
LINGUISTIC RIGHTS IN THE INTERNATIONAL COMMUNITY ACCUMULATION PHENOMENON: STARTING LANGUAGE RESISTANCE AS NATIONAL RESISTANCE

Amri Panahatan Sihotang^{1*}, Aga Natalis²

¹*Faculty of Law, Universitas Semarang, Central Java, Indonesia.*

²*Universitas Diponegoro, Central Java, Indonesia.*

E-mail: a.sihotang71@yahoo.com

ABSTRACT

Linguistic Rights in Indonesia are individual human and civic rights. This means every citizen can use Indonesian for the public good. English as a second language changed this perception. This threatens the country's language nuances. Socio-Legal Research is used. Socio-Legal Study uncovers false closes that can alter the law and extra-legal factors or assumptions in purportedly neutral legal reasoning. Linguistic rights are vital for protecting minority rights, minimising conflict, and fostering an equal, politically stable, and socially harmonious community. Linguistic rights are sometimes linked to secessionist movements or seen as challenges to national unity. In mixed societies, linguistic rights can cause conflict. How well someone understands socio-cultural language use determines a language's durability. Identity depends on it. UNESCO resolved to recognise language preservation in socio-cultural culture. Cultural diversity is a source of interchange, invention, and creativity, much as biodiversity is for nature. It should be protected for present and future generations as a human right.

Keywords: Linguistic Rights, Language Resistance, National Resistance, Mother Tongue, Human Rights.

PUBLIC INTEREST STATEMENT

The main focus of this research is on the efforts made to establish a concept of linguistic rights as part of the larger human rights category. Because the state cannot respect and safeguard linguistic rights, it has violated human rights and thrown off the balance of the system that ensures the resilience of languages. Taking into account the fact that Indonesia is a nation that is home to a plethora of distinct regional languages, on the one hand, and on the other hand, the intensity of relations between the various members of the international community necessitates the use of English, which will gradually lead to the extinction of the native language, Indonesia is in desperate need of a linguistic right. Because of this, one should not be treated differently due to their language. This research will be beneficial in reforming national legislation in the language field, particularly in adopting language rights in state constitutions and laws about languages. This is done as a precautionary measure to protect the local population and maintain the language in Indonesia and other nations.

I. INTRODUCTION

Linguistics is a branch of the social sciences that investigates the theoretical underpinnings of language features. Language is a system of international order in the life of the nation and state; therefore, the goal of studying linguistics is to understand the nature of language and discover the communication model through voice and writing (Lyons, 1981). The ability to communicate is the cornerstone of human interaction, whether between people or groups. Linguistics allows for the resolution of a wide variety of issues about communication. Because of the significant part that linguistics plays in human life, linguistic rights must be protected in every nation, regardless of the population size (Hariko, 2017).

The strong connection between humans and language lends credence to the idea that language is not anything particular but rather that it has become conventional and is not inflexible. Language, on the other hand, is not something that is formed based on the whims and preferences of individuals (Goldin-Meadow et al., 1984). No matter how easy to understand human language may be, at its core, it still adheres to a predetermined structure and set of laws. The laws of the linguistic system have been passed down from generation to generation and refined during human civilisation on this planet to become one of the most impressive products of human culture.

The core of human language must necessarily possess the qualities of universality to function correctly. How linguistic variation might be discovered shares many of the same attributes with the universal goal of language (Dąbrowska, 2015). Keeping language as close to its natural state as possible is one way to "win" the defence of diversity (Evans & Levinson, 2009). However, suppose the theory, method, or study model does not consider the innate nature of language. In that case, it has the potential to degrade language and perhaps bring about its extinction. Any handling of natural events in scientific research that does not consider the naturalness of those phenomena constitutes an error in language defence. Changes in linguistic culture and the tools used to express it are inescapable but must be strictly constrained. Language development might begin with subtle changes that occur gradually over time and progress to the stage of evolution, death, or the birth of a new language. This change is possible due to language elements, psychological factors, and socio-cultural aspects associated with the speakers. These elements contribute to establishing linguistic rights, closely tied to preserving the mother tongue. The mother's tongue determines the ownership of a language based on education and its use in public services and the media. The term "mother tongue" refers to the initial language that a person acquires and recognises as their own (Saneka & de Witt, 2019). According to this point of view, the ability to study a language in its purest form constitutes a fundamental human right. This right includes the right to acquire a second language. The social lives of people who belong to linguistic minorities, are immigrants or speak a language that is not widely spoken in culture are frequently fraught with difficulties (Skourmalla & Sounoglou, 2021). The suppression of the learning process for children who belong to ethnolinguistic minorities as a result of the school's failure to implement the language spoken by the kid is one example of a situation that arises rather frequently (García & Wei, 2014). In the process of assimilation, sometimes known as "forced inclusion," the first educational period is the one that contains the key to entering the majority language and culture (Rodríguez, 2006).

In Indonesia, a few other employment selections, such as the acceptance of Civil Servants, call for prospective employees to have a strong command of the English language. A passing score on the Test of English as a Foreign Language (TOEFL) is a prerequisite for employment at several businesses and organisations. To obtain a TOEFL certificate, prospective civil servants must take the TOEFL exam at either a linguistic institution or an official institution that provides TOEFL exam services. The TOEFL certificate has a validity period that is approximately two years long. In addition, the potential public servant must take the TOEFL test to obtain a current and legitimate certificate. The Ministry of Foreign Affairs, the Ministry of Communication and Information Technology, the Ministry of Energy and Mineral Resources, the Ministry of Women's Empowerment. and Child Protection, the Ministry of Industry, and the State Civil Apparatus are the institutions that require a prospective civil servant to have proficiency in the field of English (Muhtarom, 2021).

One of the requirements that must be met is a certain level of fluency in the English language. Taking the TOEFL allows potential civil servants to evaluate how far they have progressed in speaking, writing, and listening in the English language (Davies, 2007). In this way, those interested in working for the government will be able to enhance their skills and confidence and evaluate how far they have come in terms of their command of the English language. Many prospective civil servants withdraw from consideration due to a lack of English skills. This relates to the assertion that English is the primary foreign language, even though the government is hesitant to officially declare this as the case. In Indonesia, the pattern of learning English is still one in which it is acquired as a foreign language rather than as a first or second language. Using English as a second language does not contribute to the success of Indonesian as the national language. This is because there are not enough occasions for people to engage formally and informally while using English (Koenig & de Guchteneire, 2017).

Establishing English as a global language is one of the legacies that colonisation has left behind. The legacy of British colonisation has left its mark on the development of English as an international language (Sweeting & Vickers, 2007). According to Ainul Yaqin (2021), Britain, which had the most extensive colonial holdings, was a driving force behind developing new languages spoken in countries under its rule. The British colonies were responsible for developing the English language, which is now used worldwide to discuss issues such as religion, trade, immigration, ideas, and books. English-speaking service members, sailors, and citizens online

contribute to the prevalence of the language in these locations. Because of this, countries that Britain did not colonise, such as Spain, the Netherlands, Portugal, and France, adopted the language at a slower rate than Britain had colonised. Since it was first brought to West Africa, English has become the primary language of communication and is now widely used throughout the region. "trade and anti-cosmopolitan operations have led to increasing British affluence throughout the West African Peninsula," states the English translation of Aziza Risto Febrianto's (2019) book *English: The Legacy of the New Form of Imperialism*. Because of this, English is now strongly associated as the second language of many countries that were previously unaware of the existence of the English language.

Along with Frisian, German, and Dutch, the English language is classified as a member of the Indo-European language family (Beekes, 2011). According to the *Encyclopaedia Britannica*, English is the most common proficiency level for language learners. Because of this decision, English became a language used worldwide, also known as a common language. It is estimated that approximately one-third of the world's population, or about two billion people, speak English (McKay, 2012).

Ghil'ad Zuckermann (2014) stated that efforts should be made to protect indigenous language rights. Zuckermann seems to imply that there needs to be parity regarding both mother tongue and common language. The globe must pay attention to the necessity for mutual tolerance of this language. Language discrimination can occur when there is a lack of tolerance for other cultures and ways of life. This process resulted in the creation of the Declaration of Linguistic Rights. The declaration is founded on an articulation that strikes a healthy balance between the rights of communities and linguistic groups, on the one hand, and the rights of individuals to which these communities and groups belong, on the other. As a consequence, compensating variables, in addition to relative historicity and democratically declared goals, might be considered.

Careful attention must be paid to languages to eliminate language inequality and ensure that all languages are accorded the respect and development they deserve. The articulation of rights is meant to receive a significant focus due to this declaration's intentions (McCrudden, 2008). The rights of individuals and communities of speakers of a particular language and the rights of the population to which they belong. As a result, nothing shall be allowed to prevent interaction and integration with the receiving community, the linguistic community, or limit the community's or its members' right to the exclusive public use of their mother tongue throughout their territory. This applies even if the community is located in a different language (Kymlicka & Patten, 2003).

