

# Students' Attitudes toward Indonesian Language and Coaching Model Design based on Local Wisdom

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## ABSTRACT

The objective of this study was to provide a description of students' attitudes towards the Indonesian language and to develop a model for promoting positive language attitudes. The participants in this study consisted of 30 students from FTTE Galuh University. The sample method employed in this study is a simple random sampling strategy. The investigation employed a descriptive analytical method. The required data for this study were obtained using a questionnaire technique and analysed through a series of processes including compilation, disassembly, reassembly, interpretation, and conclusion. As a result, language loyalty aspects get a score of 121 (80.67%), pride in language 112 (74.67%), and awareness of norms 114 (76%). Thus, it can be concluded that the majority of Galuh University FTTE students (77.33%) have a positive attitude towards Indonesian. The design of a coaching model to increase students' positive attitudes towards Indonesian was through practicum activities based on multiliteracy and Local wisdom.

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## 1. INTRODUCTION

The Indonesian language, serving as both the national and state language, plays a crucial role in several aspects of life, particularly in communication endeavours. Consequently, it is imperative for every Indonesian person to possess a favourable disposition towards the Indonesian language. The implementation entails adhering to linguistic principles and situational appropriateness when speaking Indonesian language, without feeling any shame in doing so, and with a strong motivation to acquire proficiency in it. The manifestation of a positive linguistic attitude is contingent upon the wearer's commitment to preserving their language as a medium of communication. A positive attitude is exhibited by those who possess a strong feeling of pride in their language, perceiving it as a significant symbol of their identity. The utilisation of the Indonesian language as the medium of communication in education plays a significant role in diverse fields. Indonesian language serves as a foundational component in the field of education, facilitating the process of teaching and learning. The instructor utilises language as the means of communication. Language can also serve as a means for students to overcome challenges encountered during the learning process. Hence, it is crucial to uphold the

significance of Indonesian as the medium of instruction in education, spanning across different educational levels including high school, junior high, and elementary school.

The extensive exposure to foreign languages and the lack of adaptation to foster linguistic attitudes during the learning process and language exposure can lead pupils to become more acquainted with foreign languages and perceive them as having greater "prestige" in comparison to Indonesian. Consequently, the extensive use of foreign languages in educational institutions, media outlets, and public areas may exacerbate the decline of students' allegiance and esteem towards the Indonesian language. From the perspective of Indonesian language instruction, this is undoubtedly an unfavourable reality. The success of language learning is influenced by language attitude, which is considered a crucial aspect (Baker, 1992, p. 39; Hawkey, 2018).

Despite the availability of indigenous Indonesian terms that convey the same meaning as foreign words, Badudu (1996) and Darman (2018) assert that language users consistently exhibit a preference for employing foreign vocabulary. Alternatively, one could utilise counterfeit foreign-sounding expressions, even though these meanings can be constructed in Indonesian. Based on Badudu's statement, it may be deduced that a significant number of Indonesians still do not possess a proper recognition and value for Indonesian language as their mother tongue. In other words, they have not achieved success in utilising Indonesian as a national or state language.

When speakers lose pride in their native tongue and instead direct that emotion onto another language, they develop a negative attitude towards that language. When someone or some group doesn't know that linguistic norms exist. They do not feel compelled to use language in accordance with the standards that apply (Koenjaningrat in Chaer and Agustina, 2015, p. 169), and this stance permeates all of their utterances. People will have little interest in helping to improve or preserve languages if they have a poor view of them. Despite being told they did something wrong, they show little motivation to fix the problem. Those with a lower level of linguistic proficiency can nevertheless demonstrate a growth mindset by reflecting on their errors, taking feedback and directions seriously, and working to improve their communication skills. Those who have a favourable view of the Indonesian language are not trying to exclude other languages or to force themselves to speak only the formal variant. Indeed, individuals must always use their native tongue together with their foreign language skills and adapt their speech to the context. The rules of Indonesian, the foreign language they wish to learn, and the regional language they speak must all be understood. As a result, no preconceived animus will be harboured towards any given language.

