

Language Policy in Indonesia

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Abstract

This article attempts to elucidate language policy in Indonesia from legal perspective. Indonesia has a certain language policy that governs the use of language in this country. The Act of the Republic of Indonesia Number 24 Year 2009 concerning Flag, Language, and State Symbol, and National Anthem is the basic policy that set other policies dealing with language. This policy consists of regulation on national, local, and international language. In order to implement this policy in real life, the nation still needs hard effort from many stake-holders. In addition to many obstacles, it also invites opportunities.

Keywords: language policy, Act no. 24 year 2009, legal perspective

1. Introduction

Indonesia is a big country with convoluted historical journey. Indonesia consists of thousands of islands, approximately 17,000 islands, fourteen thousand islands are inhabited by 258 million people (wikipedia). A large number of people and separated by the islands, therefore, it is understandable that the cultures and languages are also diverse. Such diversity requires good management in order to realize a unified nation instead of producing divisions. One means of unifying the various ethnic groups is through language, Bahasa Indonesia. Bahasa Indonesia was declared as the national language since the Youth Pledge of 1928 (Sumpah Pemuda 1928, trans.), long before the Indonesian state was granted its independence. Since then, Bahasa Indonesia has become the national language that is used up to the present both in official forums and as a means of communication on various informal occasions.

In addition to Bahasa Indonesia, thousands of local or regional languages that already existed and used before the Youth Pledge remain used and maintained. Regional language is a proof of the wealth of Indonesia as a nation that strengthens the national identity. The existence of regional languages is guaranteed by the 1945 Constitution especially article 32:

(1) Negara memajukan kebudayaan nasional Indonesia di tengah peradaban dunia dengan menjamin kebebasan masyarakat dalam memelihara dan mengembangkan nilai-nilai budayanya.

(2) Negara menghormati dan memelihara bahasa daerah sebagai kekayaan budaya nasional.

In addition to the regional languages and the national language, foreign languages are also given opportunities to grow in Indonesia. In order to improve the nation's competence, foreign languages are also taught in schools in Indonesia at various levels of education. Foreign languages can also be used as the main language in teaching process as written in Law no. 24 of 2009 on Flags, Languages, and Symbol of the Country, and National Anthem article 29 paragraph 2.

The existence of these languages is legally protected for existence. This paper will attempt to address issues related to language policy from its legal perspective in Indonesia. The problems are formulated in the following questions:

1. What is the language policy in Indonesian legislation?
2. What are the challenges in implementing language policy in Indonesia?

2. Method

This study is designed to be a qualitative study, which attempts to analyze the content of language policy in Indonesia. The source of data of this study is language policy in Indonesia in the form of act and other regulations dealing with language and the use of language. The data are texts within the policy that consists of words, phrases, sentence, or paragraph. The data will be explained in detail as the researcher elaborates on the research problem. The collected data are analyzed using descriptive qualitative method.

3. Discussion

3.1 Language Definition

Edward Sapir in Sue Wright's *Language Policy and Language Planning* book considers language as a cultural construction. He explains that language is “purely human and non-instinctive method of communicating ideas, emotions and desires by means of a system of voluntarily produced symbols” (2004: 3). In this definition, words and phrases are used to refer the common experience. Based on this definition, man shares his knowledge of facts, thoughts, and events through language. Then, humans make it as a language used by other humans in certain groups. The language in a particular group of people reflects its cultural and social reality and at the same time, the cultural and social realities form language. Therefore, there is a mutual influence between the two.

Meanwhile, the constructivists believe that the world forms language. They believe that the way humans use language shapes the way they understand the world. This view is shared by Halliday's opinion cited in Sue Wright's book that says:

Language does not passively reflect reality: language actively creates reality....(2004:3)

From the above quotation, it can be said that language is dynamic. New facts, thoughts, and events encourage the creation of a new language. New ways of seeing and understanding old events, facts, and thoughts will encourage people to re-calibrate ways to express them. Meaning is generated from the negotiation process. Hence, language continually creates cultural reality rather than merely expressing or reflecting it. Humans are simultaneously forming and formed by their language.

