



THE ACCULTURATION STRATEGY PREFERENCE OF *LONDO KAMPUNG*'S FAMILY DEPICTED FROM LANGUAGE CHOICE

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Abstract:

The grand theme of transnational migration has been intriguing to be discussed in the sociolinguistics field, taking into account that a dispersion possibly creates a dilemma among diaspora to adjust their culture and language in the host land in order to coexist. Thus, the researcher of this study investigated the acculturation strategy preference of *Londo kampung*'s family as an Australian diaspora to stay in Surabaya, Indonesia, depicted from their language choices. Using a qualitative case study design, the data of this study were gathered from a YouTube channel named *Londokampung*. The results exhibit that the family members of *Londo kampung* favor to implement an integration strategy indicated through the use of English in the family domain to maintain their identities. Moreover, this strategy is also signaled through the use of the host society's languages in the friendship domain. As a way to blend with the host society, *Londo kampung*'s parents are able to speak Indonesian language, meanwhile *Londo kampung* could speak both Javanese and Indonesian language. Conversing about the factors of language choice, the researcher concludes that the language choice of *Londo kampung*'s family members are controlled by several factors comprising the participant, group membership, social distance, status relationship, setting, formality degree, the linguistic repertoire similarity, and third person presence or non-participating audience. To wrap it up, the integration strategy and opted by *Londo kampung*'s family leads to the attainment of bilingualism and multilingualism benefits such as positive intercultural relation as well as career success in the host country.

Keywords: *diaspora, acculturation strategies, language choice*

1. INTRODUCTION

Nowadays, a number of sociolinguists have been putting myriad proliferating interests on the transnational migration theme considering that the diaspora might experience a tension for attuning their own language and culture with the host society to reach a life coexistence (Blommaert, 2010). Therefore, it corresponds with the core sociolinguistics concept taking into account that a situational context plays a role in controlling the relationship of society and language (Wijana & Rohmadi, 2013). Numerous previous studies have been conducted in relation to transnational dispersion topics, for instance the acculturation strategies of diaspora (Yu & Wang, 2011). Besides, Pujiastuti (2007), Muslim (2015), Kroon & Kurvers (2019), Lubińska (2020), Nasution & Ayuningtias (2020) investigated the language choices of diaspora. Ultimately, Noviani (2019) as well as Yusuf & Sudarmanti (2021) explored the identities negotiation of diaspora YouTubers. Nonetheless, there is an absence of a study discussing the interlinkage of the language choice and acculturation strategy preference of diaspora in the host land. That is why, the present research incorporates the diaspora's language choice and acculturation strategy preference as a means to complete the existing studies' gap.

It should be noted that the distinct language and culture in the host environment might be responded differently by each diaspora. It is relevant with the theoretical framework of Berry (1992) explaining that there are two issues which are possibly encountered by the diaspora in a new milieu including **1. cultural maintenance**, **2. contact and participation**. The cultural maintenance refers to whether or not the diaspora is willing to preserve their own identities, language(s) and cultures (Berry, 1997). Regarding the contact and participation, it is related to whether or not the diaspora shows an enthusiasm to learn the host society's language(s) and cultures or to participate to the activities in the host land as a way to engage with the host



community (Berry, 1997). In a nutshell, the diaspora's language choice could be used as one of the parameters showcasing their preference of acculturation strategies (Berry, 2010). That is why, synthesizing language choice and acculturation strategy preference is admissible.

The foregoing discussion encourages the researcher of this work to examine the language choice of *Londo kampung*'s family members as a way to dismantle their acculturation strategies preferences to stay in Surabaya. In order to analyze the language choice, the researcher also implemented the domains of language choice theory pioneered by Fishman (1972) comprising five domains; **family, friendship, religion, education, and employment domain**. Nonetheless, the language choice investigated in this study were restricted only in the domain of family and friendship. The reason behind this restriction is that because the family domain could portray the way the diaspora solve the cultural maintenance issue, whilst the friendship domain enables to capture how the diaspora tackle down the the contact and participation issue (see Anjanillah, 2022). In a nutshell, it is worth noting that the diaspora's language choice could lead them to choose a certain acculturation strategy (Berry, 2010). Therefore, this work also drew upon Berry's (1992) acculturation strategies preference notion to reach its objective encompassing four strategies which are **separation, assimilation, marginalization, and integration**.

In terms of the factors of language choice, Fishman (1965, 1972) argued that **the setting, group membership, and topic** could control language choice. Besides, another plausible factor intervening language selection is **the participant factor** (Hymes, 1972). Moreover, Tyler (1972) pointed out that the way people opt a language could be underlain by **the linguistic repertoire similarity factor**. Additionally, **the third-person presence factor** could also interplay with people's language choice (Grosjean, 2001). Similar to the third-person presence factor, in Lubińska's (2020) version, it is called as **the non-participating audience factor**. Meanwhile, according to Holmes (2013), language choice could be affected by various factors such as **formality degree, topic and function of the interaction, social distance and status relationship**.