The negative phenomena that occur in Indonesian society are 1) many Indonesians show pride in their proficiency in using foreign languages, even though they do not master Indonesian well, 2) many Indonesians feel ashamed if they do not master a foreign language (English) but do not have ever felt ashamed if they did not master Indonesian, 3) many Indonesians underestimate Indonesian and do not want to learn it because they feel they have mastered Indonesian well, and 4) many Indonesians feel they are smarter than others because they have mastered a foreign language (English) and fluent, although his command of Indonesian is not perfect (Jentak, 2010). These facts are negative and not good attitudes of Indonesian speakers. It will have a negative impact also in the development of the Indonesian language. Some Indonesian speakers become pessimistic, underestimate, and do not believe in the ability to speak Indonesian in expressing their thoughts and feelings completely, clearly and perfectly.

Lately, not a few students feel proud when using foreign words. Even though the foreign words used by these students have Indonesian equivalents. In addition, the language used by students in schools in rural areas is the local language. Therefore, there is a need to conduct a research on attitudes and maintenance of the Indonesian language as well as efforts that can be made (coaching) to grow or improve students' Indonesian language attitudes.

Development of Indonesian in a copy of Government Regulation Number 57 of 2014 concerning Development, Development and Protection of Language and Literature, as well as Enhancement of the Functions of Indonesian, is carried out on the language used by speakers from the younger generation to the older generation in almost all domains. Guidance for Indonesian language users is carried out to

increase positive attitudes so that people have awareness, pride and loyalty to Indonesian language norms, increase discipline and exemplary use of Indonesian, improve people's ability to use Indonesian, create an atmosphere conducive to fostering Indonesian, and creating quality in the use of the Indonesian language.

Several studies have examined language attitudes, carried out by scholars such as Astuti (2019), Mansyur (2019), Hidayatullah & Gunawan (2021), Gusnayetti (2021), and Rohmawati et al (2022). Astuti (2019) conducts research specifically on the attitudes towards and the preservation of the Indonesian language among the academic community. The results indicated that academics in higher education often demonstrate a deficiency in favourable views towards the Indonesian language, namely at STKIP PGRI Lubuklinggau. Although universities are expected to demonstrate a favourable use of the Indonesian language, both verbally and in written form, this expectation is not regularly met. In his 2019 study, Mansyur examines the linguistic attitudes of students and how these attitudes affect the process of learning Indonesian in higher education. The findings suggest that the majority of Indonesian students exhibit highly favourable attitudes, with 68% falling into this classification. The specific components, including the students' allegiance to Indonesian (77%), their sense of pride in the Indonesian language (61%), and their knowledge of Indonesian language norms (70%), all demonstrate favourable sentiments. These findings have implications for the development of more inventive and forward-thinking ways for learning the Indonesian language, as well as for enhancing the quality of Indonesian Language Course Textbooks in higher education institutions to match the evolving times. The research conducted by Hidayatullah and Gunawan (2021) examines the linguistic attitudes of students regarding Scientific Variety Indonesian. The study finds that the majority of students (81.08%) have a favourable disposition towards the diverse scientific aspects of Indonesian. The factors influencing these views encompass the prestige or robustness of the language, as well as its internal linguistic structure. Gusnayetti (2021) studies linguistic attitudes and Indonesian language acquisition in universities. Gusnayetti asserts that in order to cultivate a favourable disposition towards the use of the Indonesian language, pupils must acquire a comprehensive comprehension of its grammatical regulations.