Language is the main means of communication in society. Language is also the main means of knowledge and meaning production. Humans are influenced by how meaning is created in society and by the process of developing meaning within and for society. The influence of the environment on language occurs indirectly. Language is a social construct and cultural artifact where events and even interests can be the cause of language and its meaning formation.

According to the 1975 formulation of the National Language Politics seminar, language policy is a conceptual and political consideration intended to provide planning, direction, and provisions that can serve as a basis for the overall processing of language problems faced by a country in national level (Chaer and Agustina, 2004: 177). Based on this formula, it can be understood that there are many factors to be considered in determining language policy. First, language policy is a legal product as well as a political product. Secondly, language policy becomes the main foundation in language development in Indonesia. Thirdly, since language is identity and relates to national interest, language policy is needed. Fourth, language policy is carried out by the ones who hold power in this country. This is in line with what Spolsky and

Shohamy (2000) express that language policy is the prerogative of power holders to make changes to the use of language. Therefore, language policy is closely related to the process of building a nation. There is a connection between language, identity, and policy.

There are several reasons behind the emergence of language policies. First, language policy is issued for the purpose of legitimating the right to use certain language in a community. This is as described by Spolsky and Shohamy that “One seemingly simple approach to finding a rationale for a language policy might be to assert some absolute linguistic rights [of the various groups] ...” (1999a: 52). In some cases, the purpose of language policy could mean the denial of existence of other languages that may exist in the same community. In Turkey, Kurdish language that is used by more than 20 per cent of Turkey's population is not recognized as a language that can be used in Kurdish schools. The reason is because the Kurds are considered rebels by the Turkish government (Hasan and Mari, 2002: 2).

The next reason is the ability to access information and knowledge. Learning English in Presidential Decree Number 57 Year Article 7 on Foreign Language serves as a means of supporting international communication, supporting facilities for the mastery of science, technology, and arts, and the source of developing Bahasa Indonesia.

Another reason is economy. In this case, language is seen as an asset of economic value. When the world is not familiar with the boundaries of national territories because humans can be connected through Internet, which makes language as the main asset for communication. Mastering the language of an economically-strong country is also motivated by economic gain. Economic reasons can also make a country establish a language policy in order to sell their products or services. For example, in order to improve its international trade, Australia issued a language policy to study languages of their main destinations for trade and tourism. The languages include Bahasa Indonesia, Chinese, Japanese, and Korean. Bahasa Indonesia becomes one of the most popular languages of interest to Australian students. This is as expressed by Kaplan and Baldauf, “Exporters suggested that Japanese, Chinese, French, Korean, Spanish, Indonesian and German are the main languages of the future” (1997: 179). This can be interpreted that Indonesia will become the main market for Australian goods and services.

The next reason of language policy is national pride. There are some cases we can see reflecting this reason. After Turkey's defeat in World War I, Mustafa Kemal Ataturk, the first president of the Turkish republic, dreamed of Turkey becoming a modern state. The first step he did was language overhaul. Arabic letters were replaced with Latin letters. This marked Turkey's farewell with the eastern world into a supposedly developed western world. The next step was to replace anything in Turkey that contained Arabic elements, even the call to prayer that is usually spoken in Arabic is replaced by Turkish.

When Pakistan proclaimed its independence from India in 1947, Pakistan also proclaimed Urdu to be the main official language of the country. The differences in Urdu and Hindi are actually very thin. Pakistan uses Persian Arabic letters that increases the use of Arabic and Persian elements in Pakistani. In this case, language change causes political and state separation (Hasan and Mari 2002: 3). It is in line with what Hasan and Mari have stated in Kaplan B., R, and Baldauf, J, in his book *Language Planning: from Practice to Theory* (1997: 33).

The next case is the Zionist resurrection with its motto, "Hebrew, speak Hebrew!" This describes their ideological identity. From an ideological point of view, Hebrew language occupies a prime place within the state of Israel in relation to Zionism, the Jewish revival back to the "promised land" and to liberate the state. This movement encourages the use of Hebrew

as a language that lived among the Jews. Hebrew language is encouraged to be a daily language, not just the language of the scriptures and worship. (Hasan and Mari 2002: 3).