Linguistic rights are founded on a continuum of activities that promote the outlawing of a language to coerce linguistic minorities into assimilation with the country's dominant language (Skutnabb-Kangas, 1996). However, there has been a movement in the development of language tolerance, namely the absence of a restriction on the phenomena of minority languages, only being permitted to integrate by itself into the society of the dominant culture, and fostering a multilingual community (Fang, 2017). The use of litigation to govern language rights has values and restrictions that support elements of preserving languages and reducing the risk of their extinction. International declarations and a country's legislation have been used to codify various regulatory problems, including language rights and distribution rights. Although it is impossible to avoid the contact of cultural assimilation that results in acculturation, it is necessary to have a system (policy) in linguistic rights that consider the breakthrough of the phenomenon of language assimilation. This is because the acculturation breakthrough of the international community can also affect a country's national defence system. Why is it the case? Because the adoption of a common language is a powerful weapon for national consolidation. If a country cannot withstand the dominance of a foreign language, it is not easy to imagine how the system may become more resilient. The findings of this research will be discussed about this issue (Bley-Vroman, 1990).

Several different studies have been done on linguistic rights. The first one is a publication called *English, Multilingualism, and Globalization in Indonesia*, which may be found online. Reasons Why Indonesia Should Embrace Multilingual Education: A Love Triangle Subhan Zein (2019) is the one who carried out the research, and he did so by investigating how the theory of English as a Lingua Franca has contributed to the rise of English as an international language in countries that already have many official languages. The second piece of study is a journal article written by Yani Adyawardhani (2019) titled *Positioning English in Language Planning in Indonesia*. The authors of this study are interested in how Indonesian speakers utilise English in their day-to-day social interactions. Research carried out by Maria E. Fránquiz, Mara G. Leija, and Cinthia S. Salinas (2019) titled *Re-Imagining Dual Language Education in the United States and Challenging Damaging Ideologies: Are Dual Language Education Practices Addressing Learners' Linguistic Rights* was published in a study with the same name. This study discusses bilingualism and the multiple languages required to become fully participating citizens in an increasingly globalised world. Educators need to create a pedagogical

framework that fosters critical language awareness and allows students to exercise their linguistic rights to make this a reality. The purpose of this study is to examine the attitudes that are either deliberately or unintentionally reinforced in bilingual education to determine whether or not these attitudes are beneficial rather than destructive. The significance of this study lies in the fact that it introduces the novel concept that linguistic rights play a part in the acculturation process that occurs within the international community and that it connects this concept to the structure of the national defence system.

II. RESEARCH METHODS

In sociology, topics such as law's role as a social institution, the social implications of rules, legal procedures, institutions, and services, and the impact of social, political, and economic factors on law and legal institutions are discussed. Sociology also examines the influence of these factors on law and legal institutions. At the level of legal research known as the proposal stage, socio-legal approaches are frequently a hurdle for researchers discussing the need for the law to be reformed because it is ineffective (Nalle, 2015). Discovering the false closes that can affect the law and the role that extra-legal components or assumptions can play in what appears to be impartial legal reasoning is one of the most important contributions that socio-legal methodology has made (O'Donovan, 2016). Key arguments in jurisprudence can be derived from various diverse examples, ranging from postmodernism to critical legal studies.

These different study traditions believe that politics, religion, and other social norms should not influence legal decisions. In its most basic form, socio-legal thought offers a contribution (from the viewpoint of others) to the legislative process, the application of the law, and the resolution of legal disputes. In addition, if you wish to change the direction, how the law is implemented, or how the law is applied in court throughout the conflict resolution process, this research might reveal essential data that will help you do so. Socio-legal studies generate "new" methodologies due to the merging of legal and social scientific approaches, such as socio-legal qualitative research and socio-legal ethnography. These 'new' methods are the product of the socio-legal revolution. When conducting ethnographic research, which later gave rise to the field of legal ethnography, it is preferable to collect material that is as comprehensive and extensive as is feasible before being bogged down with theoretical issues. Selly Engle Merry (2006) explains in her article on ethnography in international law how topics such as social justice, human and women's rights, as well as the discussion of treaties, policy documents, and declarations, are permitted to be on the agenda, which results in what she refers to as "transnational consensus building."

III. LITERATURE REVIEW

As is common knowledge, human rights are inherent in every person from birth until death and ingrained in every location. These rights have been codified in any foreign language or Indonesian written material. Article 2 of the Universal Declaration of Human Rights states that "Everyone is entitled to all the rights and freedoms outlined in this Declaration without any exception, such as race, color, sex, language, religion, political or another opinion, national or social origin, property, birth or any other position." The human rights that have been protected are outlined in this document (Kunz, 1949).

According to the Ram Ashish Giri (Giri, 2010), multilingualism as a capability that exists in the diversity of languages possessed by individuals and society must be preserved and developed because it is related to human rights to language; the economic value contained therein; strategic socio-economic-political and educational goals in a global era full of cross-cultural interactions; and correlational and causal relationships with biodiversity.

Because of these four reasons, the right to a language in education is fundamental. This right covers the legal status of language, its use in educational and non-academic schools, and the development of the media field. This is because to have the right to a language in education, dialects, national languages, and international languages must all have a place as a language in which to use and teach (Valdés et al., 2003).

Some individuals distinguish between language rights and linguistic rights because language rights encompass a considerably more comprehensive variety of topics than linguistic rights do, by the findings of Tove Skutnabb-Kangas (2000). Language rights are distinct from human rights in several ways, one of which is the distinction between requirements and an orientation towards enrichment. There should be no forced language

shifts, access to formal basic education based on language, access to identity-related languages, and the right of minority groups to continue to exist as a group separate from their language. These are examples of necessary rights. The right to learn a foreign language is an example of an enrichment right, which goes beyond the criteria of the core set of rights.

Human rights and civil rights about the individual and collective right to select one's language or languages for communication in private or public contexts are collectively referred to as linguistic rights (Moyo, 2010). Francisco Gomes de Matos (2002), a Brazilian citizen who became a member of the International Federation of Modern Language Teachers, is recognised as the man who first advocated for linguistic rights (FIPLV). He shared some of his thoughts on linguistic rights and the ramifications that go along with them. The spatial level, the number of positivities, the orientation in terms of assimilation or maintenance, and openness are some other factors that are considered while examining linguistic rights.

The progression of linguistic rights throughout history can be broken down into five distinct stages:

1. Pre-1815. In contrast to international agreements, such as the Treaty of Lausanne, which govern linguistic rights, bilateral agreements are in place (1923)
2. The Final Act Adopted by the Congress Held in Vienna (1815). The seven major countries of Europe agreed and signed a treaty that put an end to Napoleon I's efforts to expand his empire. Because of this, Polish officials in Poznan communicated effectively in both Polish and German. In addition, certain national constitutions ensure that ethnic minorities have the freedom to form their nationality and language. One such constitution is the Austrian Constitutional Law of 1867, which provides ethnic minorities with the right to do so.
3. During the First and Second World Wars, articles protecting minorities in Central and Eastern Europe were incorporated in the Peace Treaties and significant international multilateral treaties negotiated under the aegis of the United Nations. This includes the right to use whichever language one chooses in one's private life and provisions for teaching methods in primary schools that are conducted in the many indigenous languages. Several national constitutions adhere to this custom as an established norm. On the other hand, several nations, including the United States of America, France, and the United Kingdom, do not provide civil rights protections to minority groups living within their boundaries.
4. From 1945 until the 1970s, the United Nations was the primary organisation responsible for drafting international legislation to protect human rights. The right of the oppressed, both as individuals and as a group, to exercise self-determination is the ultimate objective.
5. At the beginning of the 1970s, there was a growing interest in protecting the rights of minority groups, particularly linguistic rights. One example of paying attention to linguistic rights is the United Nations Declaration on the Rights of National or Ethnic Minorities, Religious Minorities, and Languages.

Following its progression through these stages, the promotion of linguistic rights eventually reached the level required to enter the location of an increasingly advanced era of globalisation. Human thought needs to be considerably more dynamic than the state of the times. This sparked an openness about how traditional ways of thinking about the world began to give way to more contemporary forms. Primordialism, which is characterised by strict adherence to traditions, customs, beliefs, and language, has the potential to inadvertently set off discrimination if foreign practices are distinct from those of the community (El-dali, 2011).

Globalisation affects all aspects of culture, including language. This possibility exists due to the ease with which it can be learned and applied and the fact that it can function well as a foundation for communication. It will eventually be necessary to have a united language because countries are becoming increasingly dependent on one another. This will allow communication to be carried out more easily and without the need for an interpreter to serve as a translator (Dewi, 2011).

The national language of Indonesia, Indonesian, serves as the country's primary mode of communication (Lowenberg, 1991). The provisions of the applicable legislation cannot be altered in any way, shape, or form to accommodate this particular matter since it is unchangeable. The process of updating and standardising the Indonesian language, which is used as the medium of teaching across the board in the field of education, plays a very significant role. This demonstrates that, despite globalisation's impact on languages, Indonesian remains the primary language used for education at all levels of government, economics, industry, and so on (Lauder, 2008).

In addition to being a commitment to human rights, the role that linguistic rights play in protecting the rights of linguistic minorities is fundamental to good governance, the prevention of tension and conflict, and the building of an egalitarian, politically stable community and socially harmonious (Rubio-Marín, 2003). Language, in its most fundamental sense, can be a source of conflict because proponents of linguistic rights are occasionally linked to secessionist movements or perceived as a threat to the unity or integrity of a country, particularly in nations that aggressively promote a single national language as a means of bolstering sovereignty, national unity, and territorial integrity (Hannum, 1996).