Positive Indonesian language attitudes can manifest as loyalty to the language, pride in it, and an awareness of language norms. Rohmawati et al's (2022) study explores the language attitudes of elementary school students in Pesawaran Regency, particularly in the context of thematic learning in the digital 5.0 era. The results reveal that these students take pride in the language they are proficient in and accept other languages. They show a positive attitude towards the Indonesian language by using it for various purposes, including asking questions, answering queries, and engaging in discussions during learning activities, even though occasional Javanese vocabulary appears. In summary, these studies shed light on various aspects of language attitudes, from academics in higher education to elementary school students, and provide insights into the importance of fostering positive attitudes towards the Indonesian language in different educational contexts.

This direction is implemented through the provision of education and training, the promotion of the Indonesian language, the development and implementation of standards for proficiency in the Indonesian language, and the cultivation of an environment favourable to the use of the Indonesian language. The purpose of this research was to characterise students' perspectives on utilising Indonesian and to identify coaching strategies for enhancing those perspectives.

## 2. METHODS

The method used in this research was descriptive analytical method. The way this method works is to describe and explain the findings in the field and provide solutions or solutions to problems found in the use of Indonesian language by Galuh University FTTE students (Fraenkel & Wallen 2011; Creswell, 2017). The data in this study are in the form of statements in a questionnaire. The reason for conducting research at the faculty is because in general students master two languages, regional languages and Indonesian, and not a few students also master foreign languages (English and Arabic).

In addition, this research was expected to produce general conclusions on the language attitudes of Galuh University FTTE students.

This study gathered the necessary data through the utilization of a questionnaire, which aimed to assess the respondents' attitudes towards the Indonesian language. The questionnaire included statements related to three key aspects: language loyalty, language pride, and awareness of language rules. To measure these abstract concepts, a 5-point Likert scale was employed, as described by Resinger (2018, p. 61). According to Resinger, Likert scales are effective tools for assessing attitudes and beliefs. In alignment with this approach, Riduwan and Sunarto (2017, pp. 20-21) emphasized that Likert scales are instrumental in gauging an individual's or a group's attitudes, opinions, and perceptions concerning various events or social phenomena. Respondents were offered five response options: strongly agree, agree, neutral (no opinion), disagree, and strongly disagree. Furthermore, the questionnaire contained a mix of both positive and negative statements. The following presents the scoring system used in this research questionnaire.

**Table 1.** Scoring System

Positive statement			Negative statement	
Strongly agree	(SS)	5	Strongly agree	(SS)
Agree	(S)	4	Agree	(S)
Neutral	(N)	3	Neutral	(N)
Don't agree	(TS)	2	Don't agree	(TS)
Strongly Disagree	(STS)	1	Strongly Disagree	(STS)

(Riduwan and Sunarto, 2017, p. 21)

The tool selected to assess the language attitudes of students toward the Indonesian language involves the completion of a questionnaire. This questionnaire is designed around the criteria of loyalty, pride, and awareness of the rules associated with the Indonesian language. Using these criteria, the measurement of students' attitudes toward Indonesian across these three dimensions is accomplished through a series of statements presenting their opinions on the subject. The data collected via this questionnaire will be analyzed quantitatively. The determination of whether students possess positive or negative language attitudes toward the Indonesian language is contingent upon the responses provided by the respondents.

### 3. FINDINGS AND DISCUSSION

The language attitudes examined in this study are based on the perspectives of Garvin and Mathiot (1968) and Garrett (2010, who posit that positive language attitudes encompass language loyalty, language pride, and awareness of language norms. Consequently, the language attitude variable in this research comprises three sub-variables: loyalty to using the Indonesian language, pride in using the Indonesian language, and awareness of the existence of language rules.

To collect data regarding the language attitude variable, a questionnaire was administered. The questionnaire included both positive and negative statements. In the case of positive statements, respondents' responses were scored as follows: strongly agree received a score of 5, agree a score of 4, no opinion a score of 3, disagree a score of 2, and strongly disagree a score of 1. On the other hand, for negative statements, respondents' responses were scored as follows: strongly agree was assigned a score of 1, agree a score of 2, disagree a score of 3, strongly disagree a score of 4, and strongly disagree a score of 5.