What happens in the Arab world can be another example. With the rise of nationalism to the Arabs in the late 19th and early 20th centuries, two alternative languages become the problems within Arab countries. First, the use of standard rules to replace the existing local dialects. Secondly, the replacement of classical Arabic with modern Arabic. Both options carry unfavorable consequences. Finally the second option becomes the solution (Hasan and Mari 2002: 3).

In Southeast Asia, Malaysia has its own story. Before the independence of Malaysia was proclaimed in 1951, the British government established the Barnes Committee which made a study of education in Malaysia. The committee made recommendations to teach only Malay to oriental languages, leaving Chinese and Indian languages. Furthermore, the Committee recommended only to fund public primary schools using Malay as the medium of instruction. After the independence, the Malaysian government continued the policy. Therefore, the appointment of Malay as the national language was due to British colonists' legacy instead of mutual agreement among the people from different ethnics and language varieties residing in Malaysia.

When we speak of policy in its legal perspective, it is necessary to explain what legal understanding is. The law according to the KBBI website (Dictionary of Bahasa Indonesia) is a regulation or custom which is officially considered binding, affirmed by the authorities or the government; 2 laws, regulations, and so on to organize community life; 3 benchmarks (rules, provisions) concerning certain events (nature and the like); 4 decisions (judgments) set by the judge (in court); verdict (please provide reference).

By that definition the law is made by the government to regulate the life of people in a country. The law may be in the form of laws, regulations, rules or decisions. Thus, if we talk about the language policy based on its legal perspective, we mean it as government policy about the language that become the standard of life in society.

3.2 Juridical Foundation of Language Policy in Indonesia

Discussed in a national newspaper in the opinion section, Yudhistira Anm Massardi writes about the national language. The newspaper was published exactly on October 28, 2016 for commemorating the Youth Pledge. With a satirical tone the author gave the title of his writings *Bahasa Menunjukkan Apa?* (What does language show?, trans.). This paper explores the national identity through language. The proverb that should read "Language shows the nation" is turned into the title of the above. The meaning of the proverb is, according to Yudhishtira, good behavior shows people's ancestry. The philosophical phrase in the form of maxim has existed for a long time in the archipelago.

On a site, *organization.org*, the meaning of the proverbial "Language shows the nation" means that both the bad nature and character of people can be seen from the spoken word or language. Of the two meanings can be deduced the importance of maintaining noble character. Glorious morals are reflected through the use of polite and beautiful language. The politeness and beauty of language use can also show someone's high level of art and intellect.

The existence of a language also shows the existence of a nation. The recognition of the languages that became the international language shows the power of the nation from which it is originated. On the contrary, the death of a language also shows the death of a nation because language needs supporters to maintain its existence.

Bahasa Indonesia that was declared on October 28, 1928 by the Indonesian youths of long before Indonesia was liberated should be grateful. This language was chosen to be a unifying tool of the nation consisting of over 500 ethnic groups with their own respective regional languages. The language, although placed at the last point on historical events in Indonesia, was given more emphasis than the two previous points. Let's look at the following *Sumpah Pemuda* (Youth Pledge) text:

Sumpah Pemuda

Pertama: Kami Putra Putri Indonesia, Mengaku Bertumpah Darah yang Satu, Tanah Indonesia.

Kedua: Kami Putra dan Putri Indonesia, Mengaku Berbangsa yang Satu, Bangsa Indonesia.

Ketiga: Kami Putra dan Putri Indonesia, Menjunjung Bahasa Persatuan, Bahasa Indonesia.

The formulation of the pledge of the Youth Pledge by Muhammad Yamin shows that the first and second points use the word *mengaku* or acknowledge, specifically for the third point of the formulation of the pledge by using the word *menjunjung* or to uphold. The word *menjunjung* or to uphold in my opinion has more meaning than the word *mengaku* or to acknowledge. If in a religious perspective the word acknowledge may be parallel to the level of faith in the heart and verbal, by saying to uphold means acknowledging with faith in the level of deeds.

Actually the historic event of the Youth Pledge dated October 28, 1928 did not contain the word "*Sumpah*" at the meeting. Sukarno and Yamin suggested the word to emphasize the importance of this event. Both of these figures had prophetic thoughts for this event. They had a very profound perspective beyond their generation and they believed that the event would be a perennial phenomenon in the civilization of the nation of Indonesia in the future.