The United Nations Convention on the Elimination of Discrimination in Education and the Rights of Indigenous Peoples emphasises the importance of linguistic rights. As seen in Singapore, Mauritius, the United States, and other post-colonial countries, the right to language can be a source of stress among communities composed of members who speak different languages. Language and culture are inextricably linked to one another. Certain words have mental and emotional meanings that prevent them from being translated literally. The preservation of languages also benefits the continuation of literary and oral traditions. To put it another way, civilisation cannot exist without language (Ngoc Diep et al., 2022).

Linguistic rights are being developed in Austria, one of the countries. This is reflected in the existence of the Austrian Constitutional Law (1867), Article 8 (2), which states that Austria guarantees the right to maintain and develop nationalities and languages for all ethnic minorities, the same rights for all languages used in the territory in education, administration, and public life, and the right to education. In their language for the ethnic community, without the requirement to learn a second language spoken in the region. In addition, the United States of America, Canada, China, Croatia, Finland, India, Ireland, Mexico, Pakistan, the Philippines, Sweden, and Canada are among the countries that have laws protecting linguistic rights (Skutnabb-Kangas, 2002).

Regarding the establishment of linguistic rights, its establishment is significant and serves as a language resiliency system. A proverb says a nation's identity can be found in its language. Put another way. If a country does not utilise the formal language by the norms that follow it, then its identity also deserves to be questioned. How do you intend to preserve your national identity, given that your identity is still somewhat ambiguous? Therefore, if you want to preserve national identity, you need to implement stringent linguistic rules as a form of a sense of unity and unity. Additionally, a conservative attitude toward maintaining the national language amid the onslaught of the era of language shift is also essential in maintaining a nation's national resilience (Nyaigoti, 2019).

IV. RESULTS

A. The Concept of Linguistic Rights Within the Context of the Acculturation of Cultural Practices Within International Society

Amid a system characterised by diverse cultural and ethnic backgrounds, human rights continue to be a matter at the centre of much debate. Examples of human rights in human life include freedom of thought and expression, freedom from slavery, torture, and access to educational opportunities. The human rights category known as "the right to language" pays attention to an individual's liberty to select the language in which they wish to communicate with others in a public setting. The intense interaction between language, culture, and human rights ultimately results in the treasures of the linguistic domain of human rights being born into the world. Metaphorical ecolinguistic studies are a subfield of linguistics that examines how language interacts with other domains, such as law and legislation. Studies in forensic linguistics focus on solving problems in areas such as the economy, society, and politics that are becoming increasingly complicated (Gandolfo, 2009).

The numerous geographic regions, each home to a distinct racial, cultural, and ethnic group, are primarily responsible for the phenomenon of linguistic variety. Previous generations that lived in a particular region have left behind a linguistic legacy rich in variety due to the wide range of languages spoken there (Ancheta, 2006). This is especially true in the case of Indonesia.

The degree to which a person comprehends how language is utilised within different socio-cultural contexts is one of the factors that determine how resilient a language is. It is a vital component of one's identity. The United Nations Educational, Scientific, and Cultural Organization (UNESCO) agreed on the need to acknowledge the significance of language preservation in socio-cultural culture. The following statement demonstrates this: "Cultural diversity is seen as part of humanity's common heritage, which, as a source of

exchange, innovation, and creativity, is as essential for humankind as biodiversity is for nature." It should therefore be protected for the benefit of both present and future generations and considered a fundamental human right. The statement can be drawn from a common thread, which is that cultural diversity is a component of the heritage that originates from the ingenuity and creativity of humanity in addition to biodiversity. As a result, these rights ought to be safeguarded for both the present and future generations. These rights are considered to be part of the realm of human rights (Brown et al., 2005).

On the other hand, there are still countries around the world that adhere to a system of monolingualism. There was only one official language that was recognised and used in the realm of state administration, administration of judicial institutions, and the realm of education, according to the French (1789-1804) and Spanish (1812-1876) constitutions, which stated that there was only one official language. Italy further declared in the Casati Law (1859) and reiterated by the Cioppino Law (1877) that only Italian was legal in the study, religion, and the performance of civil obligations - Mazzini and Garibaldi (Cordero, 1990). Risorgimento figures, Italy also agreed on the importance of compulsory language learning to form an elegant state order with competence in the Italian language ridden by the closest descendants to Latin to reproduce the national unity (Yan, 2020). This was done to reproduce the national unity that was to be achieved. Monolingualism is the same thing as the practice of isolating people who speak a minority language after efforts have been made to establish a nation-state. There may be some variation in the chronological order of state linguistic and historical events due to notions and language. This can be investigated by imbuing the linguistic historiography of a nation with the study of historical background periodisation events through linguistic events. This can be done by collecting historical background periodisation events. Nevertheless, even though they are distinct, they are all tasked with accomplishing the same goal: to ensure that the nation's crown and soul remain inseparable.

B. International Law and Indonesian Law Provide a Foundation for Protecting Linguistic Rights

Linguistic practice cannot simply exist if there are no difficulties that can be solved by using the relevant rules. Instability will result from a social order that does not consider the high ideals represented by human rights. Misconceptions and discrimination against minorities are frequently seen regarding issues that affect everyone. The rise of these global issues impacts the signs and symptoms of social instability and inequality. The fundamental reason for establishing human rights is to ensure the continued cohesion and integrity of a nation's political system in all of its parts. The realisation that people shared enduring problems all across the world at various points in history and that these problems might be grouped under a specific setting was fundamental to developing the concept of human rights. The idea of human rights refers to the natural rights that are automatically bestowed upon every individual human being the moment they enter this world (Alford, 2010). Because human rights are universal, it is against the law to deny those born with some degree of rationality the rights to which they are otherwise entitled. Limitations on human rights are human rights that are inherent in other human beings because they pose a risk to the continued survival of other humans in their natural state as humans (Carozza, 2003). It is evident that if humans are deprived of their human rights, they will be unable to live up to their potential as the most beautiful creatures God has created. In addition to being an aspect and component of the rule of law sustained from it, human rights ought to develop into the very essence of the rule of law.

As the notion that a nation's language is integral to its identity gains traction, more and more people are advocating for linguistic rights. At the beginning of European history, restrictions regulating the use of language were governed by legislation. Despite this, incidents of misconceptions regarding the use of language were frequently seen, and there were aspects of compulsion in the use of language. On December 10, 1948, linguistic rights were initially incorporated into the building of Human Rights for the first time. Barcelona was the location of the Universal Declaration of Human Rights (UDHR) conference. The declaration includes language-related passages that discuss the concept of equal rights for all languages. Despite this, the assertion remains feeble and unconvincing. It is not unreasonable because there is no clear coverage of linguistic rights, and there are no supporting archives that confirm linguistic references. This is the reason why this occurs (Coulthard & Johnson, 2007).

This is a memorandum of understanding regarding the worldwide commitment to protecting linguistic rights, which considers the past and individuals who do not have a permanent residence in the community of origin. The declaration emphasises the right to protection of languages that are in danger of extinction, establishes the equality of linguistic rights, and has no relation to political status or territorial areas. This is what is stated in Article 2 of the UDHR, which reads as follows: "Everyone is entitled to all of the rights and freedoms

outlined in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or another opinion, national or social origin, property, birth or another status." In addition, there is not to be any differentiation made based on the political, jurisdictional, or international status of the country or territory to which a person belongs, regardless of whether it is an independent nation, a trust, not self-governing, or is subject to any other limitation of sovereignty.

After investigating the matter and engaging in a protracted discussion, the United Nations General Assembly met again in 1951. At this meeting, the assembly requested that the United Nations Commission on Human Rights initiate a Covenant concerning civil and political rights by including articles stating that all citizens (Universal) have the right to obtain rights and determine self-determination as the fundamental component of the entire human being. On December 16, 1966, the United Nations General Assembly passed Resolution No. 2200 A (XXI), ratifying the International Covenant on Civil and Political Rights, which contains six chapters and fifty-three articles. This was accomplished by going through several procedures and examining each article. Indonesia ratified the International Covenant on Civil and Political Rights (ICCPR) on October 28. This was made possible by the Law of the Republic of Indonesia Number 12 of 2005 regarding the International Covenant on Civil and Political Rights Ratification. The Right to Politics (International Covenant on Civil and Political Rights).

Article 27 of the International Covenant on Civil and Political Rights addresses the freedom to use one's language. It reads as follows: "In those States in which ethnic, religious, or linguistic minorities exist, persons belonging to such minorities shall not be denied the right, in community with the other members of their group, to enjoy their own culture, to profess and practice their own religion, or to use their own language." This freedom to use one's language is protected under Article 27 of the International Covenant on Civil and Political Rights.

Even though Article 27 of the ICCP guarantees that minorities will be able to defend their rights, there will frequently be issues at the national level. The article states that ethnic, religious, and linguistic minorities cannot be denied their rights by the majority community, nor can they be exempted from the rule to practice their own religious rules, use their language, and enjoy their own culture. Additionally, the article states that the majority community cannot deny these minorities the ability to use their language. This is because states have the right to adopt one or more languages, but they are not permitted to discriminate against languages that are not officially recognised. Because of the requirement that it is only "essential" to use only specific languages, there are constraints on the use of minority languages. These restrictions are a direct result of the existence of restrictions on the official language that is used. This results in inequalities amongst groups concerning the intricacies and depth of their languages. However, it takes a very long time for an action to be put in the category of discriminatory activities, and the protection afforded to minority groups is still inadequate (Waseem & Asadullah, 2013).

