

**The Children Language Practice among Mixed Marriage:  
Stories of two Sundanese-Sulawesinese and Javanese-Balinese Families**

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**Abstrak**

Penelitian ini berfokus pada "praktik bahasa anak di antara keluarga perkawinan campuran". Bagaimana mereka mengajarkan praktik bahasa anak-anak dalam kehidupan sehari-hari mereka. Efek pada anak-anak mereka. Apakah anak mereka akan belajar dan menguasai bahasa daerah asal orang tuanya. Yang terakhir adalah identitas anak mereka. Penelitian ini menggunakan metode kualitatif yang dilakukan dengan wawancara. Ada dua subjek yang digunakan dalam penelitian ini yang berasal dari suku yang berbeda di Indonesia. Subjek pertama berasal dari perkawinan campur antara keluarga Sunda-Sulawesi yang kini tinggal di Jombang, Jawa Timur dan keluarga nikah campuran kedua antara Jawa-Bali, tempat keluarga tersebut kini tinggal di Surabaya, Jawa Timur. Setelah menemukan keluarga pernikahan campuran yang tepat untuk dijadikan subjek penelitian ini, peneliti melakukan wawancara dengan memberikan beberapa pertanyaan untuk mendapatkan jawaban yang dibutuhkan dari penelitian ini. Wawancara antara ibu dan ayah dari kedua subjek digunakan dalam penelitian ini. Berdasarkan hasil wawancara ditemukan beberapa hal yang berbeda dan juga faktor-faktor yang menjadi pembeda antara kedua keluarga perkawinan campuran tersebut seperti setiap keluarga dari keluarga pernikahan campuran yang memiliki cara masing-masing dalam mengajarkan praktik bahasa anak, adanya faktor lingkungan yang mempengaruhi praktek bahasa anak yang mereka gunakan

**Keywords:** pernikahan campuran, Indonesia, kepulauan

**Abstract**

This paper focuses on "the children language practice among mixed marriage families". How do they teach children's language practices in their daily life. Effects on their children. Will their child learn and master the language of the area where their parents come from. The last is in their child's identity. This study used qualitative method that conducted by the interview. There are two subjects used in this study that come from different tribes in Indonesia. The first subject came from a mixed marriage between Sunda-Sulawesi families who now live in Jombang, East Java and the second mixed marriage families between Java-Bali, where the family now lives in Surabaya, East Java. After finding a mixed marriage families that was properly used as the subject of this study, interviews were conducted by providing several questions. Interviews between mother and father of both subjects were used in this study. Based on the results of the interview, several different things were found and also the factors that made a difference between the two mixed marriage families such as every family of mixed marriages families have their own way of teaching children's language practices, the environments factors that influence children's language practice

**Keywords:** mixed marriage, Indonesia, archipelago

**INTRODUCTION**

Mixed marriage is two people who marriage from different countries or cities. In other definition of mixed marriage is Mixed marriage is a term used to describe a marriage that

happens the middle of two individuals from diverse races or ethnicities. A couple or family may decide to live in one of the countries even others countries. They have to prepare and adapt in a country where surely having diverge culture from their home. Having different culture becomes a consideration to have children. Every parent must be aware of the responsibility and role in language

development in children, even though as time goes by someone's language will experience development, in line with the increase in reality or experience of life. Language someone will experience development from time to time according to increasing age and intellectual development. Mixed marriage becomes an interesting subject for linguists to study, because mixed marriage has created some linguistic phenomena. In the growing of their children in a mixed marriage couple they parents certainly teach the children in two or more languages and cultures. One of the languages from the parents can be as the first language acquisition or otherwise. When a family decide to live in one of the countries of mixed couple, it does not mean that the mother language for the children will be the same as their chosen country to live, same as the culture. In a simple example is when a mixed couple decide live in the mother's country, it does not mean that the mother teach the children with the mother language and could be the children learn two or more language from the father and mother called as bilingualism. However, the difference of parents' languages will influence the children in obtain the language. The children will try to express what their parents mean by using the words that they have heard. Therefore, it is important for children to learn both languages to communicate with their parents well. Bilingualism is the ability to use two or more languages.