#### 3.1 Indonesian language loyalty

The following are respondents' answers to statements on the Indonesian language loyalty aspect.

**Table 2.** Recapitulation of Aspect of Loyalty to Indonesian language

No	Statement	Alternative Answers					Total Score
		SS	S	N	TS	STS	
<i>Positive Statement</i>							
1.	Students must use Indonesian in Indonesian language subjects.	16	14				136
2.	Learning Indonesian language is fun.	6	22	2			124
3.	the use of Indonesian makes more confident.	14	8	7	1		125
4.	Indonesian is very important.	21	6	2	1		137
5.	Indonesian should be used in any situation.	4	15	7	4		109
6.	The president and/or vice president deliver official speeches in Indonesian at international forums.	4	14	2	10		102
7.	If someone insults the Indonesian language, we should be angry.	14	10	4	2		126
8.	People who spoil Indonesian grammar should be reprimanded.	19	10	1			138
TOTAL		98	99	25	18		997
AVERAGE		12	12	4	2		124.6
<i>Negative Statement</i>							
9.	Foreign language words and terms are more prestigious than Indonesian words and terms.			9	8	13	124
10.	Learning foreign languages is more fun than learning Indonesian.		6	3	14	7	112
Total			6	12	22	20	236
Average			3	6	11	10	118
<b>Overall average</b>		<b>11</b>	<b>11</b>	<b>5</b>	<b>3</b>		<b>121</b>

Based on the table above, the Indonesian language aspect of loyalty obtains an average score of 121 or 80.67% (average in percentage). These results indicate that the majority of students speak Indonesian faithfully. While a small number of others can be said not to be unfaithful in Indonesian language. This statement can be proven by obtaining respondents' answers to the questionnaire. As many as 22 respondents were willing to have a sense of loyalty in Indonesian language, 5 respondents chose an alternative answer not to have an opinion, and the remaining 3 respondents did not have a sense of loyalty in Indonesian.

The aspect of Indonesian language loyalty consists of four indicators, namely always preventing negative foreign influences on Indonesian, maintaining Indonesian, using good and correct Indonesian in formal situations, and prioritizing Indonesian. Someone who has a positive attitude towards Indonesian language will have these four indicators. Therefore, the researcher categorized 5 respondents who chose the alternative not to have an opinion into the category of having a negative attitude towards Indonesian because they had doubts about being loyal to speaking Indonesian. Thus, it can be concluded that as many as 22 respondents speak Indonesian faithfully, while 8 respondents did not speak Indonesian faithfully.

The attitude of language loyalty revealed if people prefer to use their own language and are willing to protect it from the excessive influence of foreign languages (Moeliono, 1985; Hidayatullah, 2019). The rules for using the Indonesian language are stated in Law Number 24 of 2009 concerning Flags, Languages and State Symbols, as well as the National Anthem.

Someone who has a positive attitude towards Indonesian language does not mean using pure Indonesian language. Or close all possible influences from foreign and regional languages. Instead, use proper Indonesian language and prevent excessive or negative influences from foreign languages and regions. In other words, people who have a positive attitude towards the Indonesian language are people who always try to prevent foreign influences from causing system damage to the Indonesian language.

People who have a positive attitude towards Indonesian language do not mean they use Indonesian language properly and correctly in all situations. Good and correct Indonesian language is used in formal situations. In fact, it will feel awkward if someone uses good and correct Indonesian in non-formal situations. For example, when in the market, it is impossible to use good and correct Indonesian language. Thus, someone who has a positive attitude towards Indonesian language will use Indonesian according to the situation and conditions of the language.

In addition, people who have a positive attitude towards Indonesian will always attach importance to Indonesian. If connected with students, students who have a positive attitude towards Indonesian, they will like Indonesian language subjects. then, in learning Indonesian, they don't think about other things that are not related to Indonesian. In other words, they will seriously participate in learning Indonesian. In addition, if they get a task, they will not be burdened. In fact, they will believe that assignments in Indonesian subjects can support Indonesian language skills.