Borrowing the terms by Prof Gufran A Ibrahim, Khairun University's Anthropolinguistic Professor, Ternate, the youths who were in the Youth Pledge were intelligent young men. They thought far beyond their history and civilization at the time. These intelligent youths put "*bahasa kami*" or our language, the hundreds of regional languages into Bahasa Indonesia as a universal language or "*bahasa kita*" framework in the meeting. The prophetic endeavors of these great and intelligent young men proved to be able to unite this great archipelago. Thus, this nation should be grateful for the blessings of Allah SWT in the form of language favors. This is consistent with what Kaplan B., R, and Baldauf, J, have said in their book *Language Planning: from Practice to Theory* (1997: 33).

The favor was then reflected in the 1945 Constitution article 36 "The national language is Bahasa Indonesia." The early attempt to create official universal language is the effort of perennial youths in the Youth Pledge to be re-clarified in the Law of the Republic of Indonesia Number 24 of 2009 about Flag, Language, and Symbol of the State, and the National Anthem of article 25: "Indonesian which is declared as the official language of the state in Article 36 of the Constitution of the Unitary State of the Republic of Indonesia Year 1945 derives from the language vowed in the Youth Pledge dated 28 October 1928 as a united language developed accordingly with the dynamics of civilization of the nation" (provide reference).

1) Local Language Policy

The upholding of "*bahasa kita*" above "*bahasa kami*" does not mean that the local language is then turned off. Hundreds of regional languages are also guaranteed by the 1945 Constitution Article 32 Paragraph (2) which states that The State respects and maintains the regional language as a national cultural treasure. In addition to the 1945 Constitution, the use of regional languages is also protected by Law No. RI. 24 of 2009 article 35 paragraph (2), 36 paragraph (4), 37 paragraph (2), 38 paragraph (2), and 39 paragraph (2). In the Government Regulation of the Government of the Republic of Indonesia Number 57 Year 2014 on the Development, and Protection of Language and Literature, as well as the Improvement of Indonesian Functions, the government further affirmed the importance of regional languages and literature for the life of the nation and state. The articles that confirm it are, among others, article 6 which reveals about the function of regional languages such as the formation of ethnic personality, strengthening of regional identity, as a means of disclosure and the development of literature and culture of the region in the frame of Indonesia; article 12 which explains about the development of regional languages conducted through language research, vocabulary enrichment, standardization and codification of language rules, preparation of teaching materials, translation, and publication of the results of the development of the Regional Language.

The eagerness to speak the local languages has actually been preceded by the Minister of Home Affairs Regulation No. 40 of 2007 on Guidelines for the Head of Region in the Preservation and Development of Language Country and Regional Language. This ministerial regulation serves as a guide for regional heads to adopt policies related to the existence of regional languages. In this Ministerial Regulation, the task of the regional head is as set forth in Article 2: The regional head is tasked with implementing: a. Preservation and prioritization of State language use in the regions; b. Preservation and development of regional languages as an element of cultural richness and as the main source of Indonesian language vocabulary formers. c. Socialization of the use of the State language as the medium of instruction in educational / learning activities, official government and local government meeting forums, official correspondence, and in the activities of private business institutions and community organizations in the regions; and d. Socialization of the use of regional languages in the conservation and development of cultural arts in the region.

The spirit of preserving regional cultures and local languages is particularly welcomed by some regions by issuing local regulations. The preservation may be a policy in the formal scope such as schools or other formal institutions or non-formal spheres such as cultural events in the community. Some areas that have local regulations related to cultural preservation and local languages include Yogyakarta, Bali, East Java, Central Java, West Java, Jakarta, NTB, Central Kalimantan, and Aceh.

The Special Government of Yogyakarta issued several local regulations related to culture and regional languages. First, Regulation no. 5 Year 2011 Management and Implementation of Cultural Based Education. Education in Javanese meant *panggulowentah* (processing), cultivating, changing psychology, maturing feelings, thoughts, wills and character, and changing the personality of the child is a means of applying the noble values of culture. One of the main foundations of education is to teach culture through generations. Second, the Regulation of the Governor of Yogyakarta Special Region No. 87 of 2014 on the Use of Java Traditional Clothes Yogyakarta for Employees on Certain Days in Special Region of

Yogyakarta. The Governor's Regulation not only regulates Javanese clothes but also regulates the use of Javanese on certain days within the Provincial Government of DIY.

