Language Policy and Planning (Study of Indonesian and Republic of Korea Language Literacy)

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Abstract: This study discusses theoretically - practically on language policy, language politics, language planning in Indonesia, and interculturation of Indonesian and Korean culture. The method used is a literature study by including a study of policies and politics of similar languages. The results of the study show several things regarding language policy, the official language of the state, language planning, language politics, and language defense in the world, in Indonesia since pre-independence until now, in the Republic of Korea, Indo-Korean interculturation in language.
Keywords: Indo-Korean interculturation, national identity, language policy, language politics, language planning

INTRODUCTION

In countries that are multilingual, multiracial, and multicultural, to ensure the continuity of national communication, it is necessary to carry out a language plan that begins with language wisdom. Indonesia, Malaysia, the Philippines, Singapore, and India are examples of multilingual, multiracial, and multicultural countries that require language wisdom so that the problem of choosing or determining a particular language as a means of communication does not cause political turmoil in the nation.

If a language marks a nation and the existence of a language because the nation uses it, between the nation and the language there is a mutually determining relationship. This statement is appropriate for, for example, the Chinese with Chinese, the Japanese with Japanese, the English with English, the French with French, or the Germans with German. However, the problem is, sociolinguistic facts show that not every nation has a unified language that "shows the nation". There are nations that speak several languages. Meanwhile, there are also several nations that have one language as their

national language, but that language does not belong to them—not from the language that exists in that nation's society.

The language problem in each nation is different because it depends on the linguistic situation that exists in that country. Countries that already have a sufficient linguistic history and only one language are less likely to have linguistic problems. Such countries are Saudi Arabia, Japan, the Netherlands, England. However, in countries that have many regional languages, there will be quite serious linguistic problems and have the possibility of socio-political turmoil due to language problems. After being associated with human life with its social status and values, language always follows human life, both as members of a tribe or nation. Therefore, the language is given an explicit status by the user in the form of a certain position and function, either as a national language, an official language, or a foreign language. The position and function of the language need to be formulated explicitly, because the clarity of the status given will affect the future of the language in question. Thus, it is necessary to have rules set forth in the form of the relevant government policy including planning, direction, and provisions that can be used as a basis for solving various language problems.

Based on the above concept, this paper describes language policy, state official language, language planning, language politics, language defense, language policy and planning in Indonesia since pre-independence until now, language policy and language planning in the Republic of Korea, and Indo-Korean interculturation in the language.

DISCUSSION
Policy/Language Policy

Decisions around language policy and planning are made worldwide, both formally by governments and informally by experts and community leaders. These decisions affect the right to use and maintain the language, affect the status of the language, and determine the language to be fostered. Ferguson (2006) states that language policy is not only formulated based on economic, social, political, and state resilience that shape the use of language, but language policy is an effective way that supports social dynamics. Based on this description, the language policy aims to maintain the continuity of citizen communication without causing social and emotional turmoil that disrupts the stability of the country. In line with this statement, Spolsky (2009) argues that language policy supports national government and state activities, especially matters relating to communication tools that threaten the resilience of a country in terms of linguistic diversity.

A "language policy" is explicitly made based on the background of the diversity of languages that live in a government and aims to regulate the

various functions of using the language. The problem with the function of using language certainly involves the community he said. This means not only sociolinguistic problems, but also politics. Often because of the complexity of the language choice problem, the government has to intervene to handle it. These factors make language an unavoidable object of various political and historical choices (Coulmas 2006).

Language policy and planning decisions have a major impact on the language context, and ultimately on individual rights. Decisions about language policies, requirements, and practices have important consequences in social contexts. "Language planning refers to attempts to influence the behavior of others with regard to the acquisition, structure, or functional allocation of their language code" (Cooper, 1989). Language planning is often done for the purpose of solving communication problems.

Mari Jones, Christopher Connolly, Lenore Grenoble (2013) explain that language policy where linguistics meets politics, linguistic laws function as a medium through which power is negotiated among different societies. Language policies often take the form of certain ideologies that underlie language planning strategies. Thus, the objectives may be specific and practical, such as orthographic reform, or more symbolic, such as measures for the promotion and defense of critical languages. However, language policy issues imbued with symbolism are often linked to the question of identity in order to give a 'voice' to ethnocultural societies.