The restriction in question does not signify the existence of an intervention to forbid the use of a language spoken by a minority group. In addition, the imposition of these limits does not automatically preclude non-majority voices from participating in public discourse because doing so would be antithetical to the democratic system. It would seem unjust since it is probable that there could be infractions of other rights, such as the right to freedom of expression and expression. If the restriction on using a minority language were to be enforced, this would make things feel unfair. When negotiating public policies with state officials, communities of colour also have challenges. Children are deprived of their rights not only because of the impact of being forced to use language but also because the language of teaching in education is a language that the children cannot understand. On the other hand, there is nothing inherently wrong with minority communities initially showing interest in assimilation and eventually learning the dominant culture's language. These rights are inextricably linked to the pursuit of autonomy and equitable incorporation into the public realm (Gilmore, 2007).

Article 2 of the American Convention on Human Rights reads Article 2. Domestic Legal Effects contribute to the protection of linguistic rights in the United States: "Where the exercise of any of the rights or freedoms referred to in Article 1 is not already ensured by legislative, or other provisions, the States Parties undertake to adopt, by their constitutional processes and the provisions of this Convention, such legislative or other measures as may be necessary to give effect to those rights or freedoms," the convention states. "Where the exercise of any of the rights or freedoms referred to in Article 1 is not already ensured by legislative or other provisions, the States Parties undertake to adopt, in accord (Ensalaco, 1994).

To keep a high level of linguistic separatism, it was decided to make diversity a positive good and have human rights law play a role in spreading it. In addition, it was decided to implement agreements with intellectual

figures as government advisers to uphold the rights of linguistic minorities. This was done to keep the level of linguistic separatism high. Article 14 of the European Convention on Human Rights contains a declaration that is very similar to this one. The text of this article reads as follows: "The enjoyment of the rights and freedoms outlined in this Convention shall be secured without discrimination on any ground such as sex, race, colour, language, religion, political or another opinion, national or social origin, association with a national minority, property, birth or another status" (Bayefsky, 2017).

The legislation of Indonesia includes provisions that provide legal protection for linguistic norms. The Youth Pledge is a proclamation made due to the decision reached at the Youth Congress, which was held on October 27-28, 1928. The addition of Indonesian to the Youth Pledge took place for the first time on October 28, 1928. In 1959, October 28 was officially marked as Youth Pledge Day (Setiawan & Aman, 2019).

First: We, the children of Indonesia, recognise the blood that flows through the soil of Indonesia.

Second: We, the sons and daughters of Indonesia, would like to acknowledge the togetherness that exists inside our nation, the Indonesian nation.

Third: We, the children of Indonesia, favour using the national language of Indonesia, which is Indonesian.

The Constitution of the Unitary State of the Republic of Indonesia from 1945 makes it clear that the country's official language is Indonesian. The phrase "The state language is Indonesian" may be found in Article 36 of the Constitution of 1945. This line emphasises that Indonesian, the country's official language, holds a very powerful position and is utilised in-state activities and governance matters. This highlights that Indonesian is used to resolve all issues about the state and the government.

In Presidential Regulation Number 63 of 2019, Article 1 Paragraph (1) states, "The language of the Unitary State of the Republic of Indonesia, from now on referred to as Indonesian, is the official national language used throughout the territory of the Unitary State of the Republic of Indonesia." Indonesian is the official national language used throughout the territory of the Unitary State of the Republic of Indonesia. This provides additional evidence that the Indonesian language serves as the state language of the Indonesian Republic, a unitary state. According to Article 37 paragraph (1) of Presidential Decree Number 63 of 2019, "Indonesian language must be used in the name of educational institutions established or owned by Indonesian citizens or legal entities," Indonesian must be used in the names of educational institutions (Utama, 2020).

According to the first sentence of Article 10's paragraph 1, the development of the Indonesian language is carried out for Indonesian language users of all ages, including children, adolescents, and adults. It is regulated in Article 10 Paragraph (3) of the Minister of Education and Culture Number 20 of 2019, which describes that all levels of education use the Indonesian language in assisting in the preparation of curriculum, teaching, preparation of enrichment, preparation of National Examination questions, and strengthening awareness of the Indonesian language among educators and learners. The Minister of Education and Culture issued the regulation. This regulation pertains to the development of language and literature. Regulation 42 of 2018 about the National Policy on Language and Literature also includes similar requirements.

V. DISCUSSION

A. Linguistic Rights as a Challenge to Language Discrimination

Individuals are vested with certain rights known as human rights. Language, culture, and identity all have tight ties to one another, and all three are intimately connected through participation in community life. The right to use one's language in social interactions is not only a fundamental human right but also an essential means of self-expression (Rovira, 2008). Nevertheless, language is not without its issues, one of which is discrimination based on language. When a person is treated differently due to their language, this is an example of the form of discrimination known as "linguistic discrimination" (Roche, 2019). Language prejudice is still prevalent in Indonesia despite the country's multilingual landscape, which includes hundreds of regional languages in addition to Indonesian, the country's official language. The fact that speakers of regional languages are not allowed to express themselves in legal proceedings is unequivocal proof of linguistic prejudice. In 2014, the panel of judges questioned the witness, and the witness responded in Indonesian to the questions asked. Even so, it is possible the judge may offer the services of an interpreter, and there was no reason to forbid it. In addition, the individuals involved in the trial and who were present as witnesses laughed

at the witness when he stated that he did not use Indonesian. Because this right is related to human rights, it is a right that needs to be controlled in the constitution, and everyone should have the freedom to use the language that they find most comfortable. Even though some official forums have utilised regional languages as the language of instruction, the use of regional languages in official forums has not garnered much attention until this point. This is even though some of these forums already employ regional languages.

Over the past few decades, there has been a significant and rapid expansion in protecting international human rights. This expansion has affected new movements for human rights, one of which is human rights in the field of linguistics or language. Another movement that has been influenced is human rights in sociolinguistics. New agreements and clauses essential for preserving a language and the rights of religious and linguistic ethnic minorities pay much attention to language rights. This is crucial since language rights are a fundamental component of minority rights. Linguistic rights aim to prevent the loss of a language and promote the use of languages spoken by ethnic minorities in interethnic communication (May, 2003).

There are already several different sources of literature on linguistic rights. Most of these sources were written from an advocacy standpoint and originated from organised efforts to bring about systemic changes in how policies, regulations, and implementation are addressed. The vast majority of the published work on linguistic rights operates under the assumption that establishing a right must place the group's welfare as the primary concern. However, suppose we have a good understanding of human rights' evolution and the laws governing them. In that case, we will see that they have had both progressive and repressive tendencies throughout history. Because of this, we cannot assume that the codification of some rights by itself advances social justice and political freedom. In addition, some of the literature on human rights appears to be in a hurry to address the essence of rights.

The history of minority rights, which includes the right to language, reveals the horrifying historical application during the time of the Nazis and Apartheid at the expense of social justice and democratic liberties. According to Nottingham, minority treaties might be used to target specific people, such as exile or exile, which would ultimately enable statelessness. Acts of this kind of inhumanity ought to prompt us to reflect on the nature of the rights that are championed if they are to further the cause of justice and freedom. People's rights were expanded with the formulation of international human rights in the 1990s, and all three generations of human rights are consistent with one another and make sense. However, the right to language as recognition of identity and the right to language as a means of exercising one's freedom of speech conflict with one another. There is a possibility that the right to language as an identity will serve to accentuate rather than alleviate existing racial inequalities. While this is happening, codifying rights as identity recognition might be detrimental to the justice paradigm.

This is consistent with recent developments in the industry, such as the increase in the number of Asian students enrolling in American universities (E. Lee, 2007). Language discrimination is a form of discrimination directly related to immigrants who do not speak native English. Many Asian students are exposed to ethnic-racial and language discrimination they speak against native English speakers (in this case, American students). After first addressing issues of racial and ethnic prejudice and improving people's command of the English language, it will subsequently connect with communities and individuals. Throughout American history, racism directed toward Asians has shaped various types of discrimination. Even though Asians are seen as an exemplary minority, they are nonetheless subject to racism on the individual, group, cultural, and environmental levels. Their victims are Asians.

The term "ethnic and racial discrimination" refers to actions taken by members of a dominant group that have a detrimental effect on members of ethnic and racial minority groups. Asian students in the United States have always been the target of ethnic and racial discrimination, which is something that white European students do not face (Williams et al., 2003). This has been the case for as long as they have been in the country. Because of their ethnicity and race, most Asian kids who attend schools in the United States end up being socially excluded, ignored, and mocked by their peers. Because they are not native English speakers, Asian students are susceptible to additional forms of linguistic discrimination and being the subject of ethnic-racial prejudice. This is because Asian students do not speak English as their first language.

