

Conservation of Local Languages Through the Al-Qur'an Juz 30 Translation Learning Program in Balinese

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ABSTRACT

Found that there was an increase in speaking and reading skills from 4 aspects of language skills in learning the Translation of the Qur'an Juz 30 in Balinese, so it is necessary to explore the methods and approaches used in the learning activities. The purpose of this study was to describe: 1) The method of learning the Balinese Translation of Juz 30 as a form of preserving the Balinese Regional Language, and 2) The Balinese Immersion Approach through Community Service Programs (KKN). The method used is descriptive qualitative, informants are determined purposively. Data collection techniques use observation and interviews. Furthermore, the data is analyzed by sorting data, organizing it, and presenting it. This study found that: 1. The methods used in learning the Balinese Translation course Juz 30 are lectures, repeated exercises, and vocabulary deposits, these three methods are used simultaneously and sequentially, 2) Balinese Immersion through KKN activities is actively interacting with the local community through Community Service Programs contained in the work program, both work programs initiated by students based on community needs and village work programs, students are also active in helping the Hindu community install penjor before the Galungan and Kuningan celebrations.

Keywords: *Preservation of Regional Languages; Balinese Language; Al-Qur'an Juz 3*

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INTRODUCTION

The decline in the everyday use of regional languages has become a serious practical problem in Indonesia, including in Bali, where younger generations increasingly rely on Indonesian and other dominant languages for daily communication. Data from the Ministry of Education, Culture, Research, and Technology indicate that around 200 regional languages worldwide have become extinct in the last three decades, while many of Indonesia's approximately 718 regional languages are currently endangered due to limited intergenerational transmission and reduced functional use in social life¹. This condition is also evident in Bali, where several studies report a weakening of language loyalty among speakers, resulting in a low level of regional language preservation²

In response to this situation, the preservation of regional languages cannot rely solely on formal language instruction at the primary or secondary education levels. Language revitalisation requires the involvement of multiple sectors, including higher education institutions, as emphasised by national language protection policies that promote education, literacy, documentation, revitalisation, and publication of regional languages³. This approach is also in line with Bali Province Regional Regulation Number 1 of 2018 concerning Balinese Language, Literacy, and Literature, which mandates coordination between regional governments and higher education institutions to integrate Balinese as a supporting subject according to each field of study⁴. Higher education institutions therefore play a strategic role in sustaining regional languages by embedding them within meaningful academic, social, and cultural practices rather than treating them as isolated linguistic subjects. In Bali, this responsibility is particularly relevant for Islamic higher education institutions whose students live and interact within predominantly Hindu communities and are expected to communicate respectfully using the local language. In this context, As an Islamic college in an area where the majority of the local population is Hindu, its graduates are expected to be able to understand Balinese culture and regional language, mingle with Balinese society and help preserve local (Balinese) cultural wisdom, so that to realize these hopes, STAI Denpasar Bali students are provided with courses Aswaja⁵ and Islamic Moderation as well as Al-Quran Translation Juz 30 in Balinese as compulsory tertiary education subjects (MPT) with a weight of 2 and 3 credits respectively, The Aswaja and Moderation of Islam courses aim to foster moderate Islamic thought and behavior, adapting to local culture, this is a manifestation of STAI Denpasar Bali's concern for contributing to preserving Balinese regional languages such as which is stated in the basis of curriculum preparation that the curriculum must be able to pass on culture to the next generation amidst the influence of globalization which continues to erode the existence of local culture⁶.

¹ Kemendikbudristek. (2022). *Revitalisasi bahasa daerah di Indonesia*. Ministry of Education, Culture, Research, and Technology.

² Mbete, A. M. (2010). Pergeseran bahasa daerah di Indonesia: Kajian sosiolinguistik. *Jurnal Linguistik Indonesia*, 28(2), 123–138

³ Kemendikbudristek. (2022). *Revitalisasi bahasa daerah di Indonesia*. .

⁴ Bali Provincial Government. (2018). *Regional Regulation of Bali Province Number 1 of 2018 concerning Balinese Language, Literacy, and Literature*. Denpasar.

⁶ Aris Junaidi dkk, *Panduan Penyusunan Kurikulum Pendidikan Tinggi*, ed. by Sri Suning Kusumawardani, IV (Jakarta: Direktorat Jenderal Pendidikan Tinggi Kementerian Pendidikan dan Kebudayaan, 2020).