Language policy is a national guideline for planning how to foster and develop language as a verbal communication tool that can be used appropriately throughout the country, and can be accepted by all citizens who are linguistically, ethnically, and culturally different. Language policy is a state effort to determine and determine correctly the function and status of the language or languages that exist in the country so that state and national communication can take place properly. Language wisdom must also give direction to the processing of language material which is usually called the language corpus. The language corpus concerns language components including phonology, morphology, syntax, vocabulary, and semantic systems.

National Language and Official Language

In sociolinguistics, the difference between the national language and the official language is seen from the affective-referential dimension, or more precisely from the ideological-instrumental dimension. Holmes (2001) states that the national language is a political, cultural, and social language, generally developed and used as a symbol of national unity. The national language functions as a nation's identity and unites its people. The official language is the language used for government affairs. In other words, the national

language has symbolic implications, while the official language has practical implications. However, a single language may have both of these functions.

In developed countries, the national language is positioned as a noble cultural wealth of the nation and therefore maintained with various efforts. These efforts, nationally, are pursued through language politics and language planning. Language is referred to as a mirror of the culture of its speakers. "Language and culture are inseparable ... Our language and culture ... reflect who we are, where we come from and where we are going" (Task Force on Aboriginal Language and Cultures in Spolsky and Hult, 2008).

Sapir (in Wardhaugh, 2000) argues that language not only determines the style of culture, but also determines the ways and ways of human thought, thus influencing their behavior. In other words, an area with a different language from other regions will have a different cultural style and way of thinking. Thus, cultural differences and the way of human thought stem from language differences.

Identification of the official language is required when the choice of the national language is problematic. For example, India as a multilingual country has tried to give Hindi the status of a single national language, but has not succeeded. There are fourteen regional languages in India that are recognized as official languages in addition to English and Hindi. In addition, each state has its own official language. Telegu, for example, is the official language in the state of Andhra Pradesh.

Wardhough (2000) suggests that a language may be recognized as the only official language, such as French in France or English in England and the United States. This fact does not mean that the status of language should be recognized constitutionally or recognized by law; e.g. English in the two cases mentioned above. Two or more languages may occupy official language status in some countries, for example English and French in Canada and Cameroon. A language can also have official language status, but only regionally, for example, Igbo, Yoruba, and Hausa in Nigeria, German in Belgium, and Marathi in Maharashtra, India.

The list of language functions that is quite well known is the list made by Stewart (1968) in his discussion of national multilingualism which includes official, provincial, wider communication, international, capital, group, educational, school subjects, literary, and religious. According to Cooper (1989), a language can be said to function as an official language if the language (1) is legally determined by the government as an official language, (2) is used by a government for its daily activities, and (3) is used by the government. by the government for symbolic purposes. In short, these three things in sequence can be said to be an official language with statutory, working, symbolic types. A language may function officially in all or some of these types.

However, according to Coulmas (2006), the national language and the official language are identical; minority languages may be the national or official languages, and a country may have more than one national and/or official language. For example, Switzerland, in article 116 of its constitution stipulates German, French, Italian, and Rhaeto-Romance as the national languages, and German, French, and Italian as official. In line with Coulmas' opinion, Holmes (2001) also stated that a number of countries do not distinguish between the national language and the official language. Countries that consider themselves as one nation and one language believe that a language can fulfill both functions at once, as a national language as well as an official language.

Decision-making in language policy by state leaders to determine a language that will be used as the official state language is also related to the desire to advance a nation. Another goal of language policy is to maintain good state communication and intra-national communication, without causing social and emotional turmoil that could disrupt the stability of the nation. The thing that must be considered in the policy of adopting a particular language as the national language or the language of the state is not to make other languages in the country threatened or excluded so that it makes the speakers restless. In turn, language wisdom can lead to social and political turmoil.