Next is the Regulation of the Governor of Special Region of Yogyakarta No. 64 of 2013 on the Subject of Java Language as a Compulsory Local Content in School / Religious schools (*Madrasah*). The purpose of the local content of the Javanese language is as written in Article 4 of the Governor's Regulation that is for learners to be able to: a. communicate effectively and efficiently in accordance with good and correct ethics and grammar; b. appreciate and use the Javanese Language as a means of communication, symbol of pride and regional identity; c. using Javanese to enhance intellectual ability, emotional and social maturity; d. Utilizing and enjoying Javanese literary and cultural works to refine manners and improve knowledge; and e. Appreciate Javanese language and literature as a cultural and intellectual repository of Indonesians.

Meanwhile, in Bali there is Bali Governor's Regulation no. 20 of 2013 on Balinese Language, Literature and Literature in Primary and Secondary Education. In addition, Bali Regional Government goes further with Bali's Governor Regulation no. 19 of 2016 on Bali Language Extension. In Aceh there is Aceh Qanun Number 11 of 2014 on Educational Enforcement that requires local languages to be taught in schools / *madrasah*. DKI Jakarta Province has a Regional Regulation of the Special Capital Province of Jakarta No. 4 of 2015 on the Betawi Cultural Preservation.

Seeing that some regions have stepped up to make regional regulations to preserve their local culture and language, I see there is awareness within the areas I have mentioned above to undertake systematic and structured steps for the preservation of local languages and cultures. This step will inspire other regions to do the same.

2) Indonesian Language Policy: Toward International Language

Bahasa Indonesia as the nation's unifying language philosophically does not need to be doubted as created by many greatly intelligent young men in the Youth Pledge. There is no other word than keeping the inheritance of the gift and it would be shameful to ignore Bahasa Indonesia as national heritage. However, in reality, the ignorance of Bahasa Indonesia is easy to meet, such as naming business buildings, housing, restaurants, cinemas, or certain product names with foreign names. Of course this is not in accordance with PP. 57 of 2004 Article 5 paragraph (1) point a. and b. that Indonesian language is national identity and national pride.

The pride of national heritage must be nurtured from the beginning, including pride of being Indonesian and the use of Bahasa Indonesia. It should be nurtured since the beginning due to the matter of taste and emotion. It is impossible to feel proud of Bahasa Indonesia without introducing the language from the beginning. The pride will grow if the language becomes part of us especially if it has become our identity. Pride will usually also come to the surface, outside of a person. In the association of other nations, the desire to be known will rise, and one of them is through language. Only a nation with high self-esteem has the courage to show its identity. The confidence and pride of Indonesian language is the driving force of Indonesia's effort to become an international language through international forums within and outside Indonesia as reflected in the Law of the Republic of Indonesia Number 24 of 2009 on Flags, Languages and Symbol of the Country, National Anthem Article 32 paragraph (1) Bahasa Indonesia shall be used in national forums or forums that are international in Indonesia and paragraph (2) Indonesian language may be used in international forums abroad. The efforts to improve the function of the Indonesian language into an international language are clearly stated in the Act

in Section Four in improving the Function of Bahasa Indonesia into International Language Article 44 paragraph (1) The Government improves the function of Bahasa into the international language gradually, systematically and continuously, paragraph (2) and (3) further provisions on the improvement of the Indonesian function into the international language as referred to in paragraph (1) shall be regulated in a Government Regulation.

The efforts to improve Bahasa Indonesia as one of the international languages are further elaborated in the Government Regulation of Republic of Indonesia Number 57 Year 2014 on the Development, and Protection of Language and Literature, and Improvement of Indonesian Function especially in Chapter VII Improvement of Indonesian Language Function into International Language Article 31 paragraph (1) on the improvement of the function of Indonesian into an international language aims to show identity and enhance the competitiveness of the nation, paragraph (2) in improving the function of Indonesian into international language as referred to in paragraph (1) is done through: a. use of Indonesian in international forum; b. development of Bahasa Indonesia teaching program for foreigners; c. improvement of linguistic and literary cooperation with foreign parties; d. development and empowerment of Indonesian learning centers abroad; and/or e. (3) The coordination of Bahasa Indonesia into international language as referred to in paragraph (2) shall be coordinated by the Agency, paragraph (4) The improvement of Bahasa Indonesia to function as international language as referred to in paragraph (3) is established by the Minister as national policy.