STAI Denpasar Bali contributes to regional language conservation through the Al-Qur'an Juz 30 Translation course in Balinese, which was initially combined with Qur'anic memorisation but later developed into an independent course following an academic evaluation in February 2023. This curricular decision reflects an institutional commitment to aligning religious education with regional language revitalisation efforts⁷. This is interesting because STAI Denpasar Bali seeks to transform the learning of the Qur'an (Juz 30) into a medium for preserving the Balinese language and another uniqueness is that this research does not only observe learning in the classroom (such as memorization or grammar), but connects it with the KKN program which ultimately Balinese Regional Language as a "Living Language" in Interfaith Interaction. STAI Denpasar Bali, as the only Islamic religious college in Denpasar City and one of two such institutions on the island of Bali, occupies a unique sociocultural position. In its academic practice, the implementation of the Al-Qur'an Juz 30 Translation course in Balinese reflects an innovative effort to integrate religious education with regional language conservation. This initiative positions Balinese not merely as a local or supplementary subject, but as a living language embedded within Islamic learning and intercultural engagement, particularly in a social environment where students interact daily with predominantly Hindu communities.

This study adopts a language immersion perspective to address the learning challenges faced by students, particularly difficulties in pronunciation, vocabulary comprehension, and active language use, despite long-term residence in Bali. According to Krashen's Input Hypothesis, language acquisition occurs most effectively when learners are exposed to continuous and meaningful linguistic input in authentic communicative environments rather than through explicit instruction alone⁸. Immersion further enables learners to develop pragmatic competence, including register awareness and sociolinguistic sensitivity, which are essential in languages with complex speech-level systems such as Balinese⁹. Based on this perspective, this study argues that reliance on classroom-based instruction alone is insufficient to overcome students limited functional competence in Balinese. The integration of structured classroom learning through vocabulary deposit, lectures, and repeated practice with immersion-based community service activities (KKN) is expected to accelerate the acquisition and functional use of Balinese as a regional language. Accordingly, the objectives of this study are to describe: (1) the learning strategies employed in the Al-Qur'an Juz 30 Translation course in Balinese as a form of regional language conservation, and (2) the implementation of a Balinese language immersion approach through Community Service Programs (KKN).

Previous studies have consistently shown that immersion-based approaches significantly enhance language skills and learner engagement. Immersion is an approach commonly used in language learning, this is proven by the immersion program in Victoria, Australia which shows significant benefits in improving four language skills¹⁰. Research on language immersion in higher

⁷ Kemendikbudristek. (2022). *Revitalisasi bahasa daerah di Indonesia*.

⁸ Krashen, S. D. (1985). *The input hypothesis*. Longman.

⁹ Fishman, J. A. (1991). *Reversing language shift*. Multilingual Matters.

¹⁰ Derri Ris Riana, 'Pendekatan Imersi Dalam Pembelajaran Bahasa Indonesia Bagi Penutur Asing (BIPA) (Penerapan Program Imersi Di Australia)', *Jurnal Bahasa Indonesia Bagi Penutur Asing (JBIPA)*, 2.1 (2020), 36 <<https://doi.org/10.26499/jbipa.v2i1.2318>>.

education contexts demonstrates that sustained exposure to target languages in social and academic environments improves speaking fluency, reading comprehension, and pragmatic competence¹¹. In the Indonesian context, immersion approaches have been applied primarily in Indonesian language learning for foreign speakers (BIPA), with findings indicating improved communicative competence through contextual and activity-based learning¹².

Other recent studies focus on regional language preservation through education and community engagement. Research by Sari et al. (2021) and Pranowo (2022) highlights that regional languages are more sustainable when used as languages of instruction and daily interaction rather than as isolated academic subjects. Recent international studies also demonstrate that immersion-based learning and community engagement play a significant role in minority and regional language revitalisation. For example, research in multilingual education shows that sustained exposure to target languages in authentic environments improves learners' communicative competence, sociolinguistic awareness, and language retention^{13,14}. Similarly, studies on heritage language education indicate that integrating cultural practices and community interaction strengthens both linguistic ability and cultural identity among learners¹⁵. In higher education contexts, immersion programs combined with experiential learning have been found to significantly improve students' language confidence and pragmatic competence, particularly when learning occurs in real social environments rather than classroom simulations¹⁶. These findings highlight the importance of integrating classroom instruction with authentic social interaction in order to maintain and revitalize local languages. However, these studies predominantly focus on primary or secondary education levels and rarely examine the role of higher education institutions, particularly Islamic universities, in the conservation of regional languages. Despite the growing body of research on language immersion and regional language preservation, studies that integrate Qur'anic translation learning, regional language use, and community service programs (KKN) remain limited. This study addresses this gap by examining how Balinese language immersion is operationalised through religious learning and community engagement within Islamic higher education. The urgency of this research lies in its theoretical contribution to immersion-based language acquisition and its practical relevance for developing sustainable models of regional language conservation in multicultural and multi-religious contexts.

¹¹ Bell'Aver, M., & Rabelo, A. (2020). Language immersion and learner engagement in multilingual settings. *Journal of Language and Education*, 6(2), 62–74.

¹² Suyitno, I. (2017). Pembelajaran Bahasa Indonesia bagi Penutur Asing berbasis imersi. *Jurnal Pendidikan Bahasa*, 6(1), 45–58.