Language Planning and Reform

Language planning is an activity that must be carried out after carrying out language policy. The term language planning was first used by Haugen (1959), which is an attempt to guide language development in the direction desired by planners. For example, the planning effort includes the creation of a normative spelling system, the preparation of a grammar and a dictionary that will be used as a guide for speakers in a heterogeneous society.

Traditionally, there have been two dimensions of language planning: "Corpus planning deals with norm choice and codification, as in grammatical writing and spelling standardization; status deals with initial choice of language, including attitudes towards alternative languages and the political implications of various planning options" (Bright, 1992). A language planning that is very important for education is known as planned language acquisition (Cooper, 1989).

The corpus planning is an effort to standardize language or language variations so that it can fulfill its function in society (Wardhough, 2000). Therefore, corpus planning may involve things such as developing orthography, new sources of vocabulary, dictionaries, literature, in order to develop their use in various fields such as government, education, and commerce. Furthermore, according to Moeliono (1981), language planning

can be divided into three dimensions, namely (1) corpus planning, (2) status planning, and (3) acquisition planning. Corpus planning refers to the intervention of a language. This may be achieved by creating new vocabulary, modifying old ones, or selecting alternative forms.

Corpus planning aims to develop the sources of a language, so that the language can be the right medium for communication equipped with the necessary terms for administrative affairs, education, and others. Corpus planning is often related to standardization of a language which includes preparation for an orthography, grammar, and normative dictionary as a guide for writers and speakers in a language community. Efforts in language purification and the elimination of foreign vocabulary in a language are also included in the planning of the corpus, as are the renewal of pronunciation and the introduction of new writing systems. For languages that did not previously have a written language, the first step to take in corpus planning is the development of a writing system.

Status planning refers to efforts to influence the allocation of the functions of a language within a language community. Usually the allocation of language functions occurs spontaneously, but of course there are some that occur as a result of planning. Some of the efforts included in status planning such as status selection, making a special language, determining various official languages, national languages, and others. Often this effort will raise the degree of a language or dialect into a more prestigious variety in the competition between dialects.

Language planning departs from two approaches, namely the policy approach and the cultivation approach. The policy plan will focus on the issue of choosing the national language, language standardization, literacy, spelling and diversification of language layers; while the coaching design revolves around the issue of accuracy and efficiency in the use of language, style and communication barriers.

Language planning also requires the selection and support of a language without any intervention. Tollefson (1991) argues that there is a free and rational choice of language, but this choice is limited by the historical conditions of the society in which one is born. Like other regimes, the language regime is the result of competition which reflects the existence of inequalities in social power and power. Therefore, different groups have different choices.

Language planning is an effort carried out to engineer the function, structure and acquisition of language or language variations in a language community to achieve the goals that have been set. Language planning is carried out by the government (through language politics) and non-governmental organizations (through persuasion). Language planning, as described by a number of experts, is aimed at language purification, language

revitalization, language reform, language standardization, language dissemination, vocabulary updating, uniformity of terminology and vocabularies, language maintenance and the creation of language vocabularies for certain purposes, for example people with disabilities. deafness, writing of place names, and rules for translation.

Kaplan and Baldauf (1997) describe language planning as the basis for ideas and regulations (language policy), changing rules, beliefs, and practices to achieve a change in language planning in one or several communities. From this statement, it can be concluded that the purpose of language planning is to make planning decisions and possible changes for the benefit of the communication of the language-speaking community. Planning or updating effective communication can also lead to other social changes such as language transfer or assimilation, and provide other motivations for planning the structure, function, and absorption of the language.

Cobarrubias (1983) describes four ideologies that support decision making in language planning in a society. The four ideologies are (1) linguistic assimilation, (2) linguistic pluralism, (3) vernacularization, and (4) internationalism.