When a person is treated poorly just because they do not speak fluent English or because they do not have an accent, this is an example of language discrimination (Lippi-Green, 1994)n. Discrimination against people based on their language is the same as discrimination against people based on their ethnicity or race in the United States, given that it likewise serves to propagate the racist ideology of white supremacists. Wei et al. (2012) conducted their research on a group of international students, the majority of whom were from Asia. They concluded that discrimination based on language was connected to both anxiety and depression. There

is a correlation between Asian immigrants in the United States being subjected to language discrimination and having long-term health issues. Students of Asian descent who are subjected to racial, ethnic, or linguistic prejudice may come to their conclusions about themselves by casting doubt on the integrity of their identities. The social identity theory can investigate the possible connections between discrimination and how individuals evaluate other individuals' ethnic and racial groups. All forms of discrimination that Asian students in the United States experience might, in the end, affect a person's collective sense of self-esteem; as a result, these individuals tend to question their sense of belonging to a social group (Crocker et al., 1994). The way Asian students are treated discriminatorily can affect how they feel about being Asian from the minute they are born, even though they have no control over where they are born. This will undoubtedly cause them emotional distress, ultimately resulting in mental sickness, eventually leading to physical illness. There is some evidence in the form of a qualitative study that points to a possible connection between honour and the experiences of prejudice that Asian students have in the United States. For instance, Asian students frequently feel they are not given fair value because they are always dealt with uniquely (Hsieh, 2006). Most local students often consider the race, ethnicity, and English-language skills of Asian students studying in the United States.

According to Kawai (2005), the racist concepts perpetuated against Asians in the United States originate from a white supremacist European perspective. This is the source of the notions. As an illustration, there is the expression "yellow peril," which has been around since the Middle Ages, when Genghis Khan conquered Europe. As a result, it has been determined that Asians pose a cultural risk to white people. Then, during the 19th century, many people from Asia moved to the United States. At the time, people from Asia were considered the greatest threat to white people and western culture. Since the beginning of the global COVID-19 pandemic in early 2020, Asians have been thought to be the primary immigrants living in the United States up until very recently. The fact that the first cases of COVID-19 were found in China, which is located in Asia, is the primary factor for the rise in instances of racism directed toward Asians. in the country of the United States.

Many pupils of Asian descent are immigrants who speak English only as a second language. When they arrive in the United States, they find themselves in a prejudiced society against persons who do not speak English as their mother tongue fluently. This is something that they were not prepared for. When Asian students in the United States are treated unfairly solely because they do not speak English fluently or speak English fluently but with an accent, they are subjected to racial, ethnic, and linguistic discrimination. When compared to students from Europe, international students from Asia are significantly more likely to be subjected to language-based discrimination. Even if a person has been exposed to the English language from a young age, they may still speak with their native accent or a variant of English, both of which have the potential to make them a target of prejudice (Perry, 2017). However, linguistic prejudice may be traced back to the early days of the United States and is intertwined with racial and ethnic inequality issues.

Language, along with ethnicity and race, has been used to exclude people of non-European descent and people of colour in the United States since the beginning. It gives credence to racial and ethnic discrimination allegations based on discriminatory sentiments (Ashcroft, 2001). Throughout the history of European colonialism, European languages, particularly English, and white speakers of those languages were universally seen as more civilised and advanced than speakers of other languages and civilisations. A symbol of authority is the use of "standard" English, spoken by white Americans in the upper-middle class. On the other hand, variations of English used by people of different races, such as African-American English, are still referred to as linguistic deviations (Hartman, 2003). In addition, speaking English with an Asian accent is frequently the target of scorn and is thought to be a sign that the person speaking is not intelligent or comes from a lower social class (J. J. Lee, 2007). In the end, immigrants who speak English as a second language are extremely susceptible to being discriminated against because of their linguistic choice.

There are many more examples of language discrimination besides the one that affects Asian students in the United States, but it is still a problem in this country. The situation is identical for native English speakers living in France. Much chatter and tweeting online suggests that people in France may consider you disrespectful if you use English while you are visiting the country. The fact that many people have had similar experiences has led to the widespread belief that French people consider English an awkward language. When tourists visit France and ask locals questions in English, the French people ignore the tourists and even respond in their native language.

One example of language prejudice in European territory is that most individuals born and raised in France do not particularly enjoy the English language and will disregard tourists who ask questions in English. On the other hand, this cannot be used as a direct reason for the stereotype that French people are condescending

and hostile toward speakers of other languages. The vast majority of them avoid speaking English since they have only a basic understanding of the language, and they do not want to feel ashamed of themselves because of it. They are aware that they will produce many errors when speaking English, which contributes to their lack of self-assurance. The fact that a relatively small percentage of people in France can communicate well in English—even those who have dedicated a significant amount of time to learning the language—makes the French feel even more threatened. They get the impression that they do not comprehend anything that is being said and that they are unable to express what it is that they wish to convey.

The French are a proud people who take pride in their language being uniquely theirs. The fact that nearly 300 million people speak French places it in the fifth spot on the list of most spoken languages worldwide. In addition, French is the most frequently spoken on the internet and is the primary language in 29 countries.

Compared to other languages spoken worldwide, French has many rules and regulations. The Académie Française, established in 1635 and functions as a kind of linguistic police force, has the final word on what constitutes the original form of French. The inhabitants of the academy, who are known colloquially as The Immortals and are required to wear official uniforms and carry swords at all times,

If you looked at the history of France in the 19th century, you would find that 75 different regional French dialects are not allowed to be taught in schools. In 1992, the legislative branch of the French government amended the constitution to state that French is the country's official language explicitly. The same year, France became the only country in Western Europe that did not wish to sign the Charter on Regional and Minority Languages created by the Council of Europe. Many laws have been passed that make speaking a language other than French illegal when French is an acceptable option. Using English-French or *Franglais* has also sparked debate on the country's political stage.

The French have a long-standing reputation for being overly protective of their language. "The language of a people is its soul," was once a quote attributed to the head of the Académie Française. During that period, the Académie Française was still being developed, and France was still growing into the surrounding areas while maintaining a significantly stronger regional identity. By repressing local languages and concentrating linguistic authority in Paris, King Louis XIV of France attempted to foster a notion that all of France belonged to a single, cohesive whole. Additionally, the authorities of the period believed there was a lower likelihood of an uprising.

In addition to the factors mentioned above, the denial of global status is another reason for France's aggressive stance against its language. More often than English, French has played a role as one of the languages used in international diplomacy. France's imperial status as a large empire that stretched from Southeast Asia to the Caribbean and possessed tremendous military force contributed to this phenomenon. However, beginning around the middle of the 20th century, France witnessed a decrease in its imperial power. Because of this, France has fallen farther behind in competition with other countries in international organisations that use English as their dominant language, such as the United Nations. On the other hand, in recent years, quite a few children in France have begun studying English as a second language.

More people speak English around the world. In the realms of business, science, and international administration, English is the language of choice. Simply put, the English language develops daily in a wide variety of ways that are utilised by a wide variety of nations, groups, and individuals. Despite this, many individuals continue to believe that some varieties of English are superior to others rather than embracing the concept of linguistic diversity. There is a disparity in the way various native English speakers are treated. Because many Asian students in the United States still speak English with an accent derived from their native tongue, they are often the target of bullying and harassment. It also causes French people to feel embarrassed to speak English when foreign tourists ask them questions, which ultimately results in the French being the ones who are blamed for the problem.

It is not a recent development that the case of language discrimination has arisen. Whether or not they are aware of it, many people in different regions of the world are victims of linguistic prejudice. As a result, linguistic rights, also known as Linguistic Rights, should be regarded fundamental to human rights. In most cases, most people who speak the dominant language see all linguistic rights as basic, irrespective of how they define "fundamental." However, most people do not have access to these language rights. There are thousands of different languages, but only a few hundred have official status, and the only people who can exercise their linguistic rights are speakers of those official languages (Skutnabb-Kangas & Phillipson, 2010). The progression of human rights throughout history demonstrates that the very idea of human rights is not unchanging. It will continue to change in reaction to shifting perspectives, such as the degree to which

fundamental human liberties are curtailed and the struggle faced by the global community to combat injustice. The United Nations should start including provisions in its treaties for items that lead to the actual carrying out of an activity. The United Nations, the International Labor Organization, and the Council of Europe are just some of the international organisations that have started to recognise the rights of minorities and the languages that those minorities speak through developing several conventions and recommendations. The formulation of this idea calls for an analysis of other associated issues.

B. The Importance of Linguistic Liberties and the Ability to Adapt One's Language Within the Context of National Security

The process of globalisation and the effects it has on languages on a variety of different levels is one of the challenges that humanity must overcome to survive in this world. This is something that not only relates to languages with a huge number of speakers, like Mandarin and Spanish but is also something relevant to be incorporated into many other languages. National geographic boundaries should not limit minorities, and they should not have to rely only on state bureaucracy for recognition. These things should no longer be the case. All speakers of the language in question are obligated to conduct their activities within a contemporary framework that considers the progress made in scientific research and technological innovation. When speakers of a local language move to a new location, the language will progress along with the changing times. The movement of people who migrate from one location to another will establish a new community, which will eventually raise new concerns. These new issues will be related to a new cultural context, which will not readily be translated across different groups of people that come together (Craith, 2007).

When not everyone benefits from enjoying linguistic privileges like minority speakers, this presents several obstacles related to language as a method of communication and await them. The rights of those speaking a language considered a minority are typically restricted. They never use the languages of the minority groups, and there are prohibitions on using those languages in public life and in the media. The national language is usually utilised in schools and classrooms worldwide. The dominance of national and international languages, the processes of assimilation, and the decline in the number of speakers of minority languages contribute to the increasing likelihood that many minority languages will experience a significant decline or vanish altogether worldwide. The global community is confronted with an extraordinary level of confusion because, on the one hand, members of the community are required to protect their native or regional languages, members of the community are required to respect the linguistic rights of speakers of minority languages, and members of the community are still required to learn national or international languages to communicate.