¹³ Jasone Cenoz and Durk Gorter, 'Minority Languages and Sustainable Translanguaging: Threat or Opportunity?', *Journal of Multilingual and Multicultural Development*, 38.10 (2017), 901–12 <<https://doi.org/10.1080/01434632.2017.1284855>>.

¹⁴ Suzanne García-Mateus and Deborah Palmer, 'Translanguaging Pedagogies for Positive Identities in Two-Way Dual Language Bilingual Education', *Journal of Language, Identity & Education*, 16.4 (2017), 245–55 <<https://doi.org/10.1080/15348458.2017.1329016>>.

¹⁵ Martin Guardado, *Micro and Macro Perspectives* (Berlin, Boston: De Gruyter Mouton, 2018) <<https://doi.org/doi:10.1515/9781614513841>>.

¹⁶ Patricia A Duff, 'Language Socialization, Higher Education, and Work', in *Language Socialization*, ed. by Patricia A Duff and Stephen May (Cham: Springer International Publishing, 2017), pp. 1–18 <https://doi.org/10.1007/978-3-319-02327-4_19-1>.

RESEARCH METHODOLOGY

This research is a qualitative descriptive, namely photographing the condition of the object naturally, where in this case the researcher is the key instrument. Informants are determined purposively, namely taking informants based on specific research objectives¹⁷, The main selection criteria are those who have knowledge, experience, and direct authority related to the memorization program of the translation of the Qur'an Juz 30 in Balinese as well as the socio-religious context at the research locus. The informants involved are: the lecturer of the memorization of the translation of the Qur'an Juz 30 in Balinese, students of the MPI, PAI, and ES Study Programs, community leaders at the KKN locus, the Chairperson of P3M STAI Denpasar Bali and the Chairperson of the MUI of Bali Province as community leaders. The data collection technique uses observation, which is carried out in classrooms and other learning environments where the memorization program takes place. Observations focused on the interaction between the facilitator and participants, the learning methods used, and the participants' responses and acceptance of the Balinese translation materials. Semi-structured interviews, which used interview guidelines but whose questions developed dynamically according to the facts on the ground, were used to explore the details of events over a period of time¹⁸. Furthermore, the data were analyzed through data sequencing, organization, and presentation¹⁹. Data triangulation used triangulation of data sources and theories to test the validity of the research data. The procedures described above were designed to produce coherent and meaningful findings. With semi-structured interviews, this study attempted to capture the complexity of the phenomenon from the perspective of the participants. Meanwhile, systematic data analysis and verification through triangulation ensured that the conclusions drawn were a reliable representation of the reality being studied. Thus, this methodology serves not only as a data collection tool but also as a framework for developing contextual scientific knowledge about the dynamics of locality (Balinese) in the dissemination of universal religious values (the Qur'an).

RESULTS AND DISCUSSION

Learning Method for Memorization Course of Juz 30 Balinese Translation as a Form of Preserving Balinese Regional Language

The results found that the methods used in learning the translation of the Qur'an Juz 30 in Balinese are the deposit learning method, repeated practice, and lectures. This combination reflects a structured-input approach that has been widely discussed in previous studies on language learning, particularly in contexts where learners are not native speakers of the target language²⁰. This is shown in Table 1.

¹⁷ Dr. M.A. Lexy J. Moleong, *Metodologi Penelitian Kualitatif (Edisi Revisi)*, 37th, 2017th edn (Bandung: Rosdakarya, 2017).

¹⁸ J W Creswell and C N Poth, *Qualitative Inquiry and Research Design: Choosing Among Five Approaches* (SAGE Publications, 2016) <<https://books.google.co.id/books?id=DLbBDQAAQBAJ>>.

¹⁹ Michael Quinn Patton, *Metode Evaluasi Kualitatif, Penerjemah Budi Puspo Priyadi*, ed. by Kamdani, II (Yogyakarta: Pustaka Pelajar Offset, 2009).

²⁰ Krashen, S. D. (1985). *The input hypothesis*. Longman.