The subjects analyzed in this work are *Londo kampung*'s family members. The hail of *Londo kampung* is given to *Cak Dave* because literally, it refers to a foreigner dwelling in a village (Anjanillah, 2021; 2022). Then, *Cak Dave* uses it as his YouTube channel name. *Cak* is an addressing term for an older man or similar to "big bro" which is commonly used among Javanese society whose dialect is *Arèkan* (Anjanillah, 2021; 2022). *Cak Dave* along with his family have been dwelling in Indonesia, especially in Surabaya since 1989. The name of *Cak Dave*'s mother is Heather Jephcott, also called as *Bu Heda* 'Mrs. Heda'. Meanwhile, the name of *Cak Dave*'s father is Hume Jephcott, or called as *Pak Hendro* 'Mr. Hendro'. In terms of language proficiency, *Cak Dave* could speak English, Indonesian and Javanese language, whereas his parents only speak English and Indonesian language. All in all, this bilingualism and multilingualism could lead *Cak Dave* and his family to speak distinct languages for negotiating the social relationship with the interlocutor (Spolsky, 2003).

By those points, the researcher also applied the analytical framework of Garcí'a (2009) related to the benefits of bilingualism and multilingualism. Those benefits include cognitive and socioeconomic benefits (Garcí'a, 2009). To recap, the objectives of this study are sketching out the language choices of *Londo kampung*'s family members and those underlying factors as well as illuminating the acculturation strategy preference of *Londo kampung*'s family members to dwell in Surabaya.

2. METHOD

Taking into account that this work endeavors to scrutinize a human phenomenon complexity within a certain society, thus **a qualitative case study** design fits well for this study

(Harrison et al., 2017). The spoken data or utterances illustrating the acculturation strategy preference which is seen from the language choices of *Londo kampung*'s family became the concentration of this study. Meanwhile, the source of those data was a YouTube channel named *Londokampung*. Therefore, it is classified as “**an audiovisual-based source**” (Creswell, 2014). Regarding the mechanism of collecting the data, the researcher concentrated on watching the videos related to daily life to unpack the language choice and its underlying factors. Thus, the other videos related to prank, challenge and product endorsement are excluded because they depict unnatural language choice. After attaining those data, the researcher did a transcription of data. Moreover, the researcher also did a translation of Indonesian and Javanese data into English.

The data analysis were undertaken in the following processes. In the initial process, the researcher classified the language choices in the family and friendship domain by using the theory of Fishman (1972). In the second process, exploring the factors underlying the language choices based on the Fishman's (1965, 1972), Hymes' (1972), Tyler's (1972), Grosjean's (2001), Holmes' (2013), as well as Lubińska's (2020) notion. In the third process, the researcher employed the analytical framework of Berry (1992) to categorize the acculturation strategy preference of *Londo kampung*'s family members. Next, relating the finding of acculturation strategy preference with the grand theory of Garcí'a (2009) about the benefits of being bilingual and multilingual speaker. In the final process, the researcher concluded the findings.

3. FINDING AND DISCUSSION

After doing an intricate analysis, the researcher discovers that all of *Londo kampung*'s family members favor to choose an integration strategy to dwell in Surabaya. It is proven from the use of home land's language which is English in the family and the use of the host country's language(s) in the friendship domain. The complete analysis is presented below.

3.1 Language Choice in the Family Domain

3.1.1 Bu Heda's Language Choice

English

Excerpt 1/11.31-11.38

Context: *Cak Dave* treated his YouTube team to break a fast together at one of restaurants in *Ramadhan* 'holy month of muslims'. His parents also joined at that time. Then, *Bu Heda* and *Pak Hendro* strolled around to take any food that they like.

Bu Heda : “Oh, that's guava. That's not fig.”

Pak Hendro : “That's not what?”

Bu Heda : “That's guava, yeah?”

Pak Hendro : “Yeah.”

Bu Heda : “I though it was a fig.”

Pak Hendro : “Hahaha (laughing).”

The excerpt 1 depicts that *Bu Heda* prefers to speak English to her husband, *Pak Hendro*. In this case, both *Bu Heda* and *Pak Hendro* use English as their mother tongue. This point portrays that *Bu Heda* takes into account **the participant factor** (Hymes, 1972) in choosing the language. This finding underpins the statement of Robson & Kurniasih (2010) explicating that attuning the language based on who the interlocutor is becomes a crucial factor to be considered by the speaker within a conversation.

Comparing this study result with the former studies, the researcher reveals that this finding amplifies Medvedeva's (2012) research displaying that Nicaraguans, Haitians and West

Indians diaspora dispersing in Southern Florida liked using their mother tongues as a communication tool in the family domain. Similarly, the inquiry conducted by Muslim (2015) also presented that in Australia, Sundanese diaspora inclined to use Sundanese language for interaction in the family domain.

3.1.2 *Pak Hendro's Language Choice*

English

Excerpt 2/11.13-11.15

Context: One day, *Cak Dave* and his YouTube team focused on laptop because they would like to upload a video. Meanwhile, *Pak Hendro* was in the garden. Then, there was a sound of mango falling. After that, *Cak Dave* and his team went to the garden to take the mango.

Pak Hendro : "It's still on the roof, I think (pointing to the roof)."

Cak Dave : "Oh, it's on the roof, guys!"

After examining excerpt 2, the researcher discloses that *Pak Hendro* tends to use English when interacting with his son, *Cak Dave* in the family domain. Thus, to whom he speaks to or also called as **the participant factor** becomes one of the factors of *Pak Hendro's* language choice (Hymes, 1972). This result shares the similar resonance with the research undertaken by Nasution & Ayuningtias research (2020) demonstrating that the participant factor underlay the Chinese diaspora's preference to speak Hokkian language in the family domain. Moreover, it also underscores Lubińska's (2020) study unpacking that the audience design factor as proposed by Bell (1984) affected the Polish diaspora dwelling in Sweden to speak Polish with their family members.