### 3.2 Indonesian language pride

The following are respondents' answers to statements on aspects of pride in speaking Indonesian.

**Table 3.** Recapitulation Aspect Pride Indonesian

No	Statement	Alternative Answers					Total Score
		SS	S	N	TS	STS	
<i>Positive Statement</i>							
1.	Indonesian is the national language, so every Indonesian citizen must have a sense of responsibility to play a role in fostering and developing the Indonesian language	23	6	1			142
2.	Every Indonesian language legislation must be complied with.	10	18	2			128
3.	the use of the Indonesian language fosters a sense of pride.	15	15				135
4.	I invite classmates to always communicate in Indonesian.	5	7	9	7	1	95
5.	Mastery of Indonesian language makes it easier to express various opinions.	7	13	2	3	5	104
6.	I prefer to use the words <i>page</i> , <i>background</i> , and <i>reality</i> instead of the words <i>page</i> , <i>background</i> , and <i>reality</i> .	4	11	13	1	1	106
7.	Foreigners who want to work in Indonesia must master the Indonesian language.	8	13	8		1	116
8.	I feel proud when foreigners speak Indonesian.	10	18	2			128
9.	We must be proud of our own language, namely Indonesian	20	7	3			137
Total		102	108	40	11	8	1091
Average		11	12	5	1	1	121
<i>Negative Statement</i>							

10.	The use of Indonesian language makes it difficult to convey the meaning of the conversation.	1	7	5	11	6	104
	Average	1	7	5	11	6	104
	<b>Overall average</b>	<b>8</b>	<b>12</b>	<b>5</b>	<b>4</b>	<b>1</b>	<b>112</b>

The table above shows that the aspect of pride in speaking Indonesian language obtains an average score of 112. The results of the respondents' answers to the ten statements above show that the majority of respondents (20 respondents) are proud of speaking Indonesian language and a small number of others (10 respondents) are not proud of speaking Indonesian language.

The component of pride in speaking Indonesian encompasses four indicators: the cultivation of Indonesian language skills, the use of Indonesian as a means of self-identification, the incorporation of Indonesian words, concepts, and expressions, and the promotion of the Indonesian language. Language pride is associated with an individual's emotional connection to their language. The concept of language pride is linked to an individual's proficiency in expressing ideas using a particular language (Moeliono, 1985; Hidayatullah, 2019). Muslich and Oka (2016, p. 55) concur with Moeliono's viewpoint that pleasure in speaking the Indonesian language stems from the recognition that it is capable of articulating intricate ideas with precision and conveying the most nuanced emotions. Therefore, it may be inferred that taking pride in speaking Indonesian reflects a positive language attitude, suggesting that Indonesian has the capacity to convey any idea and evokes a sense of joy and nobility by giving preference to Indonesian above other languages.

People who are proud of the Indonesian language will always use Indonesian in any situation. For example, a president and/or vice president and other officials when giving speeches where the majority of listeners are foreign citizens must still use the Indonesian language. The use of Indonesian in such situations is stated in the regulations (UU no. 24 of 2009 and Presidential Decree no. 16 of 2010), that the president and/or vice president and other officials deliver official speeches in Indonesian at international forums. In other words, people who have a positive attitude towards Indonesian will use Indonesian as their identity. In addition, by choosing to use Indonesian language, it means that the person complies with the applicable rules.

People who have a positive attitude towards Indonesian will have the awareness to participate in developing Indonesian. They wish to be directly involved in the development of the Indonesian language. In this regard, the Language Center invites all levels of society to participate in adding Indonesian vocabulary by sending it via electronic mail. This step is intended so that the Indonesian vocabulary can meet the international standard vocabulary. Someone who has a positive attitude will certainly support Indonesian to become an international language.