Table 1. Learning Method of Memorization Course Juz 30 Translation in Balinese

No	Method	Learning Activity
1	Repeated practice	<p>1. The lecturer reads one of the surah in Al-Quran Juz 30, then reads together with the students</p> <p>2. The lecturer reads the meaning of each verse in Balinese and Indonesian</p> <p>3. Students follow</p> <p>4. Repeat up to 3x</p> <p>5. If encounter sentences/words that are difficult for students to understand, the lecturer gives other words/sentences that have the same meaning. Then give an example sentence.</p> <p>The lecturer asks one of the students to read one of the surahs where the students read each verse and its meaning in Indonesian and Balinese alternately</p> <p>Example for surah Al Ikhlas</p> <p>الرَّحِيمِ الرَّحْمَنِ اللَّهُ بِسْمِ</p> <p><i>Antuk parab Allah Sane Maha Kasih, Maha Sayang</i></p> <p>Dengan menyebut nama Allah Yang Maha Pemurah lagi Maha Penyayang</p> <p>قُلْ هُوَ اللَّهُ أَحَدٌ</p> <p><i>Nikaang ja (Muhammad), "Wantah Ida Allah, Sane Maha Tunggil"</i></p> <p>Katakanlah (Muhammad), Dialah Allah, Yang Maha Esa"</p> <p>اللَّهُ الصَّمَدُ</p> <p><i>Allah genah mapinunas sahananing parindikan</i></p> <p>Allah tempat meminta segala sesuatu</p> <p>لَمْ يَلِدْ وَلَمْ يُولَدْ</p> <p><i>(Allah) nenten ngembasang miwah nenten naler kaembasang</i></p> <p><i>(Allah) tidak beranak dan tidak pula diperanakkan,</i></p> <p>وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ</p> <p><i>Miwah nenten wenten parindikan sane masaih sareng Ida</i></p> <p><i>Dan tidak ada sesuatu yang setara dengan Dia</i></p>
2	Discourse	<p>At the beginning of the lecture the lecturer reads two Surahs in Juz 30, then the lecturer explains how to read the translation in Balinese, the pronunciation so that it matches the Balinese spelling</p> <p>Example of reading Quran Surah Kafirun meaning</p> <p>1. <i>Nikaang ja (Muhammad), "Ih jlema-jlema kafir!</i></p> <p>2. <i>Raganku tuara lakar nyembah apa ane dewekmu sembah</i></p> <p>3. <i>Lan dewekmu tuara panyembah apa ane raganku sembah</i></p> <p>4. <i>Lan Raganku tuara taen dadi panyembah apa ane dewekmu sembah,</i></p> <p>5. <i>Lan dewekmu tuara taen (masi) dadi panyembah apa ane dewekku sembah</i></p> <p>6. <i>Marep kapening dewekmu agamanmu, lan marep kapening</i></p>

<i>raganku agamanku</i>		
3	Report	At class offline, students are required to memorize 5 Balinese vocabulary words and cannot memorize the same vocabulary at the next meeting.

The results found that learning the Balinese Translation of Juz 30 using the method of deposit, lecture and repeated practice, these three methods were used simultaneously and sequentially. So far, the Balinese language learning process still uses the old style, namely memory and recollection oriented, learning based on textbooks. The principles of Balinese language learning are: using a variety of learning models and methods, individual-social-cultural learning, and building student character.²¹ After taking attendance and conditioning the class, the lecturer first asks the students to memorize 5 vocabulary words in Balinese in turns, after which they continue by reading two consecutive surahs in Al-Quran Juz 30. Then the lecturer will read and interpret the meaning of each verse in the surah. in Balinese, if during this process it is found that students do not understand the verses read in the Balinese translation, the lecturer will provide other words or sentences with the same meaning to make it easier for students to understand. After that, the lecturer will ask you to take turns reading the surah together with its meaning and translation in Balinese. This activity was carried out to hone students' skills in reading Balinese translations. One of the language skills that is very important in learning Balinese is reading skills. There is quite a bit of information presented in written form that needs to be understood through reading activities. While traditional Balinese language learning often relies on textbook-based memorization, this course implemented principles of varied pedagogical models, socio-cultural learning, and character building. Theoretically, the program operationalizes language immersion theory (Krashen; Coleman), creating a natural linguistic environment through community engagement (KKN), which provides the comprehensible input essential for acquisition. Furthermore, it is deeply rooted in the Balinese sociolinguistic framework of sor singgih and unggah-ungguh (speech levels).

This learning design is consistent with studies which emphasise that structured classroom input, repetition, and guided reading strategies play a crucial role in improving reading comprehension and vocabulary acquisition, particularly for learners of non-dominant or heritage languages²².

The sequential use of vocabulary memorisation, lecturer explanation, and repeated practice reflects an input-rich instructional model that supports gradual comprehension development. These findings are consistent with recent studies in second language acquisition and minority language education which highlight the importance of structured linguistic input combined with repeated exposure. Research published in journals such as *System and Language Teaching Research* indicates that vocabulary focused instruction and guided reading significantly

²¹ I Wayan Jatiyasa, 'Pembelajaran Bahasa Bali Di Era Revolusi Industri 4.0 (Peluang Dan Tantangannya)', 2019, pp. 139-44.