Intercultural or cross-culture marriage is a marriage between two people from different cultures, such as a marriage between a man raised in Japan and a raised in the UK (Setiawan.S, 2003). Mixed marriages may cause to language shift in the home because they can lead to a change in language use patterns among minority language speakers and their children (Igboanusi & Wolf, 2009). (Ann Pulsa, Sudipa, & Weddha Savitri, 2018) stated "mixed marriage child has to learn other language starting from the child was born until young age, or can be said as a bilingual child. He or she will learn their second language either his mother's language or father's language". According to the (Ann Pulsa et al., 2018) there are a lot of causes those are influence the children language or the children get both languages from their parents, It depends on the situation of the children such as the environment, intelligence of the children, certainly also from the parents itself and other factors that perhaps can influence. Definitions of bilingualism range from a minimal proficiency in two or more languages to an

advanced level of proficiency, which allows the speaker to function and appear as a native-like speaker of two languages, a person may describe himself or herself as bilingual but may mean only the ability to converse and communicate orally. Others may be adept in reading in two or more languages (Humanis, 2016). According to the (Tarbiyah, Uin, & Riau, 2012) Motivation and intervention of parents in developing children's language will facilitate and accelerate the development of children's language through language guidance carried out by parents in a directed, planned and sustainable manner.

In this study focus on the children language practice among mixed marriage families between two couples mixed marriage. The first couple is mixed marriage between Sulawesinese and Sundanese and their family live in Jombang East Java and the children was 9 years old and was born in Jombang. The second couple as the subject is the couple mixed marriage between Javanese and Balinese who live in Surabaya. In the previous study stated that there are many things that affect children's language in mixed marriages. of course children get the language of their parents and also the factors that influence children in the use of the language also depends on the situation of children, such as the environment, children's intelligence and of course also from the parents themselves and other factors that might influence. Within this framework, this study the data taken from the answer from each mixed marriage parents which have enough requirement as the aspects for answering three research questions related to the children language practice among mixed marriage families, namely: (1) what effect to their children? (2) How do parents teach language in their children? (3) What do they consider their identity?

## **METHOD**

The qualitative method was employed by conducting participatory observation and interview. The interview intended to the parents consisting of father and mother who has several questions and the answers from their perception. The parent answers would be valuable to this research "the children language practice among mixed marriage families".

There are two subjects that used in this study. The first subject is the mixed marriage couples between Sundanese and Sulawesinese. The second subject is the mixed marriage couples from Balinese and Javanese. First interview

happens at 7 p.m. on Saturday night, November 2018 involving a family in a district in Jombang East Java with Nanang Sanjaya's family along with his father, his mother, and also the child. Nanang Sanjaya's are the first subject, where the couples between Sulawesinese and Sundanese and their family live in Jombang East Java and the children was born in Jombang East Java and now the children was 9 years old and was born in Jombang East Java. The second interview as the second subjects happens at 3 p.m. on Sunday afternoon with Lodra's family along with the father, mother, and also the child. The father originally from Bali and the mother from Surabaya East Java and now they are live in Surabaya,

bahasa indonesia juga memudahkan kita untuk mengajarkan kepada anak dan anak kita juga mudah dalam berkomunikasi dengan lingkungan sekitar.

**Translated in English:** we used national language (Indonesia). According to the mixed marriage couples, it depends on the domicile of the family itself. A subject comes from Sundanese married to a Sulawesinese while they are stay in East Java is automatically the first language taught is national or Indonesian. Couples choose to use national language to teach children because, a father does not understand the local language of a mother and otherwise, we use Indonesian in our daily life and also teach Indonesian to our children. From us Indonesian language also makes it easy for us to teach our children and children also easy to communicate with the surrounding environment.