Indonesian users who have a positive attitude besides doing the things mentioned above, they will always use Indonesian words, terms and expressions. He will prefer to use the words open, close background, centre-back, midfielder and forward, rather than the words open, closed, background, center back, playmaker and striker. It is better to prioritize words, terms and expressions that already have equivalents in Indonesian, even those that are commonly used in Indonesian, given the provisions of Law Number 24 of 2009 concerning Flags, Languages and National Symbols, as well as the National Anthem which requires using the Indonesian language.

Appreciating the Indonesian language means assuming that the Indonesian language is capable of expressing any concept, feeling elated and gallant by prioritizing Indonesian over other languages. This is related to the attitude of self-deficiency expressed by Koentjaraningrat (in Chaer and Agustina, 2015, p. 170) which states that this attitude is reflected in language behavior here because you want to always respect foreigners, you always use a foreign language, and subordinate their own language. Therefore, people who use and own the Indonesian language must get rid of self-deficient attitudes so that they always respect the Indonesian language.

The third youth oath reads "We sons and daughters of Indonesia uphold the language of unity, Indonesian." Based on the third youth oath, it is only fitting that people who have a positive attitude will always uphold the Indonesian language. The simplest form of implementation is to fully trust the Indonesian language. For example, having confidence in himself that the Indonesian language reflects modernity and reflects intellectuality.

### 3.3 Awareness of the existence of language norms

The aspect of awareness of the existence of language norms consists of ten statements, namely in formal situations, the use of Indonesian according to the rules is the right choice, I always write according to the rules of the Indonesian language.

**Table 4.** Recapitulation Aspect Awareness will There is Language Rules

No	Statement	Alternative Answers					Total Score
		SS	S	N	TS	STS	
<i>Positive Statement</i>							
1.	In formal situations, the use of Indonesian according to the rules is the right choice.	14	7	9			125
2.	I always write according to good and correct Indonesian rules.	11	12	7			124
3.	I try to speak Indonesian properly and correctly.	9	18	2	1		125
4.	I remind each other about standard Indonesian.	4	15	8	1	2	108
5.	I pay attention to the language I use so as not to offend the other person.	12	11	7			125
6.	when speaking, I highly uphold the dignity of myself and the other person.	7	15	5		3	113
7.	I try to choose the appropriate vocabulary so that there is no conflict with the other person.	16	13			1	133
TOTAL		73	91	38	2	6	853
AVERAGE		10	13	6		1	121
<i>Negative Statement</i>							
8.	What important is that my Indonesian is understood by others, without paying attention to grammar rules	1	6	8	6	9	106
9.	Speaking Indonesian correctly often interferes with smooth communication	4	1	8	7	10	108
10.	I don't have to master Indonesian well	1	5	4	14	6	109
Total		6	12	20	27	25	323
Average		2	4	7	9	8	108
<b>Overall average</b>		<b>9</b>	<b>11</b>	<b>7</b>	<b>2</b>	<b>1</b>	<b>114</b>

Based on the table above, the aspect of awareness of the existence of language rules obtains an average score of 114 or 76% (average in percentage). These results indicate that most students are aware of the existence of language rules, while a few others can be said unaware of the existence of the language rules.

The aspect of awareness of the existence of language rules consists of four indicators, namely learning Indonesian language rules, paying attention to the politeness principle, using Indonesian according to the rules, and using Indonesian politely.



People who have awareness of the existence of Indonesian language rules will certainly always learn it (Wahyuni, 2019; Raja et al, 2022). The government has provided a way by requiring Indonesian to be learned starting from elementary education to higher education. Based on this policy, the problem is not with stakeholders but with Indonesian citizens themselves. Using Indonesian in accordance with language rules means using Indonesian with due regard to grammar, Guidelines for Forming Terms, and General Guidelines for Indonesian Spelling. Indonesian already has good and correct grammar rules. Proper and correct documentation of Indonesian is only at the level of good and correct language rules in the form of grammar, Guidelines for Forming Terms, and General Guidelines for Indonesian Spelling. Of course, this is not enough to shape the personality of a cultured, civilized and dignified nation. Speaking Indonesian politely is of course everyone's desire so that someone is able to maintain dignity and respect for others so that they become a cultured and civilized nation. Someone who always maintains his dignity is the substance of politeness, while respecting others is a civilized trait. Chaer (2015, p. 6) says that politeness is more concerned with the substance of language.

