag.



KEMENTERIAN AGAMA REPUBLIK INDONESIA  
UNIVERSITAS ISLAM NEGERI AR-RANIRY  
FAKULTAS TARBIYAH DAN KEGURUAN  
PRODI PENDIDIKAN BAHASA INGGRIS

Jln Syekh Abdur Rauf Kopelma Darussalam Banda Aceh  
Email pbi.fkk@ar-raniry.ac.id, Website http://ar-raniry.ac.id

**SURAT KETERANGAN**

Nomor: B-9/Un.08/PBI/TL.00/07/2022

Sehubungan dengan surat An. Dekan, Wakil Dekan Bidang Akademik dan Kelembagaan Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry, Nomor: B-8086/Un.08/FTK.I/TL.00/07/2022 tanggal 15 Juli 2022, Ketua Prodi Pendidikan Bahasa Inggris Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry Darussalam Banda Aceh menerangkan bahwa yang namanya tersebut di bawah ini:

Nama : Izzah Mujahidah  
NIM : 180203265  
Fak/Prodi : FTK/Pendidikan Bahasa Inggris

Benar telah melakukan penelitian dan mengumpulkan data pada mahasiswa Prodi Pendidikan Bahasa Inggris dalam rangka penyusunan Skripsi yang berjudul:

*"Acehnese Students Belief and practice in maintaining Their Heritage Language"*

Demikianlah surat ini kami buat agar dapat dipergunakan seperlunya.

Banda Aceh, 18 Juli 2022  
a.n Ketua Prodi Pendidikan Bahasa Inggris,  
Sekretaris Prodi.

  
**Svarifah Dahliana**

جامعة الرانيري

AR - RANIRY

## INTERVIEW PROTOCOL

### **Project: Acehese Students' Beliefs and Prctice in Maintaining Their Heritage Language**

**Time of interview** : -

**Date** : -

**Place** : -

**Interviewer** : **Izzah Mujahidah**

This research study is about the belief and practice of Acehese students in maintaining their heritage language. The aims of the study are to find out the belief and practice of Acehese in the process of maintaining their heritage language. The data is collected through an in-depth interview which is recorded and only used for the research purpose to protect the correspondent's confidentiality based on the informed consent. The interview took about 30-40 minutes.

### **Questions:**

**What are the beliefs of students regarding their heritage language maintenance? (RQ 1)**

1. Do you think your heritage language is important to maintain? Why?
2. what are your reasons for maintaining your heritage language ability?
3. Since when are you able to comprehend and communicate with your heritage language?
4. In your opinion, how important is the role of the family in maintaining your heritage language?
5. In your opinion, how influential is the surrounding environment on the preservation of your heritage language? Does it support you in maintaining your heritage language or not?

6. Do you think that if you can master Acehnese language, Indonesian language, and English, it will make it easier for you to socialize with other people?
7. what are the advantages you get after mastering these three languages?
8. Is these (in questions 6 and 7) your reasons for maintaining your heritage language?

**How do students' practices in maintaining their heritage language? (RQ 2)**

1. how do you preserve your heritage language?
2. Is the use of the heritage language when communicating with your family one of the ways you use to maintain your Acehnese language skills?
3. do you join your local community and often interact with them using your heritage language?
4. do you often talk to your friends using your heritage language? How often?
5. Do you visit your closest relatives regularly to maintain your heritage language?
6. Is there a strategy or other way that you do to maintain your heritage language? If so, what methods do you use?
7. Which way do you think is the most effective way to maintain your heritage language?
8. is there any media you use to maintain your heritage language?