²² Nation, I. S. P. (2013). *Learning vocabulary in another language* (2nd ed.). Cambridge University Press.

enhance comprehension and lexical development among language learners^{23,24}. Furthermore, scaffolded learning strategies allow learners to gradually internalize linguistic structures and improve reading comprehension in heritage or regional language contexts²⁵. In minority language settings, such structured learning is particularly important because learners often lack sufficient exposure to the language outside formal education

To be able to build overall understanding, readers are required to use various strategies, one of which is understanding the smallest parts of the text, in line with the results of research which states that students who are guided step by step in reading strategies have better understanding than students who use general strategy. It can be concluded that maximum understanding cannot be obtained if reading activities are carried out without the right strategy²⁶. Next, the lecturer gives the students an assignment to compose sentences in Balinese, according to the words they have learned, each student makes a different example sentence, this is done to check students' understanding according to the material they have studied. To understand a text well, a reader must master the five levels of understanding in Barrett's taxonomy, namely: a) Literal understanding, namely the ability to understand information that is stated explicitly in the text, b) Reorganization understanding, namely the ability to rearrange information that is stated explicitly into a summary or form. others, c) Inferential understanding, namely the ability to understand information stated implicitly in the text²⁷. This structured, step-by-step strategy, moving from vocabulary to guided reading, aligns with research indicating that scaffolded reading strategies foster better comprehension than general approaches, directly addressing the levels of understanding in Barrett's taxonomy—literal, reorganization, and inferential. To assess comprehension, students were assigned to construct original Balinese sentences using the newly learned vocabulary. This communicative task served as a mechanism for skill development, transitioning knowledge from receptive to productive use, a key process in language immersion where output follows comprehensible input. This finding reinforces to research indicating that scaffolded reading instruction and incremental comprehension strategies are more effective than unguided reading, particularly in developing literal and inferential understanding in language learning contexts²⁸.

The Al-Quran Translation Course Juz 30 in Balinese is a form of STAI Denpasar Bali helping to preserve local culture. Balinese is a local content subject from primary to secondary school levels. This learning must continue until college so that the habit of communicating and pronunciation continues. Language will be able to grow and develop well when the language continues to be actively used by the community both in formal and non-formal situations and

²³ I S P Nation, *Learning Vocabulary in Another Language*, Cambridge Applied Linguistics (Cambridge University Press, 2013) <<https://books.google.co.id/books?id=BTIKmwEACAAJ>>.

²⁴ N Schmitt, 'Vocabulary Learning Strategies', *Language Teaching Research*, 1.21 (2017), 1–19.

²⁵ Mark Feng Teng, 'The Benefits of Metacognitive Reading Strategy Awareness Instruction for Young Learners of English as a Second Language: Metacognitive Instruction in Reading', *Literacy*, 54 (2019) <<https://doi.org/10.1111/lit.12181>>.

²⁶ Yen-Chi Fan, 'The Effect of Metacognitive Strategy Instruction on EFL Learners' Reading Comprehension Performance and Metacognitive Awareness', *Asian EFL Journal*, 13.1 (2011), 272–300.

²⁷ I. N. Sudiana, *Membaca* (Malang: Univ Malang Press, 2007).

²⁸ Grabe, W., & Grabe, W., & Stoller, F. L. (2019). *Teaching and researching reading* (3rd ed.). Routledge.

spaces. Likewise with the Balinese language, whether it develops or not is determined by the Balinese people themselves²⁹. In line with research which states that one of the efforts to save regional languages, especially Bengkulu language, from extinction is to use them as the language of instruction, at least from kindergarten to third grade elementary school and teach them with a communicative approach.³⁰ Communicative learning strategies have several characteristics, namely: 1) semi-games to increase student motivation, 2) dominated by practical activities to activate students, and 3) positioning students as the center of learning activities.³¹ Similarly, Balinese, taught as local content from elementary to secondary school, requires continued use at the tertiary level to maintain communicative competence. This finding reinforces Krashen's assumption regarding the importance of a natural linguistic environment; language develops when actively used in both formal and informal domains. The community-based (KKN) element of the program exemplifies this, creating an immersive ecosystem for practice. This aligns with preservation strategies for other regional languages, such as using them as teaching media with a communicative approach, characterized by semi-conventional games, practical activities, and student-centered learning. This finding aligns with studies on regional and minority language preservation, which argue that language sustainability is strengthened when local languages are used as functional media of instruction rather than symbolic curriculum content alone³². By positioning Balinese within religious learning, this study extends previous findings that emphasise the role of educational institutions in maintaining language vitality.

Communicating in the unique Balinese language by uploading the language is a Balinese cultural heritage that should be preserved considering that the Balinese language has a strategic role as a vehicle and root of Balinese culture.³³, the Balinese language contains Balinese cultural values as well as national character values³⁴, In language behavior, the Indonesian nation has an important history regarding the revival of national character through the Youth Pledge in 1928³⁵. Indonesian as a unified language is supported by regional languages as mother tongues, enriching Indonesia as a cultural country. Balinese as a regional language has a unggah-ungguh Bahasa Bali system (level of speaking Balinese)³⁶.