## **RESULT AND DISCUSSION**

### **Parents teach language in their children**

As a family in mixed marriages, of course the role of language is very important in communicate that is used in daily life and of course for mixed families who already have children. Some argue that the language taught to children in mixed families or so-called mixed marriages is the language of the first mother taught to their child, usually in the context of a normal family or married family from the same region or tribe. In this case how mixed families from married families from different tribes teach language to their children in their daily lives. According to mixed families as subjects, Indonesian language is very important to communicate between father and mother and child. They are more numbered Indonesian language compared to the language of the region where they came from. The data provided by the subject is a mixed language about Parents teaches a language in their children. The question answered by the first subject mother.

(1). Q: How do parents teach language in their childrens ?

(A): Kita menggunakan bahasa nasional (Indonesia). Menurut pasangan itu bergantung pada domisili keluarga itu sendiri. Suatu missal subjek berasal dari sunda menikah dengan orang palu Sulawesi tengah sedangkan tinggalnya di Jawa timur secara otomatis bahasa pertama yang diajarkan adalah bahasa nasional atau bahasa Indonesia. Pasangan memilih bahasa nasional untuk mengajarkan terhadap anak karena, missal seorang ayah tidak memahami bahasa daerah dari seorang ibu dan sebaliknya oleh karena itu subjek menggunakan bahasa Indonesia. Menurut kami

Mixed marriage families do not teach to their two regional languages or local language to their children. Because basically they think Indonesian language is the most appropriate language to be taught to children. They choose Indonesian language for taught to their children because Indonesian language itself is as a national language. Those subjects thought that teaching Indonesian language could make it easier for their children to communicate with their fathers and mothers in their daily lives. Besides that their father cannot speak in the mother language or the local language from their mother and vice versa with their mother. Subjects using Indonesian are also because they live in Jombang, East Java, which basically they cannot use the language of the area where they live now.

### **Effect to their children**

In mixed marriages it certainly has an effect on their child. In everyday life children from mixed marriage couples use Indonesian. The child has difficulty communicating using the local language (Java) where the family lives. Of course the language taught by parents is very influential on children and also affects the daily lives of children from mixed marriages themselves. Below is an explanation of the subject of mixed marriages regarding the effects of their children

(2). Q: What effect to their children?

(A): efeknya kepada anak kita, sulit untuk menangkap pelajaran bahasa daerah yang ada disekolah anak kita, karena kita (kedua orang

tua) tidak mampu mengajarkan bahasa daerah (bahasa Jawa) yang ada disekolah anak kita dan kita tidak menguasai bahasa daerah dimana kita tinggal. Anak dari keluarga campuran dalam sehari-hari menggunakan bahasa Indonesia yang baku karena ayah dari mereka sendiri menggunakan bahasa Indonesia yg baku.

Contoh dalam sehari-hari :

a. Ibu : Kenzie makan !

Anak : sudah tadi disekolah kakak sudah makan.

b. ayah : Kenzie sudah belajar?

Anak : sudah yah, setelah kakak sholat maghrib

Menurut orang tua, dulu pertama tama anak menggunakan bahasa Indonesia yang baku, tetapi seiring berjalannya waktu anak beradaptasi dengan lingkungan dan teman temannya disekitar rumah maupun sekolah, sedikit demi sedikit si anak bisa menggunakan bahasa daerah tanpa kedua orang tua mengajarkannya. Walaupun anak kita belum menguasai penuh bahasa daerah tersebut dan anak kita juga belum bisa menggunakan bahasa daerah dengan baik, juga belum bias memilih dimana harus menggunakan bahasa Jawa "kromo,inggil,ngoko", karena disekolah anak kita dengan teman-temannya menggunakan bahasa Jawa "ngoko".