Based on the respondents' answers on aspects of loyalty to the Indonesian language, pride in the Indonesian language, and awareness of the existence of language norms, it can be concluded that the majority of students (77.33%) of FTTE Galuh University have a positive attitude towards Indonesian. Thus there is a need for guidance that aims to foster or increase students' positive attitudes towards Indonesian.

### ***3.4 Design Model for Developing Local wisdom-Loaded Language Attitudes***

The primary endeavour of the Indonesian populace is to enhance the development of the Indonesian language, enabling it to serve as a formidable instrument for national competitiveness in the contemporary global arena vis-à-vis other nations (Alisjahbana, 1984; Sulisty, 2022). Moeliono (1985) and Hidayatullah (2019) argue that in order to modify attitudes, it is important to concentrate on enhancing language loyalty, fostering language pride, and promoting understanding of language norms. Language speakers should recognise that the issue in language modernization is not about being unique or preserving tradition, but about maintaining coherence within the system.

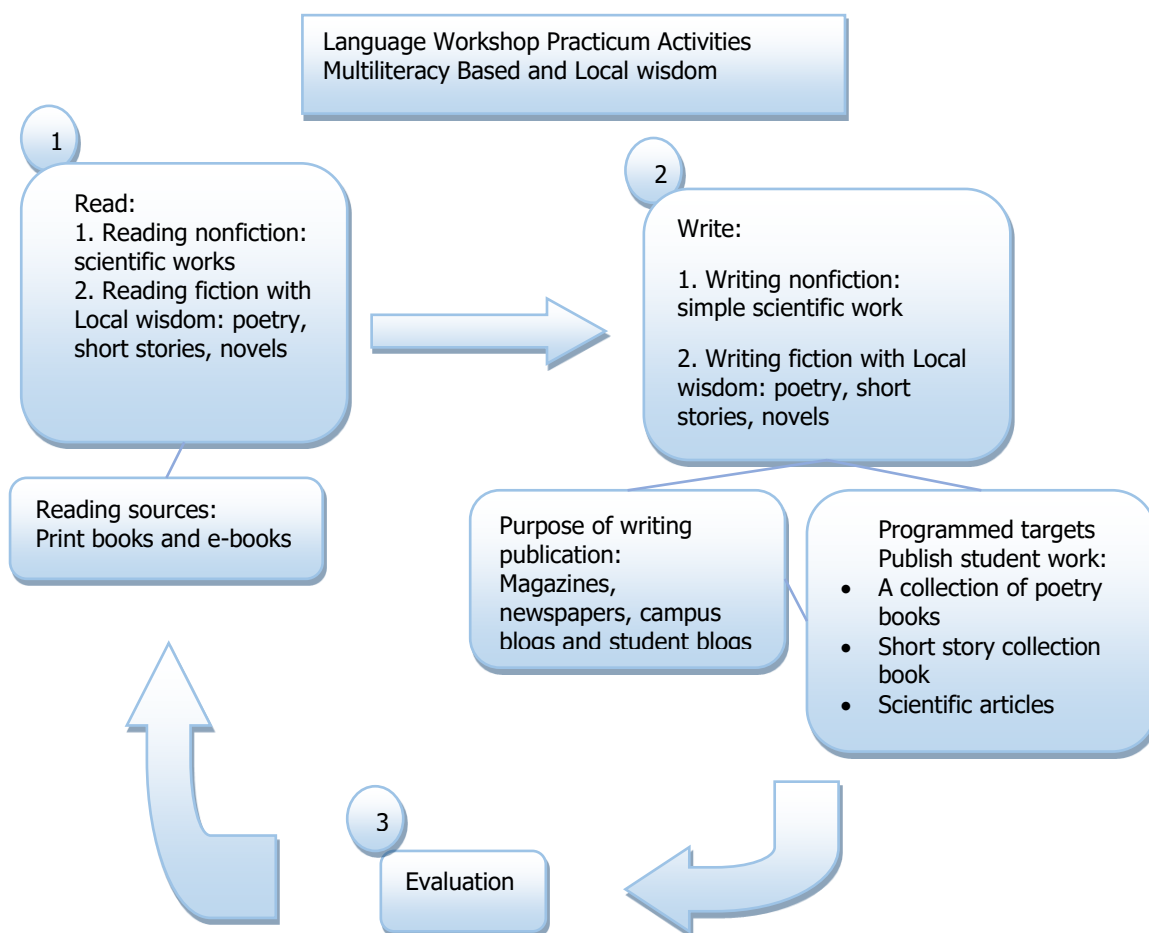
Based on Alisjahbana, Moeliono, Sulisty, and Hidayatullah statement, language development should be carried out. The researchers assume that coaching through the learning process in the classroom is not enough. Therefore, the researchers would design a coaching model outside the learning process in class. One of the activities carried out continuously outside the ideal classroom learning process is through practicum activities.