3.1.3 *Cak Dave's Language Choice*

English

Excerpt 3/2.01-2.08

Context: One day, *Cak Dave* wanted to make a video about Indonesian food which is often consumed by his family. Then, he came to the dining room. After that, he was curious on how long they have had the table in the dining room.

Cak Dave : "Hey, mom and dad."

Pak Hendro : "Hmm?"

Cak Dave : "How long have we had this table for?"

Bu Heda : "Since we were first here."

Similar to excerpt 1 and 2, the researcher also discovers that in the family domain, *Cak Dave* adopts English as a tool for communicating with his parents because all of them originate from Australia in which establishes English as its citizens' first language (L1) (see Kachru & Nelson, 2006). As the result, this language choice is propelled by **participant factor** (Hymes, 1972). Locating this finding among other existing works, this study result resonates with Kroon's & Kurvers' (2019) study illustrating that East Timorese diaspora staying in Netherland favored to speak their L1, Tetum language, with their family members. In addition, it also resembles with the inquiry carried out by Dhanawaty et al (2020) finding out that Malaysian diaspora migrating to Bali prioritized to speak their mother tongue which is Malay language in

the family domain.

3.2 Language Choice in the Friendship Domain

3.2.1 Bu Heda's Language Choice

Indonesian Language

Excerpt 4/10.12-10.25

Context: On Eid Al-Fitr 'mutual pardon-begging day for muslim', *Cak Dave* and his family visited his neighbor's house. Then, when they finished and wanted to go home, on the way, there was an old woman brought her grandchild to stroll around the village.

- Bu Heda* : "*Halo, cucu* (greeting a child sitting in the stroller). *Ini anaknya Agus?* (asking to the child's grandmother)." 'Hello, grandchild (greeting a child sitting in the stroller). Is this Agus' child (asking to the child's grandmother)?'
- Neighbor : "*Iya, yang nomor dua.*" 'Yes, she is Agus' second child.'
- Bu Heda* : "*Nomor dua? Halo! Siapa namamu?*" 'The second child? Hello! What's your name?'
- Neighbor : "*Mirza.*" 'Mirza.'
- Bu Heda* : "*Mirza.*" 'Mirza.'

Scrutinizing the conversation displayed above, the researcher noticed that *Bu Heda* tends to speak Indonesian language with her neighbor. The most plausible factor propelling this language choice is **the group membership factor** (Fishman 1965; 1972). By adopting Indonesian language, *Bu Heda* strives to showcase that she is also a part of the Dukuh Kupang society in Surabaya, Indonesia. Another crucial factor interplaying with the language choice is **the similarity of linguistic repertoire** between the speaker and addressee (Tyler, 1972). In this case, notwithstanding that *Bu Heda* is an Australian, she has been able to speak Indonesian language since she was 11 years old. Meanwhile, the addressee in the excerpt 4 above is an Indonesian. By this point, both *Bu Heda* and her neighbor share the similar linguistic repertoire which is Indonesian language. Therefore, *Bu Heda* opts Indonesian language instead of English as an interaction tool in the friendship domain. In other word, *Bu Heda* also considers **the participant factor** (Hymes, 1972).

3.2.2 Pak Hendro's Language Choice

Indonesian Language

Excerpt 5/4.44-5.01

Context: One day, *Pak Hendro* and *Bu Heda* were going to go home to Australia because *Pak Hendro's* mother was sick. Before entering the car, they said good bye to their household assistants in front of their house and there were some neighbors approached them.

- Pak Hendro* : "*Mau pulang kampung, Bu.*" 'I am going to go home (to Australia), Ma'am'
- The former neighborhood head : "*Selamat jalan ya!*" 'See you later, okay?'
- Pak Hendro* : "*Terima kasih.*" 'Thank you.'
- The former neighborhood head : "*Berapa lama? Sampai berapa lama?*" 'How long? Until how long?'
- Pak Hendro* : "*Masih belum jelas, Bu. Menunggu perkembangan kesehatan ibu saya.*" 'It's still unclear, Ma'am. Waiting

The former neighborhood head : “*Cepat kembali dan ibunya sehat kembali.*”
‘Come back soon and hopefully your mom will recover.’
Pak Hendro : “*Iya, amin.*” ‘Yes, amen.’

In parallel with excerpt 4, the researcher also unpacks that in excerpt 5, *Pak Hendro* would rather to use Indonesian language in the friendship domain. Through speaking the same language as the addressee, *Pak Hendro* appears to exhibit that he also comes from the same group which is a group of Dukuh Kupang residents. Thus, this sort of language selection is controlled by **the group membership factor** (Fishman 1965; 1972). Besides, the **participant** (Hymes, 1972) and **the linguistic repertoire similarity factor** (Tyler, 1972) also take part in the language choice decision. In this context, *Pak Hendro* selects Indonesian language because his interlocutor is his neighbor in Surabaya, Indonesia and both of them are able to speak that language.

3.2.3 *Cak Dave*’s Language Choices

Javanese Language

Excerpt 6/10.02-10.10

Context: *Cak Dave* and his family were invited to come to the wedding party of his neighbor in Dukuh Kupang village. Then, *Cak Dave* congratulated to the groom and bride.

Cak Dave : “*Wah, selamat ya! Durung tau ketemu iki ambèk Mas Yudha. Dorindaé endi (joking)?*” ‘Wow, congratulation! I have not ever met Mr. Yudha before (shaking Mas Yudha’s hand). Where is Dorinda (joking)?’
Mas Yudha : “*Iki.*” ‘This is her.’
Cak Dave : “*Duduk Dorinda iki. Tak pikir sapa maeng. (Joking)*”
‘This is not Dorinda. I thought that she was someone else. (Joking)’
Dorinda : “*Hahaha (laughing) béda ya? Wajahé ya?*”
‘Hahaha (laughing) I look different, right? My face looks different, doesn’t it?’
Cak Dave : “*Hahaha (laughing).*” ‘Hahaha (laughing).’