In the Balinese translation of the Al Quran translation book, there are 3 levels of language used, namely *alus* language, *madya* language and *kasar* language. The language *alus* is used to refer to someone who is respected. People who are given the word *alus* level are people who have

²⁹ Ida Bagus Gede Paramita, 'Kontemplasi: Komunikasi, Etika Dan Pengetahuan Dalam Bahasa Bali', *COMMUNICARE*, 1 (2020), 191–200.

³⁰ Desmi Yati, 'Menyelamatkan Bahasa Daerah Melalui Pembelajaran Bahasa Yang Komunikatif' (Prosiding Seminar Nasional Bulan Bahasa UNIB, 2015), pp. 157–70.

³¹ Edi Setiyanto, 'Model Pembelajaran Dan Pelestarian Bahasa Daerah', *Badan Pengembangan Dan Pembinaan Bahasa Kementerian Pendidikan Dan Kebudayaan*, 2022 <<https://badanbahasa.kemdikbud.go.id/artikel-detail/801/model-pembelajaran-dan-pelestarian-bahasa-daerah>>.

³² T. L Hornberger, N. H., & McCarty, 'Indigenous Language Revitalization', *Annual Review of Applied Linguistics*, 1.39 (2019), 1–19.

³³ I. A. I. Suwija, I. N., Mulyawan, I. N. R., & Adhiti, 'Tingkatan-Tingkatan Bicara Bahasa Bali (Dampak Unggah-Ungguh Kruna)', *Sosiohumaniora – Jurnal Ilmu-Ilmu Sosial Dan Humaniora*, 1.8 (2019), 90–97.

³⁴ I Nyoman Suwija, 'Nilai –Nilai Pendidikan Karakter Dalam Pembelajaran Bahasa Bali', *Jurnal Pendidikan Karakter*, 3 (2012), 67–80.

³⁵ Yeyen Maryani, 'Bangkitkan Karakter Berbahasa Indonesia', *Kementerian Pendidikan Nasional RI* (Jakarta, 2011).

³⁶ Maryani.

a higher social status than the speaker.³⁷ Kasar language is used to refer to people as infidels/polytheists, and unjust³⁸.

Communicating using Balinese unggah-ungguh is crucial as it carries cultural values and national character, historically integral to Indonesia's identity. The Balinese translation of the Quran consciously utilizes three speech levels: alus (refined) for respected figures or divine references, madya (middle), and kasar (coarse) for negative referents. This practical application moves beyond theoretical knowledge of speech levels, requiring students to actively negotiate and apply sor singgih in a religious context, thereby deepening both their linguistic and cultural acquisition simultaneously. In conclusion, the reported increase in speaking and reading skills stems from a clear mechanism: the integration of structured, comprehensible input in the classroom with immersive, authentic practice in the community. This mechanism effectively operationalizes language immersion theory, providing the naturalistic exposure and motivated use necessary for skill development. The study demonstrates that such an approach, grounded in both second language acquisition theory and local sociolinguistic principles, offers a robust model for maintaining linguistic heritage.

Balinese Language Immersion Approach through Community Service Programs Activities of community programs

Activities of community programs service at STAI Denpasar Bali, located in several regencies in Bali such as Jembrana, Buleleng, Karangasem, Gianyar, Badung, Bangli. These activities were carried out for 1.5 months, then these were the implementation of the Balinese language immersion approach as a follow-up to the Qur'an translation course in Balinese. The activities carried out are contained in the work program formulated by students together with field supervisors and approved by the local Village Head, but in outline the activities include work programs compiled based on the needs of the local community and existing village work programs. The Community Service Programs (KKN) conducted across several regencies in Bali functioned as a continuation of classroom learning through immersion. This finding directly aligns with immersion research that emphasises the importance of natural linguistic environments for meaningful language acquisition³⁹. The activities, as presented in Table 2, placed students in continuous interaction with local communities.

Table 2. Activities of Community's Service Programs

No	Work Program	Target
Villages work programs		
1	Distribution of aid to people with disabilities	General Public
2	Green walk	Village officials
3	Distribution of rice BULOG	General Public

³⁷ I Nyoman Suwija.

³⁸ Dkk Mulyani, Siti, *Al-Quran Juz 30 Terjemah Bahasa Bali*, ed. by Dkk Qosim, Achmad (Surabaya: Inoffast Publishing, 2020).

³⁹ Krashen, S. D. (1985). *The input hypothesis*. Longman.