To put it simply, human nature and society revolve around language, and language itself is an essential means of expressing one's identity. For this reason, discussions on issues about language have always been emotionally charged and significant for communities of people who speak a minority language and are working to preserve their different identity groups and cultures. In addition, there are some underrepresented groups of speakers who are subject to prejudice, marginalisation, and exclusion (Wei, 2018).

The human rights that pertain to the use of language are a blend of fundamental human rights and treaty law. Linguistic rights can be thought of as a series of requirements imposed on state authorities either to use a specific language in several different contexts or to refrain from interfering with the linguistic choices and expressions of the dominant party in the society. This may involve a commitment to acknowledge and support the use of languages by indigenous peoples and other groups traditionally marginalised in society. Rulers are responsible for educating themselves on how to address issues about minority languages and the variety of languages spoken within their sphere of influence. The right to language can be found in a variety of provisions that have been enshrined in the International Human Rights Law. Some examples of these provisions include the prohibition of discrimination, the right to freedom of expression, the right to probate life, education, and the right of minority speakers to use their language with others in their group. Many international organisations have established procedures, techniques, and instruments to promote and clarify the application of the ideas underlying the right to language. One of the committees that is part of UNESCO offers a constructive platform for the exchange of information, support, and expertise to make it possible for these human rights processes and instruments to continue to be improved in terms of how they are put into practice concerning the right to one's native language. Because these data are readily available, state authorities can plan, put into action, and assess the effectiveness of their policies for implementing these rights.

In addition to the responsibility to respect human rights, the Special Report from the United Nations asserts that the appropriate and targeted implementation of linguistic rights is critical because of the implications of

language use at the heart of community inclusion and participation with minority speakers. This is true even though human rights must be respected. Implementation of linguistic rights has the potential to improve access to education as well as the overall quality of that education for children whose parents are members of linguistic minorities; promote equality and empowerment of women who are members of linguistic minorities; make better use of resources; enhance communication and public services; contribute to stability and the prevention of conflict, and promote the unification of differences. If there are explicit regulations at each moment, these things can happen.

One of the world's indigenous languages is lost every two weeks, and many more are in jeopardy of going extinct. This puts the world's indigenous languages on the verge of extinction. A conference of expert groups on indigenous languages was hosted by the Division for Social Policy and Development (DPSD) of the United Nations Department of Economic and Social Affairs (UNDESA), as well as the Secretariat of the Permanent Forum on Indigenous Issues. It is essential to give indigenous languages a new lease on life to ensure that indigenous culture, traditions, and history are passed down from generation to generation. The loss of biodiversity and the effects of climate change are additional issues that need to be addressed. The safeguarding of indigenous peoples' cultural identities, the dignity of indigenous peoples, and the preservation of traditional heritage require the saving of indigenous languages. This is crucial.

In the same way that the United Nations is attempting to safeguard the original language, the people of Indonesia are still attempting to document and preserve the various regional languages found throughout the country, from Sabang to Merauke. Because words can have a variety of connotations in the many Indonesian dialects, each of the country's regional languages has its own set of distinguishing features and qualities. The distinctive qualities that each regional language possesses are indicative of the identity of the language in its native location. The existence of regional languages is a sign of a civilisation's wealth and progress. Twelve of Indonesia's 718 regional languages are in danger of dying out, according to a study by specialists in their respective professions. This is because each of these languages has less than 500 speakers, most of whom are senior citizens. One of the issues that must be addressed right away is that local languages on the verge of extinction are not given the attention they need.

When it comes to preserving regional languages that are on the verge of extinction, speakers of the language and the location of language users can sometimes be a barrier. Take, for instance, the regional languages that Kalimantan and Papua originally gave rise to. When taking into account the state in which the two islands' terrain is currently, the majority of the languages spoken on them are typically too dispersed to be understood even in the jungle centre. The Language Development and Development Agency is now engaged in the process of mapping the various languages spoken in Indonesia. At least Indonesia has been successful in mapping 718 languages based on 2560 observation regions. These languages may vanish in the future, but at least Indonesia has succeeded. The younger generation will not fully appreciate Indonesia's linguistic diversity until they understand its various languages better. The best way to do so is to do language mapping.

The younger generation is responsible for not just maintaining the use of indigenous languages but also becoming familiar with Indonesian. Indonesian, after all, is a language that has been officially recognised to hold the position of the national language. Using Indonesian also contributes to integrating people of different cultural and ethnic backgrounds. Malaysian territory, Timor Leste territory, Papua New Guinea territory, and Singapore territory are some countries that border Indonesian territory. Various steps will need to be taken to prevent these border regions from posing a danger to Indonesia's sovereignty. A linguistic approach to the community close to the border is one possible strategy that can be utilised (Lamb & Coleman, 2008).

A person's language is a reflection of their habits and tendencies. For instance, someone who has lived in Batam for a significant amount of time will speak a language that combines Indonesian and English since they frequently interact with people from other countries. In sociolinguistics, it is considered a type of language symptom known as bilingualism. The use of a combination of two languages for communication involves beneficial aspects as well as those that are problematic. On the bright side, this individual is creative in expressing themselves, as seen by the fact that they can use two languages. However, it also has a negative aspect to it, which is that over time, it might become oriented toward foreign cultures, which can put a threat to the nation's security. Even though some of them must have received 12 years of basic education, there is a possibility that mixed language users do not master Indonesian because there is a lack of national enthusiasm for some bilingual speakers. This poses a serious threat because it is possible that mixed language users do not master Indonesian.

The number of languages spoken in Indonesia reflects the size of the country. On the one hand, this country has committed to the Youth Pledge of October 28, 1928, to use Indonesian as its lingua franca. This

commitment was made in 1928. On the other hand, preserving the hundreds of different regional languages that currently exists is essential. Countries that speak more than one language face more challenges than nations that speak only one language (Foulcher, 2000).

Additionally, this results in the development of diversity in border regions. Because uniformity of language and economic circumstances can encourage each other, most monolingual countries tend to be more economically developed than countries that speak multiple languages. This will result in the collision of two languages, ultimately giving rise to speakers fluent in more than one language. Because of this, it is unquestionably a problem that should be considered. If there are an excessive number of speakers of mixed languages, the vocabulary of the native language will gradually disappear. People tend to replace missing vocabulary with another language they can remember because they forget some of their vocabulary while speaking.

However, it is also important to remember that every human being possesses fundamental rights, one of which is the right to linguistic rights. Linguistic rights mean that every human has the right to own their name or surname in their language, regardless of whether or not that language has been legalised or recognised. State authorities or public authorities cannot interfere with this right on an arbitrary basis. Linguistic rights also mean that every human has the right to use their language to communicate. They also have the right to speak their language with other people or groups regardless of the context in which the language is being used, even if that language is not their native tongue. One of the human rights that has been developed to promote nondiscrimination and freedom of expression is the right to one's language, also known as linguistic rights. Minority language speakers will never be denied an outlet in which they can freely express themselves through the use of their language. The right to freely express oneself through language is one of the most fundamental of all human rights. The ability to effectively convey our thoughts, ideas, desires, and requirements to those in our immediate environment is essential to our continued existence (Paz, 2014).

As a result, one can also refer to the language as a tool to participate in a community's social and cultural life. Article 36 of the Constitution of the 1945 Unitary State of the Republic of Indonesia states that Indonesian is the state's official language. This language was originally pledged to be used in the Youth Pledge on October 28, 1928, and the Indonesian government later adopted it as the state's official language. Even though Indonesian has been recognised as the country's official language for more than seventy years, the country is still facing many new challenges. Hundreds of different regional languages belong to Indonesia, and these languages must be taught in each region. In addition, the government needs to be able to facilitate activities in regional settings and focus on developing languages. In addition, the government needs to make it possible for languages other than Indonesian to be used as the language of instruction in areas such as education, communication on a national level, the cultivation of national culture, and as a way to cultivate and make use of science, technology, art, and the language of the mass media. This must be done to make an effort to preserve the native tongue and ensure that it continues to exist alongside a sufficient number of speakers. When compared side by side, the growth rate of the indigenous language community is significantly lower than the growth rate of the overall population.

Regional languages' danger is unmatched by any other form of language. This is a result of the encouragement to keep using Indonesian in all community settings, which has led to a decline in the number of people who are fluent in the local language. It is extremely beneficial for there to be a dedicated organisation or commissioner that works toward the maintenance of linguistic diversity across the country. Nevertheless, how exactly does it get put into practice in society? Are the languages of the various regions truly preserved? There is a possibility that the government will be able to mandate that Indonesians speak the national language on one or two days per week. For instance, by mandating that every individual in a given region speak in their mother tongue on the third Wednesday of every month as part of a Regional Language Wednesday policy. The federal government might also make it possible for regional leaders to communicate with one another in their native tongue while on the job or use that language as the medium of instruction for students.

It is a fundamental human right to be able to communicate in any language one chooses. The Indonesian government is responsible for including linguistic rights, which are fundamental in the country's legal system. The freedom of individuals and communities to pick the language they want to use to communicate is one of the safeguards that protect both groups. The ability of people and groups to engage in public life while maintaining their identities and cultures is made possible by using their native languages. This possibility is extremely valuable. Restrictions on using a particular language might also indirectly negatively impact minority communities. Even though giving priority to the Indonesian language is positive, you should still use the regional language since using the regional language contributes to a sense of individual identity.