The Head of Development and Protection Center of Development and Coaching Agency of Language Kemendikbud, Dr. Sugiyono said Bahasa Indonesia is targeted to become the 7th international language in the world as written online page Antaranews. This target is certainly not just a dream, it needs systematic steps to achieve it. The effort to make the Bahasa Indonesia as the official language of the ASEAN Economic Community (MEA) is a reasonable effort, it is quoted from the Tribunews online page. *Antaranews* reports that Indonesian is a subject in some countries. Professor of Bahasa Indonesia FKIP Sebelas Maret University Surakarta (UNS), Prof. Dr. Handayani, said, until now 45 countries have opened the Indonesian Language Study Program to be taught in schools in their respective countries. In Australia, he said, there have been 500 schools that opened the Indonesian Language Study Program. Therefore, there is no excuse for any Indonesian citizen not to be proud of using his own language. His hope for the future will no longer be the use of unnecessary foreign terms for any naming in this part of Indonesia. The government should also set an example for this. In Indonesia, often the central government also exemplifies the Indonesian impartiality more seriously. Among the official names of the MP3I program (*Master Plan Percepatan dan Perluasan Ekonomi Indonesia*) which can actually use Bahasa Indonesia into *Rencana Induk Percepatan dan Perluasan Ekonomi Indonesia*. Another example is JORR (Jakarta Outer Ring Road/ Jaringan Jalan Lingkar Luar Jakarta) or Traffic Management Center Ditlantas Polda Metro Jaya, which is commensurate with *Pusat Tatakelola Lalu-lintas Ditlantas Polda Metro Jaya*.

3) Foreign Language Policy: Means of Science and Technology

When the borders of the state are no longer within the boundaries of a strict linguistic region, the acquisition of Foreign Language can be ensured to be an important means of gaining maximum benefit on the advancement of science and technology. The statement is quoted from the Explanation of Government Regulation of the Government of the Republic of Indonesia Number 57 Year 2014 on the Development, Development and Protection of Language and Literature, and Improvement of Indonesian Function.

As an open nation, Indonesian people realize there is some backwardness of this nation in terms of science and technology. The way to adopt this is through foreign language proficiency. Therefore, in the Law of the Republic of Indonesia Number 24 of 2009 Concerning Flag, Language and State Symbol, And National Anthem Article 43 paragraph (1) states that the Government can facilitate Indonesian citizens who wish to have foreign language competence in order to increase the nation's competitiveness. The law facilitates its citizens to master foreign languages in order to improve the nation's competitiveness. Similarly, in Government Regulation Number 57 Year 2014 article 2 point c runag the scope of Government Regulation covers one of them is the provision of facilities for Indonesian citizens in improving the competence of foreign languages. Foreign language functions in Indonesia as further stated in Article 7 Foreign Language serves as: a. means of supporting international communication; b. supporting facilities for the mastery of science, technology, and art; and c. the source of Bahasa Indonesia Development.

The long history of teaching foreign languages in Indonesia continues to this day. In addition to English in the junior and senior high school curriculum, French, Japanese, German, Arabic, and Mandarin are foreign languages studied. The spirit of learning foreign languages should be captured as a manifestation of the government's concern for the development of international relations. Foreign language teaching in secondary schools is directed at the basic mastery of the target language.

Foreign language mastery becomes a necessity for a great nation like Indonesia in the international arena. To catch up, the government needs to encourage and facilitate its citizens who want to master the competence of foreign languages as written in the Law and Government Regulation.

3.3 The Challenge of Language Policy in Indonesia

The alignment of both vertical and horizontal policies is absolute. Without this effort, the vision of national education will never be achieved. It would seem that there is no coordination for a great educational ideal. The policy of language in Indonesia in general policy is quite elaborate. Starting from the 1928 Youth Pledge, continued in the 1945 Constitution, Article 36, passed by Law of the Republic of Indonesia Number 24 of 2009 on Flag, Language and State Symbol, and National Anthem, is described in Government Regulation of the Government of the Republic of Indonesia Number 57 of 2014 Development, Development and Protection of Language and Literature, and Improvement of Indonesian Functions.