Practicum activities to foster student language would be named Practicum Studio Language. The naming of "Language Studio" is to attract students' interest in participating in these activities. It's not enough to stop there, this training must follow the development of literacy. Therefore, the design of the coaching model in this study is based on the concept of multiliteracy and contains Local wisdom. Cope and Kalantzis (2005) say that the concept of multiliteracy is an effective model of learning literacy in the context of language.

Local wisdom is a system of values, knowledge and life tactics that are reflected in the actions carried out by the local community. This system helps them overcome various challenges in meeting their daily needs (Cheng, 2002; Triyanto, 2017; Bahardur, 2018). Local wisdom is basic knowledge in life that is obtained through experience and understanding of the truth of life. It can be abstract or concrete, always in line with the nature and culture of a particular community group. Local wisdom can be found both in society as a whole and at the individual level. The community uses this local wisdom as a guide in managing daily life, both in family relationships, with fellow community members, and in interactions with individuals in the wider environment (Kamonthip & Kongprasertmorn, 2012).

The main objective of multiliteracy-based and Local wisdom-based language studio practice activities is to cultivate or increase students' positive attitudes towards Indonesian and Local wisdom

through reading and writing. The following is a program plan for Language Studio Practicum Activities.



**Figure 1.** Multiliteracy-Based Language Workshop Practicum Plans and Loaded with Local wisdom

#### 4. CONCLUSION

Based on the aforementioned research findings and discussions, it can be inferred that a significant majority (77.33%) of Galuh University FTTE students had a favourable disposition towards the Indonesian language. The coaching model for enhancing students' positive attitudes is achieved through the implementation of practical activities in language studios, which are grounded in the principles of multiliteracy and incorporate elements of Local knowledge. The coaching activities programme include the utilisation of both printed and electronic reading materials to engage students in reading nonfiction and fiction books. Additionally, students will be encouraged to write nonfiction and fiction pieces that will be published in school magazines, newspapers, and uploaded on the campus blog as well as their individual blogs. Furthermore, this practicum activity intends to disseminate student work through publication. These observations necessitate various recommendations for this study, specifically the inclusion of a questionnaire to obtain linguistic attitude data. To enhance future study, data collecting can be optimised by employing diverse data collection procedures to ensure the final data is more precise. Observation and interview approaches are among the data collection

methods that might be employed. Subsequent investigations can employ the experimental approach to quantify the structure of the aforementioned coaching model.

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