In analyzing the excerpt 6, the researcher construes that *Cak Dave* has a tendency to speak Javanese language in the friendship domain. *Cak Dave* endeavors to represent that he is also a member of Dukuh Kupang residents in Surabaya, East Java by speaking Javanese language. Therefore, it is linked with **group membership factor** (Fishman 1965; 1972). In a broader exploration, **the status relationship, the social distance, and the formality degree** also intervene the language selection process (Holmes, 2013). In this case, the status relationship between *Cak Dave* and Dorinda is as neighbor. Being Dorinda’s neighbor since 1989 seems to make *Cak Dave* close to Dorinda. It could be proven through a joke uttered by *Cak Dave* in the excerpt 6 above in which he asks where Dorinda is and considers Dorinda as someone else due to Dorinda’s make up on her face so that she looks different in her wedding day. This joke depicts that *Cak Dave* establishes a close social distance with Dorinda. In other word, this close rapport propels *Cak Dave* to use informal language and to make a joke. It synergizes with the statement of Meyer (2009) asserting that an informal language usage is associated with the close social distance between the speaker and interlocutor.

To a further investigation, the informal language usage is indicated from the application

of the lowest Javanese speech level called as *ngoko*. According to Poedjosoedarmo (1968) and Geertz (1976), *ngoko* is usually used for a communication between close friends in the informal occasion. It needs to be noted that *Cak Dave* also speaks *ngoko* Javanese language to Dorinda's husband notwithstanding that it is their first meeting. It might reflect that he attempts to create an intimate rapport with Dorinda's husband. Thus, it could be understood that *Cak Dave* seems to avoid to use the highest Javanese speech level, known as *krama* since it could expand a social distance between him and Dorinda's husband which might lead the communication in more 'stiff' and formal way. Overall, it should be highlighted that regardless of the use of *ngoko*, a politeness is still projected by *Cak Dave* in the addressing term usage *Mas* 'similar to English addressing term Mr'. Taking into account that it is *Cak Dave*'s first time to meet *Mas Yudha*, hence he has no clue regarding *Mas Yudha*'s age whether *Mas Yudha* is older or younger than him. Hence, *Cak Dave* decides to attach the addressing term functioning to respect *Mas Yudha*. In a profound analysis, *Cak Dave* appears to grasp the Javanese culture not to *njangkar* or to address someone who is older only by her/his name (see Anjanillah, 2022).

Juxtaposing this finding with other relevant studies, it is in tune with the study carried out by Pujiastuti (2003) and Nasution & Ayuningtias (2020) displaying that the diaspora dwelling abroad tended to use the language(s) of the host society for interacting and socializing with them. Meanwhile, the result related to the language choice factor also resonates with the research undertaken by Pujiastuti (2003) illustrating that language choice was also controlled by how close the social distance between the speaker and the interlocutor.

Indonesian Language

Excerpt 7/04.41-04.43

Context: *Cak Dave* picked up his parents at the airport because his parents had come from Australia due to visiting his grandmother. Then, when they arrived at home in Dukuh Kupang village, *Cak Dave* asked to one of his household assistants, *Mbak Kip*, whether *Bu Mul*, the other household assistant, worked on Saturday or not.

Cak Dave : "Oh *Bu Mul* kalau Sabtu gak masuk?"

'Oh, Mrs. Mul does not come on Saturday, does she?'

Mbak Kip : "Iya." 'Yes.'

From the excerpt 7, the researcher analyzes that besides speaking Javanese language, there is also a tendency for *Cak Dave* to use Indonesian language in the friendship domain under a certain circumstance. The first plausible factor controlling this language choice is **the linguistic repertoire similarity** (Tyler, 1972). In this case, both *Cak Dave* and *Mbak Kip* speak Indonesian language fluently. Thus, they share a similar linguistic repertoire. It is worth noting that both of them also speak Javanese language fluently. However, *Cak Dave* intentionally does not opt Javanese language due to **the non-participating audience or third person presence factor as well as setting factor** (Fishman, 1965, 1972; Grosjean, 2001; Lubińska, 2020). The conversation in the excerpt 7 takes place at the home of *Cak Dave*'s parents, therefore *Cak Dave* favors to speak Indonesian language when communicating with *Mbak Kip* so that his parents still grasp the communication and are not excluded notwithstanding his parents do not participate in the communication. Moreover, working for *Cak Dave*'s parents requires *Mbak Kip* to speak Indonesian language considering that *Bu Heda* and *Pak Hendro* could not speak Javanese language, but Indonesian language. To wrap those all up, there is a plausibility for *Cak Dave* to use Javanese language when communicating with *Mbak Kip* if *Cak Dave*'s parents are not present in the interaction or if *Cak Dave* meets *Mbak Kip* somewhere else, outside his

parents' home.