Linguistic assimilation is the belief that all people, even non-natives, should learn the dominant language in society. For example, France applies this policy to people in its border areas. The United States also implemented this policy, both internally and externally for immigrants, in Guam until 1973 Chamorro was severely suppressed, and in the Philippines, school learning had to be presented in English as long as the United States controlled the Philippines, the ideology of assimilation also prevailed in Puerto Rico. Rico until the 1940s. Linguistic assimilation was practiced widely and in various forms, for example, the Hellenization of Macedonian policy in Greece and the Russification policy in the Soviet Union.

Linguistic pluralism is the recognition of more than one language, including its various variations. This ideology is applied territorially or individually or a combination of both. This ideology can be applied completely or partially. This means that all aspects of life in a society use more than one language or only some aspects of life use more than one language. Examples are countries like Belgium, Canada, Singapore, South Africa, and Switzerland.

Internalization is the application of a non-native language in broader communication, either as an official language or for purposes such as education or commerce. For example, English in Singapore, India, the Philippines, and Papua New Guinea. The most internationalized languages are English and French, but English has been internalized much more widely than French, (currently France is developing La Francophonie, an organization to further internalize French in the world). English is spoken by many countries

in the world and is often considered a threat to local languages. Phillipson (1992) and Parakrama (1995) in Wardhough (2000) insisted on fighting against English imperialism or the spread of the English language. They reject the spread of English and want to de-hegemonize English by suppressing the use of English outside of education (in speaking and writing) to reduce language discrimination.

Language Politics and Political Language

Language and politics (language politics and language of power), a very interesting topic to talk about, especially in sociolinguistic studies. Politics and language are two terms that are often linked. We can see these two terms in two kinds of relationships. First, the coordinating or parallel relationship between politics and language. Here politics and language interact, influence each other, and attract equally. Both influence and contribute to each other because they are both subjects. Second, the subordinative relationship between politics and language.

Language can be used as an agenda, policy, and target for political studies so that politics becomes the subject and language becomes the object; and on the other hand political speech and political verbal behavior can be seen as linguistic symptoms and the target of (to)language(an) study so that here politics becomes the object and language becomes the subject. The first can be called language politics, while the second can be called political language or linguistics of power.

The politics of national language gives weight to Indonesian language compared to regional or foreign languages. One of the political functions of the national language is to provide a basis and direction for the planning and development of a national language so that it can provide answers about the function and position of the (national) language compared to other languages. Instead we know that the 1928 Youth Pledge not only recognizes, but also upholds Indonesian as the language of unity. Thus, placing Indonesian in a high status is not an exaggeration, in fact it is appropriate.

In this case, the object of language study in a sociolinguistic view is not only seen from the system or the rules of the language, but also in its context and communicativeness. The characteristics of the language mentioned above, which are indicators of the nature of language, are according to general linguistics. According to the sociolinguistic view, language also has characteristics as a means of social interaction and as a means of self-identification.

Fishman (in Fasold, 1984) uses two terms to describe the role of language in a politico-territorial unit called a nation. The two terms are nationalism and nationalism. Nationalism is related to the efficiency of

government administration in a broad sense. Nationalism is a sociocultural unit consisting of people as members of a social unit that is different from other groups. The role of language in nationalism is different from the role of language in nationalism. According to Fishman, language plays important roles such as culture, religion, and history 'language serves a link with 'the glorious post' and with authencity (Fasold, 1984), while Garvin and Mathiot (1956) the role of language in relation to nationalism is a unifying function. (unifying) and separator (separatist).

Language can be used to achieve political goals. Politicians have to find ways to influence society and they often use the rhetorical (art of speaking) aspect of language to achieve this goal. Hartmann and Stork (1972) say that standard language is a variety of language that is socially more popular, often based on the speech of educated people in and around the cultural and/or political center of a speech community.

Politics is closely related to issues of power, decision making, public policy and allocation or distribution. Thoughts on politics in the western world were heavily influenced by ancient Greek philosophers such as Plato and Aristotle who thought that politics was an attempt to achieve the best society. Efforts to achieve the best society involves a variety of activities which include the process of determining the goals of the system and ways to implement those goals. Politics is a matter of power, namely the power to make decisions, control resources, control the behavior of others and often control the values held by others.