**Translated answer to the English :**  
the effect is on our children, it is difficult to understand local language lessons that exist in our child's school, because we (both parents) are unable to teach the local language (Javanese) that is in our child's school and we do not master the language of the area where we live. Children from mixed marriage families in the day use formal Indonesian language because their father itself use formal Indonesian language.

Examples in daily life on mixed marriage couple:

A. Mom : Eat kenzie !  
(imperative sentence)

Kenzie : I have eat mom, in the school

B. Dad : Do you have study Kenzie?

Kenzie : Yes I have, after Kenzie pray subuh

According to the parents, first of all children use standard Indonesian, but over time children adapt to their environment and friends around home and school, by the overtime my children able to use regional languages without the parents teaching them. Even though our children do not yet have full knowledge of the language of the area and our children have not been able to use local languages well, they have not been able to choose where to use Javanese "kromo, inggil, ngoko", because our child's school with friends uses Javanese "ngoko".

b. Anak kami juga paham dengan apa yang kami omongkan pada saat saya dengan keluarga menggunakan bahasa daerah, karena pada saat kami berbicara menggunakan bahasa daerah anak kami sering bertanya maksud dari percakapan kita tapi dia tidak pernah mencoba berbicara menggunakan bahasa daerah. Percakapan dibawah sebagai contoh ibu yang berbicara menggunakan bahasa daerah kepada nenek dari keluarga ibu :

Mom : Tos tuang, teu acan?

Grandma : Teu acan

Percakapan tersebut yang isinya menanyakan "sudah makan atau belum", dan anak kami menanyakan arti atau maksud dari percakapan tersebut, dan otomatis kami menjawab maksud dari percakapan tersebut. Percakapan tersebut sering kami gunakan disaat kami berkumpul dengan keluarga besar kami. Karena seringnya terdengar oleh anak kami akhirnya anak kami paham dengan apa yang kita omongkan tapi anak kami tidak bisa mengucapkan atau berbicara dengan bahasa daerah tersebut.

The conversation to explained the question "already eaten or not", and our child asked for the meaning of the conversation, and we automatically answered the exact meaning of the conversation. We often use these conversations when we gather with our big family. Because our children often hear, our children able to understand what we are talking about, but our children cannot speak using our local language

Certainly mixed marriages have an effect on the language used by their children, like the answer above, their children use formal language in their daily lives. Besides that their children are also difficult to communicate using the language of the area where they live.

The effect experienced by their children is that children can understand what their parents are saying when using regional languages but children cannot pronounce directly.

### **Identity of the children**

Regarding to the identity of their children, the question will be answered by the father. This is the question and the answer from the first subject about the identity of their children.

(Q). What do they consider their identity?

(A): Kami tahu jika Negara Indonesia memiliki banyak bahasa daerah, yang kita lakukan mendorong anak kita untuk memahami dan mendalami bahasa jawa tempat dimana kita tinggal, tetapi untuk masalah budaya dan kebiasaan daerah kami (budaya kedua orang tua) tetap mempertahankan dengan cara memberitahukan budaya kita yang berbeda beda. Kami sebagai orang tua tidak pernah memaksa anak kami untuk mempelajari bahasa dan budaya kita (kedua orang tua).

### **Translated answer to the English**

We know that if Indonesia has many regional languages or the local languages, what we do encourages our children to understand and explore the language of Java where we live, but for the problems of culture and habitual of our region (the culture of both parents) by telling our different cultures different. We as parents have never forced our children to learn our language and culture (both parents).

The answered from second mixed marriage couples as the subject

(1). Q: How do parents teach language in their childrens ?