VI. CONCLUSION

Linguistic rights are essential in protecting minorities' rights, preventing conflict, and fostering an egalitarian, politically stable, and socially harmonious community. There are occasions when proponents of linguistic rights are related to secessionist movements or viewed as threats to a country's unity or integrity, especially in governments that aggressively push a single national language to strengthen the country's sovereignty.

Individuals' freedom to use their native language is emphasised in the United Nations Convention against Discrimination in Education and Indigenous Peoples. Many post-colonial countries, including Singapore, Mauritius, the United States, and others, have found that the right to one's language can lead to conflict in multicultural societies. Interdependence between dialect and culture is a given fact of life. Their mental and emotional meanings hamper the literal translation of some words. The preservation of languages also aids in the preservation of literary and oral traditions. Alternatively, to put it another way, without language, civilisation would be doomed.

Habits and dispositions can be seen in a person's words and actions. As an illustration, someone who has lived in Batam for some time will be able to communicate well in Indonesian and English. In sociolinguistics, it is referred to as bilingualism, a type of language symptom. There are advantages and disadvantages to communicating in two languages simultaneously. The fact that this person can converse fluently in two languages shows they have a unique way of expressing themselves.

On the other hand, it has the potential to lean toward other cultures, posing a national security threat as a result. Mixed-language speakers may struggle to master Indonesian even if they have completed at least 12 years of elementary school. This is because some bilingual speakers lack national zeal. This is a severe issue since people with mixed abilities in languages may be unable to communicate effectively in Indonesian.

DECLARATION OF CONFLICTING INTEREST:

The authors declared no potential conflicts of interest with respect to the research, authorship, and/or publication of this article.

FUNDING:

This research was funded by Universitas Semarang, to which we express our gratitude.

REFERENCES

1. Adhyawardhani, Y. (2019). Memosisikan Bahasa Inggris dalam Perencanaan Bahasa di Indonesia. *Jurnal Bahasa Inggris Terapan*, 4(1), 1–9. <https://doi.org/10.35313/jbit.v4i1.1353>
2. Alford, C. F. (2010). *Narrative, Nature, and the Natural Law: From Aquinas to International Human Rights*. Springer.
3. Ancheta, A. N. (2006). *Race, Rights, and the Asian American Experience*. Rutgers University Press.
4. Ashcroft, B. (2001). Language and Race. *Social Identities*, 7(3), 311–328. <https://doi.org/10.1080/13504630120087190>
5. Bayefsky, A. F. (2017). The Principle of Equality Ornon-Discrimination in International Law. In *Equality and Non-Discrimination under International Law* (pp. 71–104). Routledge.
6. Beekes, R. S. (2011). *Comparative Indo-European linguistics: An introduction*. John Benjamins Publishing.
7. Bley-Vroman, R. (1990). The logical problem of foreign language learning. *Linguistic Analysis*, 20(1–2), 3–49.
8. Brown, J., Mitchell, N. J., & Beresford, M. (2005). *The Protected Landscape Approach: Linking Nature, Culture and Community*. IUCN.
9. Carozza, P. G. (2003). Subsidiarity as a Structural Principle of International Human Rights Law. *American Journal of International Law*, 97(1), 38–79. Cambridge Core. <https://doi.org/10.2307/3087103>

10. Cordero, L. A. (1990). Constitutional Limitations on Official English Declarations. *New Mexico Law Review*, 20, 17–53.
11. Coulthard, M., & Johnson, A. (2007). *An introduction to forensic linguistics: Language in evidence* (1. publ). Routledge.
12. Craith, M. N. (2007). *Language, Power and Identity Politics*. Springer.
13. Crocker, J., Luhtanen, R., Blaine, B., & Broadnax, S. (1994). Collective Self-Esteem and Psychological Well-Being among White, Black, and Asian College Students. *Personality and Social Psychology Bulletin*, 20(5), 503–513. <https://doi.org/10.1177/0146167294205007>
14. Dąbrowska, E. (2015). What exactly is Universal Grammar, and has anyone seen it? *Frontiers in Psychology*, 6. <https://doi.org/10.3389/fpsyg.2015.00852>
15. Davies, A. (2007). *An Introduction to Applied Linguistics* (A. Davies & K. Mitchell, Eds.; NED-New edition, 2). Edinburgh University Press; JSTOR. <http://www.jstor.org/stable/10.3366/j.ctt1g09wtk>
16. Dewi, A. (2011). English as an International Language: An Overview. *Journal of English and Education*, 6(2), 1–11.
17. El-dali, H. M. (2011). Towards an understanding of the distinctive nature of translation studies. *Journal of King Saud University - Languages and Translation*, 23(1), 29–45. <https://doi.org/10.1016/j.jksult.2010.01.001>
18. Ensalaco, M. (1994). Truth Commissions for Chile and El Salvador: A Report and Assessment. *Human Rights Quarterly*, 16(4), 656–675. JSTOR. <https://doi.org/10.2307/762563>
19. Evans, N., & Levinson, S. C. (2009). The myth of language universals: Language diversity and its importance for cognitive science. *Behavioral and Brain Sciences*, 32(5), 429–448. Cambridge Core. <https://doi.org/10.1017/S0140525X0999094X>
20. Fang, T. (2017). How to Maintain a Minority Language through Education. *Chinese Studies*, 6(1), 1–11. <https://doi.org/10.4236/chnstd.2017.61001>
21. Febrianto, A. R. (2019). *English: The Legacy of Colonialism and New Form of imperialism: Sejarah Bahasa Inggris dan Pengaruhnya Terhadap Dunia dan Indonesia*. Penerbit Ernest.
22. Foulcher, K. (2000). Sumpah Pemuda: The making and meaning of a symbol of Indonesian nationhood. *Asian Studies Review*, 24(3), 377–410. <https://doi.org/10.1080/10357820008713281>
23. Fránquiz, M. E., Leija, M. G., & Salinas, C. S. (2019). Challenging Damaging Ideologies: Are Dual Language Education Practices Addressing Learners' Linguistic Rights? *Theory Into Practice*, 58(2), 134–144. <https://doi.org/10.1080/00405841.2019.1569379>
24. Gandolfo, A. J. (2009). Education-medium and African linguistic rights in the context of globalisation. *Globalisation, Societies and Education*, 7(3), 321–336. <https://doi.org/10.1080/14767720903166129>
25. García, O., & Wei, L. (2014). Language, Bilingualism and Education. In O. García & L. Wei (Eds.), *Translanguaging: Language, Bilingualism and Education* (pp. 46–62). Palgrave Macmillan UK. https://doi.org/10.1057/9781137385765_4
26. Ghil 'ad Zuckermann, Shiori Shakuto-Neoh, & Giovanni Matteo Quer. (2014). Native Tongue Title: Compensation for the loss of Aboriginal languages. *Australian Aboriginal Studies (Canberra)*, 1, 55–71. <https://doi.org/10.3316/ielapa.356831216200395>
27. Gilmore, A. (2007). Authentic materials and authenticity in foreign language learning. *Language Teaching*, 40(2), 97–118. Cambridge Core. <https://doi.org/10.1017/S0261444807004144>
28. Giri, R. A. (2010). Cultural anarchism: The consequences of privileging languages in Nepal. *Journal of Multilingual and Multicultural Development*, 31(1), 87–100. <https://doi.org/10.1080/01434630903398103>
29. Goldin-Meadow, S., Mylander, C., de Villiers, J., Bates, E., & Volterra, V. (1984). Gestural Communication in Deaf Children: The Effects and Noneffects of Parental Input on Early Language Development. *Monographs of the Society for Research in Child Development*, 49(3/4), 1–151. JSTOR. <https://doi.org/10.2307/1165838>
30. Hannum, H. (1996). *Autonomy, sovereignty, and self-determination: The accommodation of conflicting rights*. University of Pennsylvania press.
31. Hariko, R. (2017). Landasan Filosofis Keterampilan Komunikasi Konseling. *Jurnal Kajian Bimbingan Dan Konseling*, 2(2), 41–49. <https://doi.org/10.17977/um001v2i22017p041>
32. Hartman, A. (2003). Language as oppression: The English-only movement in the united states. *Socialism and Democracy*, 17(1), 187–208. <https://doi.org/10.1080/08854300308428349>
33. Hsieh, M.-H. (2006). Identity Negotiation among Female Chinese International Students in Second-Language Higher Education. *College Student Journal*, 40(4).
34. Kawai, Y. (2005). Stereotyping Asian Americans: The Dialectic of the Model Minority and the Yellow Peril. *Howard Journal of Communications*, 16(2), 109–130. <https://doi.org/10.1080/10646170590948974>