Political language is the language orientation and tendency of political elites or political participants, which will determine their own political orientations and tendencies and the political orientations and tendencies of society. If we mention the politics of the national language (in) Indonesia, we mean that we are referring to various realities in Indonesia where the existence, circumstances, similarities, and or differences in language in Indonesia are politicized by the citizens of the nation; and the existence, circumstances, similarities, and or political differences in Indonesia that are played by the citizens of the nation are expressed in linguistic idioms. Meanwhile, if we mention the language of national politics in Indonesia, it means that we are dealing with the language orientations and tendencies of the Indonesian political elite or political participants, the orientations and tendencies of the Indonesian political elite which are represented in language, and the political orientations and tendencies of the Indonesian people which are represented in language.

In every ruling regime, various kinds of language arise that are used for the benefit of power. The variety of language devoted to the vocabulary used

to attach to people who opposed the power at that time or used to obscure social facts in the fields of politics, economy, culture and so on.

The various political languages put forward by the government are disseminated to the public through the mass media. By using the mass media (newspapers) it is hoped that information will expand, both in terms of the number of people and the area that can be reached. In disseminating political language with a distinctive style of language through the mass media, the role of journalists is very necessary in bridging the information spoken by the government to be conveyed to the wider community. In this case, journalists do not have to copy what is conveyed by the government, but it is better to filter it first by using simpler words without changing the intended meaning. Communication media can help multiply communication messages conveyed to the public, both regionally, nationally and internationally. The various political languages include:

1. Old order rezime

The Old Order regime was the regime that first led the Indonesian nation from 1945 to 1965. During the Old Order, the vocabulary that emerged was divided into several stages. This explanation can be seen in the table below.

   a. 1945 to 1949: republic, Yogya, Nica, diplomacy, struggle, laskar, dude, people, federal, cooperators, non-cooperators
   b. 1950 to 1959: cabinet, vote of no confidence, special license, general election, constituent, central, regional, revolt
   c. 1960 to 1965: Manipol Usdek, counter-revolution, great leader of the revolution, crushed, city demon, Nasakom, indoctrination, nekolim

2. New Order Regime

The new order regime is a regime that replaces the old order regime. This regime has been in power the longest compared to the regimes of power before and after this regime ended. More precisely, this regime has been in power for 32 (thirty-two years) in the Indonesian nation.

The most obvious intervention of the New Order regime on language was the "impoverishment of meaning" in centralized languages. This last term is not only used by the New Order government in the fields of economy, politics and power. The meaning is tied in a political interest of the ruler and given outright to the community for use. The authority of meaning and public domination make political languages singular. When there is a lot of unrest and opposition to arbitrariness, the authorities make up vocabulary, such as "provocator and "Intellectual actor". Which has the same technical meaning as the perpetrators of treason. People who are accused of being provocateurs are positioned as enemies of the State and must be antagonized by the general

public. At least, the New Order regime has formed a uniform color of thinking in its pattern because it is always controlled by power.

The authority of language as a structured and logical social consensus that produces "good and right" meanings has been lost. Autocentrism of language by the authorities occurs in the bureaucratic structure in reporting events in their area. When many people in the community experience a food crisis, a district head gives a report and proceeds to a higher level. There was manipulation of language in the form of data that was understood and considered correct so that when Indonesia was hit by famine, the Minister of State said that we did not experience food insecurity because the food supply was sufficient. As a result, people are quite good at understanding and liking symbolic and political languages. In the New Order era, we recognized a program called the "development movement" where the nickname for the ruling leader was attached, namely "Father of Development". This is a tool to popularize themselves in gaining people's sympathy. Likewise, the nickname given to officials is "sweet lips". This meaning is interpreted as an official who is submissive and obedient to the authorities, no longer "obedient to the people".

Awareness of the magnitude of the influence of language in the interests of power by the New Order, resulting in a policy of controlling language in the mass media, so that criticism contained in language that has the potential to overthrow the New Order's power is strictly prohibited. The emergence of vocabulary during the New Order era was aimed at "safeguarding" power, including: anti-development, extreme right, extreme left, GPK, SARA, OTB, new left, clean self, clean environment, subversion, social jealousy.