4	Assistance in mobile business licensing services (LIMOSIN OSS)	General Public
5	Integrated Health Post in banjar-banjar	General Public
6	Assistance in recording e-KTP for teenagers under 17 years old	General Public
7	Data collection of types of community businesses	General Public
8	Registration and printing of domicile certificates Pendataan dan pencetakan surat domisili	General Public
9	Health assistance	General Public
Independent Programs		
1	Patent socialization	General Public
2	Socialization of waste banks (sorting and selecting organic and inorganic waste)	General Public
3	Healthy Friday (joint exercise and village cleaning)	General Public
4	Teaching at the local kindergarten	General Public
5	Procedures for taking care of a corpse	Muslim society
6	Teaching the Quran at TPQ	Muslim society

The activities carried out by students, both running existing programs (village programs) or independent programs (initiated by themselves), mostly involve the general public, where the community is predominantly Hindu, even students also help residents and village offices install penjor before the Galungan and Kuningan holidays if the implementation of KKN activities coincides with Hindu holidays.

KKN activities that have been carried out by STAI Denpasar Bali in several districts, have been well received by the community and even requested that the activities be continued. In implementing KKN, STAI Denpasar Bali students are able to create programs related to the development of education, especially Al-Quran education and reciting the Koran, helping to develop prayer rooms and mosques in the area, helping with the financial administration of madrasas, prayer rooms, Islamic boarding schools, and mosques, entrepreneurship and digital marketing, to make it easier to interact with the local community, which is predominantly Hindu, students have been equipped with knowledge and communication skills in the Balinese regional language through the course Translation of Al-Quran Juz 30 in Balinese. The function of KKN as a natural linguistic environment directly supports Scopus-indexed immersion research, which demonstrates that sustained exposure to the target language in authentic social contexts accelerates language acquisition by transforming formal classroom input into meaningful communicative practice^{40,41}. From a broader perspective, this finding aligns with international research on immersion-based language revitalisation programs. demonstrate that community-based

⁴⁰ Ibid.

⁴¹ Ortega, L. (2009). *Understanding second language acquisition*. Routledge.

immersion programs allow learners to practice language in meaningful contexts, thereby accelerating language acquisition and strengthening cultural identity^{42,43,44}. Similarly, that argues that experiential learning environments enable learners to negotiate meaning and develop pragmatic competence through real social interaction⁴⁵. This confirms that immersion programs implemented through community service activities, such as KKN, can serve as effective sociolinguistic spaces where students apply classroom knowledge in authentic communication.

Based on the social dimension, Balinese language is related to the level of speech or the *wangsa* (color) system, which is closely related to the history of the development of Balinese society. Balinese language is divided into *triwangsa* groups (Brahmana, Ksatriya, Wesia) and *Jaba* or *Sudra*. According to Nengah Duija (2007) in the traditional layer of Balinese society there are levels of speech which are often referred to as *sor singgih*⁴⁶, efforts to pay attention to the rules of Balinese regional language so that readers and listeners can receive the correct diction and vocabulary⁴⁷.

The use of *sor singgih* shows the proper use of more respectful and polite vocabulary in speaking with people of lower and higher castes in Balinese society, as well as people of higher social status, or people who are respected in society. *Sor Singgih* has a very important function, including as a symbol of nationality and culture, as a supporter of regional culture and national culture.⁴⁸ Through activities carried out during the STAI Denpasar student KKN as Balinese language immersion, students are helped to understand and learn Balinese directly with native speakers in natural situations. Effective local-based learning methods include contextual approaches and field-based learning to improve students' understanding of regional languages.^{49, 50}, This method also helps students understand Balinese in an applied way, not just theoretically, in line with Florian Coleman's opinion that language immersion is an activity that places students in an environment that uses the target language naturally for a certain period of time.⁵¹ From a sociolinguistic perspective, this finding supports previous Scopus-indexed studies which argue that pragmatic competence, register awareness, and culturally appropriate language use are most effectively developed through real-life interaction rather than classroom instruction alone^{52,53}

⁴² Teresa L McCarty and Sheilah E Nicholas, 'Reclaiming Indigenous Languages: A Reconsideration of the Roles and Responsibilities of Schools', *Review of Research in Education*, 38.1 (2014), 106–36 <<https://doi.org/10.3102/0091732X13507894>>.

⁴³ Cenoz and Gorter.

⁴⁴ Guardado.

⁴⁵ Duff.

⁴⁶ I Made Suwendi, 'Menuju Bahasa Bali Yang Humanis (Reinterpretasi Sor-Singgih Bahasa Bali)', *Widyasrama*, 24.2 (2014).

⁴⁷ Nanik Setyawati, 'Analisis Kesalahan Berbahasa Tataran Morfologi', *Pedalitra I*, 2010, 180.

⁴⁸ Ketut Susiani, 'Pentingnya Pembelajaran Sor Singgih Bahasa Bali Sebagai Budaya Bali Bagi Siswa SD', *Dharma Sastra: Jurnal Penelitian Bahasa Dan Sastra Daerah*, 1.2 (2021), 168 <<https://doi.org/10.25078/ds.v1i2.2936>>.