35. Koenig, M., & de Guchteneire, P. (Eds.). (2017). *Democracy and Human Rights in Multicultural Societies* (1st ed.). Routledge. <https://doi.org/10.4324/9781315095028>
36. Kunz, J. L. (1949). The United Nations Declaration of Human Rights. *American Journal of International Law*, 43(2), 316–323. Cambridge Core. <https://doi.org/10.2307/2193039>
37. Kymlicka, W., & Patten, A. (2003). Language Rights and Political Theory. *Annual Review of Applied Linguistics*, 23, 3–21. <https://doi.org/10.1017/S0267190503000163>
38. Lamb, M., & Coleman, H. (2008). Literacy in English and the Transformation of Self and Society in Post-Soeharto Indonesia. *International Journal of Bilingual Education and Bilingualism*, 11(2), 189–205. <https://doi.org/10.2167/beb493.0>
39. Lauder, A. (2008). The Status and Function of English in Indonesia: A Review of Key Factors. *Makara Human Behavior Studies in Asia*, 12(1), 9. <https://doi.org/10.7454/mssh.v12i1.128>
40. Lee, E. (2007). *Portrait of language minority students: Living as outsiders* [Dissertation]. The Florida State University.
41. Lee, J. J. (2007). Neo-Racism toward International Students: A critical need for change. *About Campus*, 11(6), 28–30. <https://doi.org/10.1002/abc.194>
42. Lippi-Green, R. (1994). Accent, standard language ideology, and discriminatory pretext in the courts. *Language in Society*, 23(2), 163–198. Cambridge Core. <https://doi.org/10.1017/S0047404500017826>
43. Lowenberg, P. H. (1991). English as an additional language in Indonesia. *World Englishes*, 10(2), 127–138. <https://doi.org/10.1111/j.1467-971X.1991.tb00146.x>
44. Lyons, J. (1981). *Language and Linguistics*. Cambridge University Press.
45. Matos, F. G. de. (2002). Second Language Learners' Rights. In V. Cook (Ed.), *Portraits of the L2 User* (pp. 303–324). Multilingual Matters. <https://doi.org/10.21832/9781853595851-014>
46. May, S. (2003). Rearticulating the Case for Minority Language Rights. *Current Issues in Language Planning*, 4(2), 95–125. <https://doi.org/10.1080/14664200308668052>
47. McCrudden, C. (2008). Human Dignity and Judicial Interpretation of Human Rights. *European Journal of International Law*, 19(4), 655–724. <https://doi.org/10.1093/ejil/chn043>
48. McKay, S. L. (2012). Principles of teaching English as an international language. In *Principles and practices for teaching English as an international language* (pp. 28–46). Routledge.
49. Merry, S. E. (2006). New Legal Realism and the Ethnography of Transnational Law. *Law & Social Inquiry*, 31(4), 975–995. JSTOR.
50. Moyo, L. (2010). Language, Cultural and Communication Rights of Ethnic Minorities in South Africa. *International Communication Gazette*, 72(4–5), 425–440. <https://doi.org/10.1177/1748048510362712>
51. Muhtarom, I. (2021). 9 Instansi ini Mewajibkan Sertifikat TOEFL untuk Pendaftaran CPNS 2021. *Tempo*. <https://nasional.tempo.co/read/1483674/9-instansi-ini-mewajibkan-sertifikat-toefl-untuk-pendaftaran-cpns-2021>
52. Nalle, V. I. W. (2015). The Relevance Of Socio-Legal Studies In Legal Science. *Mimbar Hukum - Fakultas Hukum Universitas Gadjah Mada*, 27(1), 179–190. <https://doi.org/10.22146/jmh.15905>
53. Ngoc Diep, L. T., Gustina Zainal, A., Keezhatta, M. S., Imamutdinovna Gabidullina, F., Hassan, I., & Heydarnejad, T. (2022). Culture and Language Are Inextricably Linked: Surveying the Effectiveness of Culture-Based Instructional Materials on Enhancing Reading Comprehension (RC), Inclination to Reading, and Reading Attitude (RA) among EFL Learners. *Education Research International*, 2022, 4474122. <https://doi.org/10.1155/2022/4474122>
54. Nyaigoti, B. W. (2019). Language Shift or Maintenance? A Sociolinguistic Analysis of the Ilwana Language of Tana River County. *Les Cahiers d'Afrique de L'Est*, 53. <https://doi.org/10.4000/estafrica.839>
55. O'Donovan, D. (2016). Socio-Legal methodology: Conceptual underpinnings, justifications and practical pitfalls. In *Legal Research Methods: Principles and Practicalities* (Vol. 31). Clarus Press.
56. Paz, M. (2014). The Tower of Babel: Human Rights and the Paradox of Language. *European Journal of International Law*, 25(2), 473–496. <https://doi.org/10.1093/ejil/chu037>
57. Perry, C. J. (2017). *International Students' English Skills and Their Effects on Discrimination, Homesickness, and Persistence*. [Dissertation]. University of Wyoming.
58. Roche, G. (2019). Articulating language oppression: Colonialism, coloniality and the erasure of Tibet's minority languages. *Patterns of Prejudice*, 53(5), 487–514. <https://doi.org/10.1080/0031322X.2019.1662074>
59. Rodríguez, C. M. (2006). Language and Participation. *California Law Review*, 94(3), 687–767. JSTOR. <https://doi.org/10.2307/20439047>
60. Rovira, L. C. (2008). The Relationship Between Language and Identity. The Use of the Home Language as a Human Right of the Immigrant. *Revista Interdisciplinar Da Mobilidade Humana - REMHU*, 16(31), 63–81.

61. Rubio-Marín, R. (2003). Language rights: Exploring the competing rationales. *Language Rights and Political Theory*, 52, 73–76.
62. Saneka, N. E., & de Witt, M. (2019). Barriers and bridges between mother tongue and English as a second language in young children. *South African Journal of Childhood Education*, 9(1), 1–8. <https://doi.org/10.4102/sajce.v9i1.516>
63. Setiawan, J. & Aman. (2019). Character Education Values in the Youth Pledge History Learning Materials. *Joint Proceedings of the International Conference on Social Science and Character Educations (IcoSSCE 2018) and International Conference on Social Studies, Moral, and Character Education (ICSMC 2018)*. Joint proceedings of the International Conference on Social Science and Character Educations (IcoSSCE 2018) and International Conference on Social Studies, Moral, and Character Education (ICSMC 2018), Yogyakarta, Indonesia. <https://doi.org/10.2991/icosce-icsmc-18.2019.49>
64. Skourmalla, A.-M., & Sounoglou, M. (2021). Human Rights and Minority Languages: Immigrants' Perspectives in Greece. *Review of European Studies*, 13(1), 55.
65. Skutnabb-Kangas, T. (1996). The colonial legacy in educational language planning in Scandinavia: From migrant labor to a national ethnic minority? *International Journal of the Sociology of Language*, 1996(118), 81–106. <https://doi.org/10.1515/ijsl.1996.118.81>
66. Skutnabb-Kangas, T. (2000). Linguistic human rights and teachers of English. In *The Sociopolitics of English Language Teaching* (pp. 22–44). Clevedon: Multilingual Matters.
67. Skutnabb-Kangas, T. (2002). Marvelous Human Rights Rhetoric and Grim Realities: Language Rights in Education. *Journal of Language, Identity & Education*, 1(3), 179–205. https://doi.org/10.1207/S15327701JLIE0103_2
68. Skutnabb-Kangas, T., & Phillipson, R. (Eds.). (2010). Linguistic Human Rights: Overcoming Linguistic Discrimination. In *Linguistic Human Rights*. De Gruyter Mouton. <https://doi.org/10.1515/9783110866391>
69. Sweeting, A., & Vickers, E. (2007). Language and the History of Colonial Education: The Case of Hong Kong. *Modern Asian Studies*, 41(1), 1–40. JSTOR.
70. Utama, M. A. R. (2020). Bahasa Indonesia as Official National Language: The Legal Aspect of Presidential Regulation Number 63 of 2019. *Law Research Review Quarterly*, 6(2), 185–188. <https://doi.org/10.15294/lrrq.v6i2.37723>
71. Valdés, G., González, S. V., García, D. L., & Márquez, P. (2003). Language Ideology: The Case of Spanish in Departments of Foreign Languages. *Anthropology & Education Quarterly*, 34(1), 3–26. <https://doi.org/10.1525/aeq.2003.34.1.3>
72. Waseem, F., & Asadullah, S. (2013). Linguistic Domination and Critical Language Awareness. *Procedia - Social and Behavioral Sciences*, 70, 799–820. <https://doi.org/10.1016/j.sbspro.2013.01.126>
73. Wei, L. (2018). Translanguaging as a Practical Theory of Language. *Applied Linguistics*, 39(1), 9–30. <https://doi.org/10.1093/applin/amx039>
74. Wei, M., Wang, K. T., & Ku, T.-Y. (2012). A development and validation of the Perceived Language Discrimination Scale. *Cultural Diversity and Ethnic Minority Psychology*, 18(4), 340–351. <https://doi.org/10.1037/a0029453>
75. Williams, D. R., Neighbors, H. W., & Jackson, J. S. (2003). Racial/Ethnic Discrimination and Health: Findings From Community Studies. *American Journal of Public Health*, 93(2), 200–208. <https://doi.org/10.2105/AJPH.93.2.200>
76. Yan, X. (2020). Analysis on the Italian English Education Policy Under the Trend of Globalization: *Proceedings of the 2020 5th International Conference on Modern Management and Education Technology (MMET 2020)*. 2020 5th International Conference on Modern Management and Education Technology (MMET 2020), Changsha, China. <https://doi.org/10.2991/assehr.k.201023.036>
77. Yaqin, A. (2021). *Pendidikan Multi Kultural*. Lkis Pelangi Aksara.
78. Zein, S. (2019). English, multilingualism and globalisation in Indonesia: A love triangle: Why Indonesia should move towards multilingual education. *English Today*, 35(1), 48–53. Cambridge Core. <https://doi.org/10.1017/S026607841800010X>