3. The Era of Reform and Democracy

The reformation era began with the collapse of the New Order regime in 1998. This event also opened a new chapter for the Indonesian people. the symbol of the New Order rulers handing over their power to their representatives and in the process of leadership only lasted 522 days.

President Soeharto's policy of prohibiting the use of Chinese characters in public places (which was later aborted under President Abdurahman Wahid, and mandatory dubbing for television films that were not in English, was one of the political breakthroughs related to efforts to glorify the Indonesian language. This leadership period was also followed by the development of critical languages such as accusations of corruption, collusion and nepotism, then liquidation, monetary crisis, legitimacy, constitutionality, nine basic ingredients, accomplices of the rulers, etc. The linguistic phenomenon that appears in this public space because during the New Order

era, hard languages were not allowed, so that the suppression of language occurred in the reform era.

Language Retention and Shift

Language maintenance generally aims to maintain a culture that functions as a group or community identity, to make it easier to identify community members, and to bind a sense of brotherhood among the community. This situation will generally occur in communities that have more than one language. The motivating factor may come from within the individual who has a love for the mother tongue so as to instill it in the family and society and from a sense of unity and love for the identity of the group or community they belong to.

On the other hand, language shift concerns the problem of language use by a group of speakers that can occur as a result of moving from one speech community to another. If a person or group of speakers moves to another place that uses another language, and interacts with the speech community in that area, there will be a language shift. Migrant groups generally have to adjust to leaving their own language and using the language of the local population. In other words, immigrants tend to adjust to the language of the interlocutor. This language shift process can be initiated by a small number of speakers and is only said to be a full shift when a number of groups or groups participate in making language adjustments. Sumarsono and Partana (2004) define language shift as a phenomenon where a community leaves one language completely to use another language.

Language shift concerns the problem of language use by a speaker or a group of speakers that can occur as a result of one speech community to another speech community (Chaer, 2004:142). If a person or group of speakers moves to another place that uses another language, and mixes with them, this language shift will occur (Chaer, 2004).

Language shifts usually occur in countries, regions, or regions that give hope for a better socioeconomic life, thus inviting immigrants to come to them. The language shift event is at least caused by several factors, some of which are: the existence of bilingualism, migration, economic development, the existence of a language status that is considered higher by the social community and imperialism or colonialism.

Language retention and shifting are two interrelated linguistic symptoms. These two language symptoms also cannot be separated from the symptoms of language competition. Language is said to experience a shift when a society begins to leave its traditional language (regional language or mother tongue). One of the effects is the marginalization of one language and the rise of another, even more worrying about the occurrence of language

extinction. Efforts to avoid language extinction require a strategy, namely the attitude of language preservation by the speaking community. Language maintenance is loyalty to a language to continue to speak its language in particular, the mother tongue (regional) in the midst of the onslaught of other languages that are increasingly popular. An interesting description of the research on language defense is that a speech community that has two or more languages (bilingual) often occurs when the phenomenon of the use of the mother tongue (regional) tends to shift due to the presence of a second language which has a major role. The study of language retention usually leads to a relationship between the stability of language habits and the ongoing psychological, social, and cultural processes when different language communities relate to one another. This is clearly a complicated and dangerous problem if left alone, without any effort, and a way to overcome it.

Language (in) Indonesia: Policy Planning and Defense Design

Historically, Indonesia has established Indonesian as the national language and the language of unity for all of Indonesia since the Youth Pledge of October 28, 1928. Then Indonesian was stipulated in the 1945 Constitution as the state language. These two policies did not cause protests or negative reactions from ethnic groups in Indonesia. This is because in determining language policy, it clearly defines the functions of Indonesian, regional and foreign languages.

Indonesian language according to its position is functioned as a national or intra-national communication tool. Regional languages function as a means of intra-ethnic communication. Meanwhile, foreign languages function as a means of communication between nations and as a means of enhancing knowledge.