1. (A): Cara saya mengajarkan bahasa kepada anak-anak saya butuh proses yang tidak cepat dan juga tidak instan. Karena perkawinan saya yang berbeda suku dan budaya dimana saya adalah orang jawa dan suami saya orang suku bali ini membuat saya harus bisa menyeimbangkan pembelajaran kedua budaya dan bahasa kepada anak-anak saya. Karena saya dan suami saya bertempat tinggal tetap di Surabaya dimana mayoritas penduduknya adalah orang-orang berasal dari suku jawa disini saya tetap mengutamakan

mengajarkan bahasa sehari-hari yaitu bahasa Indonesia sebagai bahasa komunikasi mereka saat disekolah, saat dilingkungan sekitar dan saat bersama keluarga saya di Surabaya. Tetapi saya dan suami tetap tidak melupakan untuk mengajarkan anak-anak budaya dan bahasa suku bali, tujuannya adalah agar anak-anak bisa mengetahui dan yang utama pasti agar anak-anak bisa tau bagaimana cara menyikapi, menghargai dan juga menghormati budaya dan bahasa suku bali. Caranya yaitu dengan memperkenalkan kedua budaya dan bahasa itu sejak mereka dini, mengajarkan bahasa suku bali dengan pelan-pelan meskipun tidak sepenuhnya digunakan karena saya mengajarkan bahasa bali hanya dengan tujuan supaya anak-anak bisa berkomunikasi baik dengan keluarga suami di bali terutama adalah keluarga tetua-tetua yang ada di bali. Dengan begitu anak-anak saya juga bisa memposisikan dirinya saat berada di lingkungan keluarga saya di Surabaya maupun keluarga suami saya di bali.

**Translated the answer to the English:** The way I teach language to my children is not an instant process. Because of my different ethnic and cultural marriages where I am a Javanese and my husband is a Balinese tribe, I have to be able to balance the learning of both cultures and languages with my children. Because my husband and I am now live in Surabaya where the majority of the population are people from the Javanese tribe, here I still prioritize teaching everyday language, namely Indonesian language as their communication language when in school, when in the neighborhood and when with my family in Surabaya. But my husband and I still don't forget to teach children the culture and language of the Balinese tribe, the goal is so that children can know and the main thing is for children to know how to respond, appreciate and also respect the culture and language of the Balinese tribe. The way to do that is by introducing both culture and language since they were early, teaching Balinese ethnic language slowly even though it is not fully used because I teach Balinese only with the aim that children can communicate well with their husband's family in Bali, especially the family. That way my children can position themselves while in my family environment in Surabaya and my husband's family in Bali.

(2). Q: What effect to their childrens?

1. (A): Efek dari anak-anak saya bisa mempelajari kedua bahasa dan budaya yang berbeda membuat anak-anak saya bisa lebih menghormati dan menghargai masing-masing bahasa dan budaya. Mereka bisa memposisikan dirinya saat berada dilingkungan keluarga saya ataupun saat bersama dengan keluarga suami saya di Bali. Selama ini tidak ada efek buruk yang menjadikan anak saya lebih suka dengan bahasa Jawa atau Bali, mereka justru antusias mempelajari kedua bahasa ini.

Translated the answer to the English: The effects of my children can learn both different languages and cultures so that my children can better respect to each language and culture. They can position themselves when they are in my family environment or when together with my husband's family back. During this time there were no bad effects that made my child prefer Javanese or Balinese, they were enthusiastic about learning these two languages.

(3).Q: Could the children learn both of their parent language?

1. (A): Sangat mungkin karena saya memang mengharuskan anak-anak saya mempelajari bahasa saya dan juga bahasa suami saya. Meskipun disini lebih dominannya adalah bahasa Indonesia dimana karena memang saya bertempat tinggal di Surabaya yang mengharuskan anak-anak saya harus bisa berkomunikasi baik dengan orang-orang di sekitar dengan menggunakan bahasa Indonesia karena memang mayoritas penduduk Surabaya adalah orang Jawa yang sehari-harinya menggunakan bahasa Jawa dan bahasa Indonesia. Tetapi saya juga tetap mengharuskan anak-anak saya bisa berbahasa suku Bali ini dengan tujuan agar mereka bisa berkomunikasi baik dengan keluarga suami saya di Bali dan membuat anak-anak saya bisa lebih menghargai dan menghormati dan tau cara bersikap dengan berbicara yang baik kepada keluarga suami saya di Bali.