The harmony is like a work that has an aesthetic value. It would be more effective if the policy could be implemented down to the lowest level of government structure. The harmony will have a positive impact on all areas. In addition to achieving the general vision of national education, language functions in both national, regional and foreign languages will be achieved as well. This harmony will also affect other areas such as economy, social welfare, or other fields. Examples of horizontal alignment in language policy e.g. Minister of Home Affairs Regulation No. 40 of 2007 on Guidelines for Regional Heads in the Preservation and Development of Country and Regional Languages, Regulation of the Minister of Trade No. 19 / M-DAG / PER / 5/2009 concerning Registration of Directives Use of (Manual) and Warranty Card / After Sales Warranty in Bahasa Indonesia for Telematics and Electronics Products, Regulation of the Minister of Trade No. 10 / M-DAG / PER / 1/2014 on Amendment to Regulation of the Minister of Trade No. 67 / M- DAG / PER / 11/2013 on Labeling Obligation

in Indonesian Language in Goods, Permentenkertrans No 16 of 2015 on Procedures of the Use of Foreign Workers.

The problem is when there is no synchronous policy either because of ignorance or because of the change of officials such as Permentenkertrans No 12 of 2013 Procedures on the Use of Foreign Workers Article 26 paragraph (1) Foreign workers employed by employers shall meet the following requirements: a. have an education in accordance with the terms of occupation to be occupied by foreign workers; b. having competence proven with competence certificate or work experience in accordance with the position to be occupied by TKA for at least five years; c. willing to make a statement to transfer his expertise to Indonesian counterparts; and d. can communicate in Bahasa Indonesia. This Ministerial Regulation was changed due to the change of minister with Permentenkertrans No. 16 of 2015 with no obligation for foreign workers to be able to communicate in Indonesian language. This Ministerial Regulation does not reflect the pride and national identity as it is in the PP. 57 of 2004 Article 5 paragraph (1) point a and b that Indonesian language is national identity and national pride.

This case is very detrimental to this nation in the perspective of national sovereignty. Bahasa Indonesia as the national language as written in the 1945 Constitution article 36 is not used as a reference in Permentenkertrans No 16 of 2015 policy. This will also lead to a skewed view of the government's ability in this regard the Minister of Manpower and Transmigration in understanding the above policy. The effect can be widespread if future political interests begin to penetrate the case.

Only a few regions in Indonesia have local regulations on the existence of their local languages. Local regulations are a form of local government support for the language and culture of the area. Political support is needed given the swift strikes of foreign cultural exposure that if not anticipated can turn off the language and regional culture in Indonesia.

Foreign language policy is at the level of law and government regulations. There is no special ministry or regional level regulation on foreign languages. This could be an opportunity for local governments to open up opportunities for the region. Local governments can make local policies related to the development of foreign languages in the region. For example a local government developed a certain foreign language in its, foreign language only area. This development may make the area a reference for learning or seeking a workforce with foreign language skills specifically developed in the area. When we hear the word Pare Kediri, for example, then everyone will immediately understand that Pare is a city famous for its English course.

Indonesia must be host for Bahasa Indonesia. Since Bahasa Indonesia is the national language, official language, and unifying language in Indonesia, it is only natural that Bahasa Indonesia is a top priority of language development. This language must fulfill its function as an adhesive language among different ethnic groups. Every child of the nation should feel proud to use Bahasa Indonesia and the pride must be cultivated since childhood.

4. Conclusion

The language policy based on legal perspective ensures the certainty of the existence and development of a particular language in accordance with the regulations applicable in Indonesia. With a firm legal foundation, Bahasa Indonesia remains unquestionably the national language. However, even though the regional or local languages in Indonesia are also guaranteed in the law, it is also important to encourage the use of local or regional languages by implementing new laws to preserve diverse local languages. From the above discussion,

only a few regions in Indonesia have local regulations on the existence of their regional languages. Similarly, foreign language policy is also encouraged by the law and government regulations. However, there is no special ministry or regional level regulation on foreign languages yet.

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