The aforementioned investigation sketches out that language choice practice might entangle a complex process which makes it not to be clear-cut (Rydenvald, 2019). It is no wonder that *Cak Dave* could use two distinct languages in the same domain, which is speaking both Indonesian and Javanese language in the friendship domain. With respect to the former inquiries findings, this study result accentuates Pujiastuti's research (2003) unveiling that the Indonesian diaspora inclined to communicate with other Indonesian diaspora by using English if there was a presence of American people. Pujiastuti elaborated that it was done in order to make American people as the non-participating audience felt included in the interaction. As the result, Pujiastuti argued that this kind of language choice comprised 'a negotiation of preference versus accommodation'. Similarly, Noviani (2019) also reported that Indonesian immigrant YouTuber dwelling in America tended to speak by using Indonesian language to interact with the YouTube viewers.

3.3 The Acculturation Strategy Preference

3.3.1 *Bu Heda's* Acculturation Strategy Preference

Context: One day, *Cak Dave* conducted a QnA (Question and Answer) session with his parents. Then, he asked to his parents' opinions on the feeling of living in the village.

Excerpt 8/12.38-12.43

"Kami sangat senang tinggal disini karena dekat dengan orang. Dekat sekali." 'We are really glad to stay here because we can be close with other people. Really close.'

In analyzing excerpt 8, the researcher construes that *Bu Heda* projects a willingness to establish an intimate rapport with the host society. Moreover, the extract above is relevant with the excerpt 4 showcasing that *Bu Heda* remembers the name of the neighbor's son, Agus. Furthermore, she also greets Agus' child and attempts to bond a relationship by asking the name of Agus' child. This analysis depicts that there is a tendency of high indication of contact and participation issue which might lead to an integration or assimilation strategy as explained by Berry (1992).

Context: One day, due to the netizens' curiosity, *Cak Dave* finally interviewed his parents regarding the creation of his parents' Indonesian names.

Excerpt 9/14.44-14.51

"Ibukku melok-melok aé. Heather jadi Heda. Kan mirip. Hume ambèk Hendro sik adoh, rèk. Tapi Heather ambèk Heda sik miriplah." 'My mom only follows my dad. Heather becomes Heda. Those two names are alike. However, Hume and Hendro are totally different, guys. But, Heather and Heda are still alike.'

In a broader scrutiny of excerpt 9, the researcher discovers that inspired by *Pak Hendro*, *Bu Heda's* attempt to blend with the host community is also proven through the alteration of her English name from Heather into a more Indonesian name *Bu Heda* '*Bu* is an addressing term similar to Mrs' (see Anjanillah, 2021).

Context: Sugi, a YouTuber in Surabaya, came to the house of *Cak Dave's* parents to conduct

an interview. Then, he asked to *Bu Heda* about her Indonesian language mastery.

Excerpt 10/15.25-15.36

“Saya sudah bisa bahasa Indonesia sebelum ke sini ya. Em, kira-kira dari umur sebelas tahun. Dan menjadi guru bahasa Indonesia.” ‘I had already been able to speak Indonesian language before coming here. Uhm, since I was eleven years old approximately. And becoming Indonesian language teacher (in Australia).’

Standing from excerpt 10, it could be perceived that *Bu Heda* has already exhibited enthusiasm in learning the host society’s language even prior to dispersing in Indonesia, specifically since she was eleven years old. Furthermore, she also taught Indonesian language in her own country, Australia. The extract above accentuates the tenet of Berry (2010) pointing out that one of yardsticks to analyze the acculturation strategy preference is seen from the diaspora’s language proficiency. In this context, as an Australian diaspora, *Bu Heda* speaks Indonesian fluently as proven in the excerpt 4. This language proficiency might lead *Bu Heda* to select integration or assimilation strategy (Yu & Wang, 2011).

Linking this result with the bilingualism benefit theory of Garcí’a (2009), the excerpt 4 **“dan menjadi guru bahasa Indonesia” ‘and becoming Indonesian language teacher (in Australia)’** represents that *Bu Heda* seems to attain a job through being a bilingual speaker. In addition, the excerpt 8 **“kami sangat senang tinggal disini karena dekat dengan orang[...]**” **‘we are really glad to stay here because we can be close with other people[...]**’ and the excerpt 4 reflect that *Bu Heda* likely obtain social networks in the host land due to her Indonesian language proficiency. Hence, those analyses emphasize tenet of Garcí’a (2009) explicating that a **socioeconomic benefit** could be reached by being a bilingual speaker.

Context: A YouTuber, named Sugi, visited *Pak Hendro* and *Bu Heda* for an interview. Sugi was accompanied by Tika to shoot the interview. Tika is one of *Pak Hendro*’s and *Bu Heda*’s neighbors in Dukuh Kupang village. Tika told Sugi that when she was a kid, she had ever joined an English learning which was free of charge at *Bu Heda*’s house. Then, Sugi asked to *Bu Heda* to tell the story behind the English learning at that time.

Excerpt 11/11.31-12.02

“Waktu dia (pointing Tika) main, itu waktu saya coba mengajar bahasa Inggris. Ada 1 teman memang anak dari pembantu yang tinggal di dekat. Dan dia, em.. saya bilang “oh ya, saya rela coba mengajar dia dan dia mulai... yang lain boleh ikut. Tapi, ya dua-tiga aja gak banyak. Akhirnya ya banyak yang ikut sampai dua puluh sampai tiga puluh.” ‘When she (Tika) played here, at that time I tried to teach English. She was the friend of the household assistant’s child, who lived nearby. And she, uhm.. I said “oh yeah, I genuinely tried to teach her and she started...the other friends might join, but only two or three friends, not more. However, finally there were many children who joined (the English learning) until twenty until thirty children.’