Seeing the existence of Indonesian as the national language is a long history, starting from the strengthening of Indonesian as the national language on October 28, 1928 until today. In fact, the development of Indonesian is much influenced by foreign languages which are then absorbed into Indonesian. This has been going on since the Dutch colonial era. The long-term impact of colonization also contributed to the development of the Indonesian language. Not all of the contributions of foreign languages to Indonesian have a positive impact because not all of the vocabulary of the language is in accordance with the cultural values of the Indonesian nation. To avoid the negative impact of foreign languages being absorbed into Indonesian, since pre-independence, experts have made language policies by prioritizing the values of learning. On the other hand, to enrich the Indonesian vocabulary or vocabulary, linguists at that time recommended absorbing and taking regional

languages in Indonesia such as Javanese, Sundanese, Kalimantan, Sulawesi, Sumatran, and other regional languages.

It was also added that cultural contacts with Europeans had motivated this plan, among other factors. From national history, we learn that since the Round Table conference, a lot of cooperation (especially in the field of culture) has been carried out between Indonesia and the Netherlands. Some experts from the Netherlands gave lectures with an introduction to the Dutch language, and there were some who suggested that the Dutch language be re-taught in schools. But the government through the Ministry of Education and Culture opposed this idea. This is also an example of action in the language planning process. This was followed by the publication of several journals (1953) such as Pembina Bahasa Indonesia, Medan Bahasa, and Language and Culture. The Center for Language Development and Development (now the Language Center) under the Ministry of Education and Culture (now the Ministry of National Education), is the highest institution in charge of language planning.

According to the formulation of the National Language Politics seminar in 1975, language policy is a conceptual and political consideration intended to provide planning, direction, and provisions that can be used as a basis for processing all linguistic problems faced by a nation nationally (Azis, 2010). 2014). Indonesia is lucky because these linguistic problems have been resolved a long time ago. It has even started since Van Ophuisjen compiled the Malay spelling in 1901. This was followed by the establishment of the Commisie voor de Volkslectuur in 1908 which in 1917 changed to Balai Pustaka. By considering the history, one understanding that can be concluded from language planning is an effort to make the use of language or languages in a country in the future better and more directed.

After the Proclamation of Indonesian Independence, the government formed an Indonesian Language Workers Committee with the task of developing terminology, compiling school grammar, and preparing new dictionaries for the purposes of teaching Indonesian in schools. In 1948 the Language Center was formed which has the task of paying attention to, researching and studying Indonesian and all Indonesian languages, spoken and written, past and present (Fahrurrozi & Wicaksono, 2017). In addition, it must also provide considerations and instructions to the public regarding matters relating to the Indonesian language and the Indonesian language. Until now, this institution has been given the task of and authority in planning, fostering, and developing languages in Indonesia.

Korean and Indonesian Languages in Globalization Culture, A National Identity

As a form of culture, language has a tremendous influence in this life, because through language, we can communicate to convey messages and obtain information. According to Ferdinand de Saussure in Coulmas (2006), language is a social fact, namely language is used as a tool to communicate. Language is a social fact because in every language there is a collective product, an artifact created by its speakers. A community is formed because of the language.

More than that, language can also affect the way we see our environment, the way we see the world. This view is then developed into two parts, deterministic linguistics and linguistic relativity. Deterministic linguistics views that the structure of language controls thought and cultural norms. Meanwhile, linguistic relativity sees that the characteristics of language and cultural norms influence each other. Culture is controlled as well as controlling language. Language reflects cultural reality, because language is a product of culture.

As a product of culture, language is a reflection of the whole life of the community. Different cultures will produce different languages. This is because each culture has different concepts and paradigms. Language and culture have a very strong relationship. The two cannot be separated because they influence each other. Language and culture are value systems that have a very important role in human life. Language values are found in culture, as well as cultural values are found in language. The patterns and values of a society can be seen from its language and culture, because a person will show his or her identity through language that reflects the culture in which the language develops.