Translated the answer to the English: It is very possible because, I do require that my children

learn my language and also the language of my husband. Even though here is more dominant here is Indonesian language where because I live in Surabaya which requires my children to be able to communicate well with people around in Indonesian because the majority of Surabaya residents are Javanese language who use Javanese language in daily life and Indonesian language. But I also still require that my children speak the Balinese tribe with the aim that they can communicate well with my husband's family in Bali and make my children more respectful and respectful and know how to behave by speaking kindly to my husband's family in Bali.

(4). Q: What do they consider their identity?

1. (A): Biasanya seorang anak menganggap identitasnya itu tergantung dari seberapa dekat anak-anak dengan salah satu kedua orang tua (ayah atau ibu) dan juga seberapa dekat hubungan mereka dengan kerabat keluarga dari salah satu orang tua. Dan yang dialami anak saya adalah dia lebih dominan kesaya sebagai orang Surabaya atau Jawa, ini dikarenakan memang dari kecil mereka sudah hidup dekat dengan lingkungan yang mayoritas adalah orang-orang Jawa bahkan setiap hari mereka lebih banyak berinteraksi dengan orang-orang Jawa terutama dengan keluarga saya di Surabaya. Inilah yang membuat anak-anak ketika ditanya kamu asalnya darimana? mereka pasti menjawab saya orang Surabaya dan bahasa sehari-hari yang digunakan pasti bahasa Indonesia dan juga bahasa Jawa. Tetapi ini juga tidak membuat anak-anak saya berpikir lebih mengutamakan keluarga saya yang berasal dari Jawa daripada keluarga suami saya yang berasal dari Bali. Mereka tetap menganggap bahwa mereka berasal dari turunan 2 perbedaan suku yaitu Jawa dan Bali hanya saja mereka menganggap identitas mereka lebih dominan ke Jawa, ini mungkin karena sudah menjadi kebiasaan dari bahasa yang mereka gunakan untuk berinteraksi dengan orang-orang sekitar setiap harinya.

**Translated the answer to the English:**

Usually a child considers his identity depends on how close the children are to one of the parents (father or mother) and also, how close their relationship with family relatives is from one parent. And also what my child experienced was that he was more dominant as a person in Surabaya or Java, this was because indeed from childhood they had lived close to the environment that the majority were Javanese people even though they interacted more with Javanese people every day especially with my family in Surabaya. This is what makes children when asked where you come from? They must have taken me to Surabaya and the daily language used must have been Indonesian and Javanese. But this also does not make my children think more about my family from Java than my husband's family from Bali. They still consider that they come from derivatives of 2 ethnic differences, namely Java and Bali, only they consider their identity to be more dominant in Java, this may be because it has become a habit of the language they use to interact with people around every day.

The above is the original answer to the four questions provided, which were obtained from the subjects of the two families used in the study. Different subjects also show different answers. From the answers to both subjects we can also compare the answers to each question. For example, in the question "How do parents teach language in their childrens?". On the first subject where they came from Sulawesi and the Sundanese they taught their children in daily life, namely teaching Indonesian language. The family is not originally from East Java, but they live and live in Jombang which is part of East Java, so they do not give or not teach the language of the area where they live for their children because basically they are unable to teach it. Besides that, they assume that teaching Indonesian language to their children is the right one. According to this family by teaching Indonesian their children can communicate and adapt to the surrounding environment and school easily. The answer is based on the first subject.