Based on excerpt 11, the researcher interprets that *Bu Heda* seems to perpetuate her

mother tongue, English, by teaching it voluntarily to the children in Dukuh Kupang village. Furthermore, she also still speaks English in the family domain. In a nutshell, the researcher concludes that *Bu Heda* prefers to implement **an integration strategy** signaled from the balance in the cultural maintenance and contact as well as participation aspect (Berry, 1992; 1997; 2010).

3.3.2 *Pak Hendro's* Acculturation Strategy Preference

Context: In the interview session, *Cak Dave* asked to his parents' reasons on why choosing to dwell in the village. The answers of this question are displayed in the excerpt 12 and 13.

Excerpt 12/12.51-12.56

"Kami memang datang untuk tinggal dekat dengan masyarakat Indonesia, khususnya dengan teman-teman muslim." 'We truly come here to stay nearby with Indonesian society, especially with muslim friends.'

From excerpt 12, it could be understood that *Pak Hendro* exhibits an attempt to engage with the host community. He even appears to also avoid a religion discrimination by intentionally approaching and interacting with the muslim friends. Furthermore, the foregoing excerpt confirms the excerpt 5 illustrating that *Pak Hendro* seems to establish a close rapport with his neighbor indicated through the way he says goodbye to the former neighborhood head who passes by in front of his house because he would like to go home to Australia to visit his mother who is sick. Moreover, it also needs to be underlined that the former neighborhood head is a muslim proven in the video of excerpt 5 demonstrating that she wears a *hijab* 'a headscarf of muslim woman'. Therefore, this interaction amplifies *Pak Hendro's* statement in the excerpt 12.

Excerpt 13/13.27-13.34

"Perlu diketahui bahwa ini tempat pilihan kami. Bukan tempat yang dipaksakan kepada kami." 'It is worth noting that this place is our own choice. It is not the place which is forced to us.'

The excerpt 13 demonstrates that *Pak Hendro* intentionally chooses to live in the village instead of living in the city. Thus, it could be apprehended that he represents a willingness to bond a contact with the host society taking into account that the social rapport in the village is more intimate compared to in the city (Desky, 2022). In paradox, one of the urban area characteristics is that it has a secondary relationship (Daljoeni, 1992). Daljoeni (1992) pointed out that the secondary relationship refers to the relationship which is tied within the society in a city is not close and intimate due to their busy activities. Therefore, this kind of relationship leads to the construction of individualism within the society. By this reason, *Pak Hendro* prefers to stay in the village. Overall, based on excerpt 12 and 13, it could be conceived that *Pak Hendro* appears to pursue either integration or assimilation strategy due to the high signal of interacting with the host community (Yu & Wang, 2011).

Context: Sugi asked about *Pak Hendro's* motivation to come to Indonesia.

Excerpt 14/2.58-3.08

"Memang setelah saya belajar bahasa Indonesia, sudah harus

bertugas di kampus.” ‘Indeed, after I learned Indonesian language, I had to work at the campus.’

The excerpt 14 displays that *Pak Hendro*’s job offer to be a lecturer at Wijaya Kusuma University in Surabaya, Indonesia, requires him to be able to speak Indonesian language. In other word, this bilingualism leads him to achieve a career success as explained in Garcí’a’s (2009) bilingualism benefit notion.

Context: One day, *Cak Dave* asked to his father regarding the backstory of his father’s Indonesian name.

Excerpt 15/13.37-14.07

Hari kedua kami sesudah sampai di Surabaya, tahun 1988, saya ketemu orang Madura pertama yang saya kenal, namanya Mas Ali. Dan dia tanya nama saya dan saya jawab “Hume Jephcott” dan dia jawab “wah, angel banget. Bagaimana kalau dipanggil Hendro saja?” ya, saya mengijinkan. Terima kasih, Mas Ali. Hahaha (laughing). ‘On the second day after arriving in Surabaya, in 1988, I met the first Madurese person that I know, named Mr. Ali. And he asked my name and I answered “Hume Jephcott” and he replied “wow, it’s really difficult. How if I call you Hendro?” yeah, I gave him a consent on that. Thank you, Mr. Ali. Hahaha (laughing).’

In a deeper analysis, not only is the way *Pak Hendro* acculturates in the host country proven by speaking Indonesian language, but also by attuning his English name into a more local name due to the pronunciation discrepancy of English and Indonesian language (see Anjanillah, 2021). It is worth noting that although the nickname “*Pak Hendro*” is made by *Mas Ali*, nevertheless *Pak Hendro*’s agreement towards that name portrays that he strives to undergo an adaptation so that he could easily obtain an acceptance in the host land (Parsons, 2005; Ritzer, 2011; Subiyantoro, 2014).

Context: In the QnA session, *Sugi* asked *Pak Hendro* to tell about *Pak Hendro*’s most unforgettable memory during staying in Indonesia.

Excerpt 16/13.12-14.17

“Pada waktu kami mendatangkan beberapa teman dari Australia, mereka tinggal di kampung dengan keluarga masing-masing dan saya mengajak Pak Kyai Sirat itu “Bapak, apa Bapak bersedia eee..membaca doa untuk acara perkenalan ini?” ternyata dia bersedia (thumbs up). Dia datang dan berdoa. Itu, jadi saya senang sekali eee..perselisihan (perbedaan agama) yang ada bisa dijembatani supaya hal kasih..itu lebih penting dan saling menghargai, saling mengasihi, saling memperhatikan itu lebih penting daripada yang lain.” ‘when we invited some friends from Australia, they stayed in this village with their own families and I asked Mr. Sirat, a muslim cleric, “Sir, are you willing to uhm...recite a pray for this welcoming event?” It turned out that he was willing (thumbs up). He came and prayed. Because of that,

I was really excited uhm.. the existence of difference (of religion) could be accommodated so that affection .. is more important and to appreciate, love, take care each other are more important than other.'