Back to the discussion of Korea – Indonesia, what is Korean fever really? Moreover, if not the spread of Korean pop culture which in recent years has spread widely through entertainment products, dramas, songs and films. Actually, not only in Indonesia, the spread of Korean pop culture has occurred in almost all countries in Asia. Even in the land of Uncle Sam, America. Internationally known as the Korean Wave or in Korean, Hallyu. At first, those who contracted this fever admired the entertainment product and then learned about Korean pop culture and the Korean language. Until slowly some of them imitated Korean pop culture as their identity. Actually there is nothing wrong with enjoying art or entertainment products from other countries. But, if it has penetrated so far, then it obscures the true identity, making you forget that the real identity is Indonesian people (with all its culture, ethics and norms, even the language).

What if this self-imitation process to become Korean-Korean continues? Wouldn't it just get rid of the true identity of Indonesia's young generation? What if they would even know Korea better than their own country. Then you love (read: interested, want to be a part, want to own) Korea than your own country? If this is the case, how will efforts to build the character of a generation that truly become Indonesian in the sense of loving Indonesian culture, have love and pride in Indonesia reap the rewards? After all, it turns out that Korean pop culture is more aggressively disseminated.

The threat of foreign culture, pop culture in particular is not new. American pop culture has permeated and obscured the identity of generations. As if it was not enough with American pop culture which is a challenge for the existence of Indonesian identity and culture in the younger generation. Now it has also been added to Korean pop culture. Moreover, pop culture actually tends to be more easily absorbed and adapted in everyday life. Pop culture which is actually just mass culture created by industry (entertainment, products) is very capitalistic. Stimulated in such a way, very seductive and persuasive to imitate and love.

If this is the case, it is very possible that Indonesian culture will become a marginal culture, excluded from their own home. How can Indonesia survive with its original identity. It might become a country with a foreign identity later. How can efforts to maintain the original identity and preservation of Indonesian culture be carried out later by generations who are more interested in other cultures and identities? It is difficult to avoid or get away from the onslaught of pop culture, especially in this era of globalization which scorches the boundaries of space and time. Not to mention this fever is getting 'heated up' with the presence of the Indonesian entertainment industry also contracting the fever. If this is the case, it is very possible that Indonesian culture will become a marginal culture, excluded from their own home. How can Indonesia survive with its original identity. It might become a country with a foreign identity later. How can efforts to maintain the original identity and preservation of Indonesian culture be carried out later by generations who are more interested in other cultures and identities? It is difficult to avoid or get away from the onslaught of pop culture, especially in this era of globalization which scorches the boundaries of space and time. Not to mention this fever is getting 'heated up' with the presence of the Indonesian entertainment industry also contracting the fever.

The entertainment industry in Indonesia is now even 'opportunist'. They took advantage of the Korean fever moment to take advantage of it as much as possible. They don't just show Korean dramas. However, there are other programs that help in the process of imitating the identity of the younger generation to become Korean-Korean. Several programs show how a group of

young Indonesians have become very Korean, imitating or plagiarizing the style of Korean artists. An imitation process that is shown in real, is very seductive, persuasive and hypnotizes many young people who watch it to participate in imitating identity.

In this condition, the implementation of character education, strengthening the original identity of Indonesia, regeneration to preserve Indonesian culture needs to be strengthened. Not only through government programs. Not only through related agencies, such as the culture and education offices or the tourism offices. But all the elements.

CONCLUSION

If through the educational path, a comprehensive approach can at least be done with all aspects as opportunities for character development, hidden curriculum and academic curriculum. Hidden curriculum includes school ceremonies and procedures, teacher role models, student relationships with teachers, other school staff, and themselves, the learning process, student diversity, learning assessment, school environment management, disciplinary policies. Academic curriculum means core subjects, including a physical health curriculum and extracurricular programs (sports teams, clubs, service projects, and after-school activities). But that's not enough, sometimes entertainment channels are even more effective in strengthening real identity and spreading love

Language, culture, and power are intertwined with each other. The way of thinking of a society will shape the language and culture of that society. The choice and use of language in a country is determined by the policies of that country. A language truly has the status of a global language when it has a specific role that is recognized in every country in the world.

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