Based to answers obtained from the second subject, with the same question "how do they teach the children". The second subject thoughts they are through marriage, which is basically different ethnicity and of course different cultures are not easy. In this family, they continue to teach Indonesian in their daily lives without forgetting the regional language or the local language and culture of their

parents. Both parents slowly teach regional languages and cultures to children from childhood with the aim of their children in order to respect this and hope their children can put themselves in their father's environment or vice versa. There is no compulsion to teach regional languages to their children.

Based on the answers of the two mixed marriage families as subjects, different effects are accepted by the child. In the first family the effect on their children is that it is difficult to communicate using the language of the area where they live, because parents do not teach local languages to children. Whereas in the second family, their child is able to use three languages such as Indonesian, mother language, and father language. The way parents in mixed families teach language certainly has an effect on children, like the example above.

The first family or first subject does not require their child to learn the two local languages from the parents, because they think learning Indonesian language is enough for their child. The answer is different from the second family who is also a subject. In this second family they require children to learn the two regional languages from their parents. Child identity in the mixed marriage, family, from both subjects has the same answer, namely to continue teaching in their respective cultures. On the second subject the child's identity is determined by how close their child is to the father or mother. Differences answers from the two subjects seen on the first subject of parents did not require their children to learn the language and culture of parents and vice versa on their second subject parents required their children to learn the language and culture of both parents.

Both of the mixed marriage families above show the different answers. We can see the phenomena that occurs between the two families. The two mixed marriage families above also show that they have their own ways to educate their children and also used their ways to apply the language practice used to their children.

This section discusses some findings from the previous sections: factors that influence children's language; Motivation and intervention of parents in developing children's language. Below will discuss the findings from mixed marriage families.

**Factors that influence children's language**

According to the (Ann Pulsa et al., 2018) there are a lot of causes those are influence the children language or the children get both languages from their parents, It depends on the situation of the children such as the environment, intelligence of the children, certainly also from the parents itself and other factors that perhaps can influence. The words from (Ann Pulsa et al., 2018) also occur in the two families who were the subjects in this study. First, parents are factors that have an important role in the language of their children, because those who teach language to children are parents themselves. As happened in the first subject, their parents did not teach regional languages and only taught Indonesian language in their daily lives which resulted in their children only teach or only being able to use national or Indonesian language in their daily lives. The disparate, which occurs in children in the second subject. They (parents) require their child to learn the local language of each parent, namely the language of the Javanese region and the language of the area of Bali, thus this child can speak in Indonesian when he is in school and can also speak in regional languages such as he or she is in the environment of both parents. They (parents) do this so that their children can appreciate the local language of the area where their parents come from and of course the culture. Second, environmental factors also influence the practice of children's language, with the environment in which they live their children certainly interact with others outside the home and school where this child interacts with his friends. Children in the first subject from a mixed marriage families between Sundanese-Sulawesi were able to understand what was said when there were conversations between mothers and families of mothers coming from Sundanese and using Sundanese. Although, the child can understand what the mother said but the child cannot speak it. This phenomena also called passive bilingual language. Passive bilingual language is the phrase before or have you been in a situation when you understand what people say throughout their local language but you could not speak use the local language. Also, this child is a little able to talk with his friends using the local language (Javanese language) without the parents of this child teaching the local language (Javanese) where the child and parents live. Third, children's intelligence also influences the language used by children in mixed marriages. Smart children are certainly easy to catch new things in their lives and languages. In the second subject, their children were enthusiastic to learn the two regional languages between Javanese and it was proven

in this child that he could even speak using 3 languages at a time, because learning each local language from parents is not impossible for mixed marriage families themselves. The three factors above are; parents, environment, and intelligence of children is very influential on the practice of children's language in a mixed marriage family and application of the language itself.