After examining the excerpt 16, the researcher construes that *Pak Hendro* favors to adopt **the integration strategy** (Berry, 1992) indicated through the way he still keeps in touch with his Australian friends regardless of staying in Indonesia. Simultaneously, he also tries to interact with the host society by inviting *Pak Kyai Sirat* 'Mr. Sirat (*kyai*: a muslim cleric)' in spite of the distinct religions. Hence, this action leads to an absence of hostility because *Pak Hendro* as an Australian diaspora and *Pak Kyai Sirat* 'Mr. Sirat (*kyai*: a muslim cleric)' as the host society are doubly engaged (Berry, 2017). The emergence of cultural and religious engagement indicates that *Pak Hendro*'s preference to adopt integration strategy is successfully achieved (Berry, 2017).

To a further extent, Berry (2017) also elaborated that the diaspora who successfully establishes integration strategy in the host land could gain outcomes in the form of adaptations of psychology such as getting self-esteem, life satisfaction, and positive affect or adaptations of socio-culture comprising career success, social competence and positive intercultural relations. In this context, the integration strategy outcome of psychological adaptation could be seen in the extract "*saya senang sekali eee..perselisihan (perbedaan agama) yang ada bisa dijembatani*" '**I was so excited uhm.. the existence of difference (of religion) could be accommodated**'. The word "*sekali*" '**really**' in the sentence "*saya senang sekali*" '**I was really excited**' functions to emphasize *Pak Hendro*'s emotional or psychological state.

Meanwhile, the integration strategy outcome of sociocultural adaptation is reflected in the social competence and the establishment of positive intercultural relation (Berry, 2017) proven in the quote "*ternyata dia bersedia (thumbs up). Dia datang dan berdoa.*" '**it turned out that he was willing (thumbs up). He came and prayed.**' This extract sketches out that *Pak Hendro* likely projects a good social competence leading him to bond a positive intercultural rapport. Specifically, he endeavors to accommodate that the different religions, Christianity and Islam, could coexist peacefully. Besides, the other outcome of sociocultural adaptation is indicated through *Pak Hendro*'s career success (Berry, 2017) of being a lecturer in Surabaya.

3.3.3 *Cak Dave*'s Acculturation Strategy Preference

Context: After interviewing his parents about the opinion of dwelling in the village, *Cak Dave* also delivered his opinion on that.

Excerpt 17/21.43-21.46

"*Belajar bersosialisasi sama orang itu paling bagus di kampung.*"
'The best place to learn to socialize with other people is in a village.'

Similar to his parents' preference, *Cak Dave* also favors to socialize and bond a relationship with the host community in the village. This social bond seems to be evident in the excerpt 6 demonstrating that *Cak Dave* and his family are invited to the wedding party of his neighbor. Moreover, he also told a joke in Javanese language to his neighbor in the excerpt 6. Therefore, these analyses represent that *Cak Dave* strives to blend with the host community

which could belong to the feature of integration or assimilation strategy (Yu & Wang, 2011).

Context: Sugi, a local YouTuber, asked to *Bu Heda* with respect to her opinion in seeing her son's success of being a YouTuber.

Excerpt 18/31.25-31.55

"Dia, orang yang suka bahasa. Sangat suka bahasa. Tapi dia di sini boleh pakai tiga bahasa. Ada bahasa Inggris di rumah, dengan teman..ya dari luar (negeri). Ada bahasa Jawa kalau main dengan teman. Kalau tidak pakai bahasa Jawa tidak bisa main. Ya, mereka orang Madura pakai bahasa Jawa di sini. Dan kalau mau nonton televisi atau baca doraemon dan lain-lain harus pakai bahasa Indonesia." 'He is a type of person who is really passionate in language. Really passionate in language. But, here he may use three languages. Using English at home, with friend..yeah the friend from abroad. Using Javanese language to play with friends (in the village). If he does not speak Javanese language, he could not play (with the friends in the village). Yeah, even those Madurese people also speak Javanese language here. And if he wants to watch television or read doraemon (the title of comic book) etc, he must use Indonesian language.'

The excerpt 18 above confirms *Cak Dave*'s language choices to use three languages. The statement *"ada bahasa Inggris di rumah [...]"* 'using English at home' is relevant with the excerpt 2 and 3 illustrating that *Cak Dave* tends to speak English for interacting with his parents. In more profound examination, *Cak Dave*'s language choice in the family domain strengthens Berry's (2010) theory pointing out that the diaspora who still speak their first language(s) (L1) in the host land sketch out that they carry a mission to preserve their own cultures and maintain their identities. Thus, despite living abroad, *Cak Dave* does not forget his own identity as an Australian who speaks English. Relating the result with the existing works, it corresponds with Muslim's (2015), Kroon's & Kurvers' (2019), Lubińska's (2020), Yusuf's & Sudarmanti's (2021) research revealing a cultural identification became the reason for the diaspora dispersing trans-nationally to speak their mother tongue(s) in the family domain.