⁴⁹ Yosep Kambu and others, 'Maintaining Local Languages Through Local Content Curriculum: Analysis of Contextual Approaches and Field Learning', *JUPE: Jurnal Pendidikan Mandala*, 2024 <<https://doi.org/10.58258/jupe.v9i2.6880>>.

⁵⁰ Slobodanka Dimova and J Kling, 'Current Considerations on Integrating Content and Language in Multilingual Universities', 2020 <https://doi.org/10.1007/978-3-030-46947-4_1>.

⁵¹ Tulus Musthofa, 'Imersi Bahasa Sebagai Solusi Dalam Pembelajaran Bahasa Arab', 2023, 1–67.

⁵² Fishman, J. A. (1991). *Reversing language shift*. Multilingual Matters.

⁵³ Cenoz, J., & Gorter, D. (2017). Minority languages and sustainable translanguaging. *Applied Linguistics*, 38(6),

The immersion approach through KKN activities has proven to be quite effective in improving speaking and reading skills of the translation of the Qur'an in Balinese, this was proven when students performed at the graduation ceremony, students read translations of the Qur'an verses in Indonesian, English, and Balinese. In line with the results of the study which wrote that the immersion approach is effective in honing Indonesian language skills for foreign speakers through interesting activities.⁵⁴. Such language immersion programs are able to build students' speaking fluency and writing accuracy in the target language. On the same hand, this strategy can force students to try harder in learning the language. The effectiveness of the immersion approach observed in this study is not presented as statistically measured improvement but as observable behavioural change. This aligns with contemporary immersion studies that emphasise increased confidence, pronunciation accuracy, and willingness to use the target language as valid indicators of language development⁵⁵. Students' ability to read Qur'anic translations in Balinese during graduation ceremonies further illustrates how classroom input and immersion-based practice mutually reinforce language acquisition.

In Indonesia, immersion approaches have predominantly been applied to foreign language learning. This study contributes to the existing discourse by demonstrating that immersion strategies are equally relevant for regional language preservation, particularly when integrated with religious education and community engagement. Thus, this research extends previous findings by positioning KKN as a viable model for sustaining regional languages within higher education contexts. In addition, research in Language Policy and Current Issues in Language Planning emphasises that higher education institutions can play a crucial role in the preservation of endangered or minority languages by integrating them into academic curricula and community engagement programs^{56,57}. By embedding Balinese within religious learning and community service programs, this study demonstrates how universities can contribute to sustainable language revitalization. The combination of structured classroom instruction and community immersion creates a learning ecosystem where linguistic competence, cultural understanding, and social interaction develop simultaneously.

CONCLUSION

This study finds that the learning of the Al-Qur'an Juz 30 Translation in Balinese is effectively supported by the integration of three sequential learning methods vocabulary deposit, lecture, and repeated practice reinforced by a Balinese language immersion approach through Community Service Programs (KKN). Initially, students experienced difficulties in speaking and reading Balinese despite having lived in Bali for extended periods. Through structured classroom

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⁵⁴ Riana.

⁵⁵ Bell'Aver, M., & Rabelo, Language immersion and learner engagement in multilingual settings. *Journal of Language and Education*, 6(2), (2020), 62–74.

⁵⁶ Serafin M. Coronel-Molina and Teresa L. McCarty, 'Indigenous Language Revitalization in the Americas', *Indigenous Language Revitalization in the Americas*, 2016, 1–343 <<https://doi.org/10.4324/9780203070673>>.

⁵⁷ J Walsh, 'Language Policy and Planning for Minority Languages', *Current Issues in Language Planning*, 3.16 (2015), 1–12.

input, students were gradually introduced to Balinese vocabulary and sentence patterns, while repeated reading and translation activities strengthened their reading comprehension. These classroom-based inputs were subsequently reinforced during KKN activities, where students were required to use Balinese in authentic social, administrative, cultural, and religious interactions with local communities. Rather than claiming statistically measured gains, the findings indicate observable improvements in students' linguistic confidence, pronunciation accuracy, and willingness to use Balinese in public and religious contexts, particularly in speaking and reading activities.

Theoretically, this study reinforces language immersion theory by demonstrating that naturalistic input through sustained social interaction accelerates the acquisition of regional languages when combined with structured classroom learning⁵⁸. The findings also extend previous research on language immersion by situating it within the context of regional language conservation and Islamic higher education. However, this study is limited by its focus on a single institution and a qualitative design, which restricts broader generalisation. Future research is therefore recommended to conduct comparative studies across multiple universities or regions, as well as mixed-methods research that combines qualitative insights with quantitative measures of language development. Practically, this study suggests that higher education institutions can play a strategic role in conserving local languages by embedding them within religious learning and community service programs, ensuring that regional languages remain functional, meaningful, and socially relevant.

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⁵⁸ Krashen, S. D. 1985. *The input hypothesis*. Longman.

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