### **Motivation and intervention of parents**

According to the (Tarbiyah et al., 2012) Motivation and intervention of parents in developing children's language will facilitate and accelerate the development of children's language through language guidance carried out by parents in a directed, planned and sustainable manner. The last indicator findings based on interview data obtained from the two subjects of mixed marriages families is motivation and intervention obtained by the children of their parents. The motivation given by both parents to these children who basically comes from different ethnic marriages, and the way they give motivation to their children to easily adapt to the surrounding environment and also easily adjusts the language used, otherwise the child can be difficult to adapt to the surrounding environment where they live now even children will feel inferior because they feel strangers in their environment. Besides that the intervention of both their parents is also very influential on their children, if both parents intervene in an example of the practice of language to automatic the children will be embedded in the language given continuously in their lives.

The motivation indicator given by parents to children is where the second subject in this study (parents) gives motivation to their children to learn the local language and culture where parents come from, and their parents do it without any pressure on their children, their children become enjoy the process their parents gave. In the case of parental intervention to the child this occurs in the first subject where their parents only teach one language to their children, namely Indonesian language. In the daily live, their father also applied formal Indonesian language, which affected their children to use formal Indonesian language in their daily lives because they had been influenced by their father. Both subjects in this study have different indicators in the case of motivation and interventions that affect their children.



## CONCLUSION

In the conclusion of this paper or the final part of this paper, the findings are very interesting and amazing. There is interesting phenomenon behind both of mixed marriage families. There are some findings from the answers from both of subject.

First, there are ways to teach languages that are used in mixed marriage families. Every family of mixed marriages families must have their own way of teaching children's language practices, as we saw in the previous discussion. Because every marriage, family has their own way of teaching language practices to their children, of course this has an effect on their children. The first subject between the Sunda-Sulawesi mixed marriages families they only taught the national language (bahasa Indonesia) to their children, because they now live in Jombang East Java, the effect on their children is that it is difficult to interact with the surrounding environment where they live and it is also difficult to capture or understand Javanese language lessons at school. According to the parents' thinking in the first subject, they thought could not if their children learned the two regional languages from their parents. For cases of identity in their children, parents in the first subject were not too concerned about their child's identity. They (parents) know if Indonesia has a diversity of languages and cultures, so they (parents) as time goes on to tell their children.

The second subject between Javanese-Balinese mixed marriages, they also have their way or way of applying children's language practices to their children. By requiring to learn both regional languages from parents in the hope that their child can communicate with the family from where their parents came from. Parents think that this way their children can appreciate the diversity of languages and cultures that exist and can also place themselves when their children are. The way that their parents use it successfully and learn both languages from their parents comes from something that is not impossible. Their children were even very enthusiastic about the way their parents used it. Now their children are able to use three languages at once. In the second subject (parents) provide an answer, if the child's identity is determined by how close their child is for both parents between mother and father. Measuring the closeness of children to parents is very influential on the identity of their children as in the second subject, their children are closer to their mothers where they

was born until now live in the environment where their mothers come from.

Certainly, the factors that influence children's language practice in a married family are mixed not only from their parents, but also the environment in which they live now and also the children's intelligence factors as discussed earlier.

Parents from mixed marriages as the limitation in this study. As the data obtained by interviewing the two subjects of mixed marriage families in this study. Their parents provide answers to questions that have been provided. The end of this limitation is that every family has their own way of applying language practices to their children. There are several factors that influence the language used by children in mixed marriages in their daily lives, namely; parents, environment, and children's intelligence.

## SUGGESTIONS

Based to the conclusion stated above, it is hoped that in further research with the same topic about the children language practice among mixed marriages, it is hoped that in making learning, especially for informants. Having more than two teenagers in two mixed marriages as informants to be analyzed will make this study easier to understand because it can be compared with different backgrounds. So that the authors realize that the final results and discussion in this study are far from perfect. Hopefully, there will be further study which had better quality.

Finally, the study The Children Language Practice among Mixed Marriage: Stories of two Sundanese-Sulawesinese and Javanese-Balinese Families is expected to help researchers who want to conduct research on the same topic. The final point, hopefully this research can provide more insight for readers about the children language practice that occurs in children in mixed marriages

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