Regarding *Cak Dave*'s language selection in the friendship domain, it is validated in the excerpt *"ada bahasa Jawa kalau main dengan teman. Kalau tidak pakai bahasa Jawa tidak bisa main."* 'using Javanese language to play with friends (in the village). If he does not speak Javanese language, he could not play (with the friends in the village)'. That excerpt displays that *Cak Dave* could make friends with the children in the village because he showcases an enthusiasm to learn Javanese language in order to be able to play with them. Thus, this finding underpins Garcí'a's (2009) assertion explaining that learning more than one language enables the speaker to widen his/her social networks. Above all, it needs to be noted that notwithstanding that the excerpt 6 does not demonstrate the interaction of *Cak Dave* and his childhood friend, the excerpt 6 is still considered relevant with the aforementioned quote in the excerpt 18 because the interlocutors in the excerpt 6 are *Cak Dave*'s neighbors who are Dorinda and her husband. Therefore, *Cak Dave* also prefers to interact with his neighbors by speaking Javanese language like the way he interacts with his childhood friends since either his neighbors or his childhood friends are Javanese community.

In terms of *Cak Dave*'s Indonesian language usage, although *Cak Dave*'s initial



motivation to learn Indonesian language might stem from his interest in watching television or reading a comic book as mentioned in the excerpt *“dan kalau mau nonton televisi atau baca doraemon dan lain-lain harus pakai bahasa Indonesia.”* ‘and if he wants to watch television or read doraemon (the title of comic book) etc, he must use Indonesian language.’, nevertheless it turns out that his Indonesian language proficiency is still also continuously used until present in the friendship domain, especially under third-person presence (Grosjean, 2001) or non-participating audience factor Lubińska, 2020). All in all, it could be concluded that *Cak Dave* inclines to apply **the integration strategy** because he could both preserve his identity and integrate with the host community (Berry, 1992; 1997; 2010).

Context: In the interview session, *Pak Hendro* told *Sugi* about *Cak Dave*’s difficulty in terms of friendship in Australia.

Excerpt 19/34.14-34.49

“Jadi waktu dia kuliah di Australia, memang kalau apa.. soal belajar, dia sukses. Tetapi, dia susah dalam pergaulan. Dia, dia tidak betah di Melbourne. Tidak menikmati. Punya teman. Tapi dia rindu untuk kembali ke Indonesia. Maksudnya ke Surabaya. Dia merasa ini tempatnya. Dan ya, akhirnya dapat Santi sebagai istri, anak Jago.” ‘So, when he took undergraduate degree in Australia, in terms of ...learning, indeed he is success. However, he faced difficulty in terms of friendship. He, he did not feel at home in Melbourne. Not enjoying it. He has friends there. But, he yearned to be back in Indonesia. I mean in Surabaya. He feels this is his place. And yeah, finally getting Santi as a wife and Jago as a son.’

To a broader scrutiny, intriguingly the excerpt 19 represents that *Cak Dave* feels that Indonesia, especially Surabaya is more homey than Melbourne, Australia. Even, he also gets married with Indonesian woman who is a Chinese-Javanese descendant, named Santi and has already had a son, called Jago as mentioned in the extract *“dan ya, akhirnya dapat Santi sebagai istri, anak Jago.”* ‘and yeah, finally getting Santi as a wife and Jago as a son.’. As the result, *Cak Dave*’s multicultural marriage might belong to the integration strategy outcome in the form of psychological adaptation resulting in life satisfaction (Berry, 2017) in which he feels comfortable in the host land because Santi and Jago appear to be able to fulfill his psychological need as a family. This might indicate that the multicultural marriage possibly tightens his contact with Javanese and Indonesian language. Meanwhile, the it might also be categorized as the outcome in the form of sociocultural adaptation is seen in the excerpt 6 and 18 illustrating that *Cak Dave* ties a positive intercultural rapport with his neighbors due to the absence of discrimination (Berry, 2017). Besides, *Cak Dave* also reaches a career success as a YouTuber due to being a multilingual speaker and implementing integration strategy (García, 2009; Berry, 2017).

4. CONCLUSION

In hindsight, the researcher dismantles that *Londo kampung*’s family members comprising *Pak Hendro*, *Bu Heda*, and *Cak Dave* tend to apply **the integration strategy** (Berry, 1992) to dwell in Surabaya. All of them still perpetuate to speak English in the family domain in the spirit of maintaining their own culture and projecting their identities (Berry, 1997) as



Australian diaspora. In terms of contact and participation, both *Pak Hendro* and *Bu Heda* showcase a willingness to integrate with the host community by speaking Indonesian language in the friendship domain (Berry, 1997). Different from his parents, *Cak Dave* also uses Javanese language besides Indonesian language to interact and bond a close rapport with the host society.

Regarding the language choice factors, the researcher summarizes that the language choice of *Londo kampung*'s family members are rooted from various factors. The most dominant factor is **the participant factor demonstrated in 5 excerpts**. Meanwhile, both **the linguistic repertoire similarity and group membership** posit the second dominant factors **exhibited in 3 excerpts**. Finally, the least dominant factors include **setting, third person presence or non-participating audience, status relationship, social distance as well as formality degree showcased only in 1 excerpt** (Fishman, 1965, 1972; Hymes, 1972; Tyler, 1972; Grosjean, 2001; Holmes, 2013; Lubińska, 2020).

Discussing about the bilingualism and multilingualism benefits, it needs to be emphasized the ability of *Londo kampung*'s family members to master more than one language lead them to attain a wide social networks in the host land. Besides, they also get jobs from their host society's language(s) proficiency. *Bu Heda* had ever been an Indonesian language teacher in Australia, *Pak Hendro* becomes a lecturer in Surabaya, whilst *Cak Dave* becomes a YouTuber. Therefore, those are **the socioeconomic benefits** of bilingualism and multilingualism (García, 2009).

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