

LANGUAGE SHIFT FROM SUNDANESE LANGUAGE TO INDONESIAN LANGUAGE

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Abstract

Language is not merely a system of communication. It represents culture and transmits culture from one generation to the next. This study aims to determine the language pattern as well as the students' attitude to the shift of Sundanese language to Indonesia language. The methodology was qualitative. The results of analysis showed that students usually use Sundanese language to communicate with their parents, family, closest friend, and the older people. However, they prefer to use Indonesia language while doing a conversation in education field, especially with the lecture. Regarding attitude, most of the students had positive attitude in maintaining Sundanese language. Regrettably, as most of them do interaction in urban area, they thought that speaking Sundanese seemed out of date.

Keywords: Sundanese Language, Language Shift, Language Maintenance

INTRODUCTION

Language is not merely a system of communication. It represents culture and transmits culture from one generation to the next. However, some languages, especially traditional language such as Sundanese is no longer used by the young people. They prefer to use Bahasa Indonesia for their daily communication. The phenomenon of using Bahasa Indonesia rather than Sundanese language occurs among the students in one of institution in Cimahi. They think that Bahasa Indonesia is easier. They do not need to think about the speech level when communicating with the lecture, friends, or even stranger. It is different with Sundanese language. Sundanese language has several speech levels. The word *makan* (eat), for example, has three speech levels. When it is said to our selves, it should be *neda*. When it is said to close friend, it should be *dahar*. When it is said to older people, it should be *tuang*. All these levels should be consider when communicating with someone. Thus, most of the students consider it as a difficult language.

The above phenomenon is known as a language shift. It is a phenomenon when one language is replaced by another language. According to Spolsky (1998: 55) in Rostyana (2017), Language shift is a phenomenon when one language is replaced by another language. The phenomenon of language shift can begin with regional languages that are not again used by children as a native language, and is usually used by aging a group of adults only. According to Holmes (1992) in Rostyana (2017), claims that language Shifts can occur when people give up using their language and decide to do it use other languages as their new language. It can begin with regional language that are not used again by children as a native language, and is usually used by a group of adults only. This can causes one language in a danger, as its speaker is decreasing. It also causes identity lost. Holmes in Usvar (2017) says that language is important for community identity. If the traditional language does not maintain, it can be a disadvantage for the next generation in which people will not know where they are. Thus, maintaining traditional language is required to protect the origin of a community. In addition,

language shift also causes language death Masruddin, (2013) in Agyekum, (2009). This means that one language is no longer used by its generation.

Based on the above explanation, this study aims to investigate the language pattern that the students used. It also attempts to find out the students' attitude to the shift of Sudanese language to Indonesia language.

Language shift

There are various terms of language shift, such as language transfer, language replacement, and language assimilation (Agyekum, 2009). Simply, language shift is defined as a phenomenon when a language is replaced by another language (Rostyana, 2017). It is occurred when a community gives up a language completely in favour of another one (Matiki, 1997). Since language shift is the effect of one language becoming preferred to another one, it involves two languages: the retreating and the replacing language (Anderson, 2006). Meanwhile, Garret in Agyekum (2009) and Masruddin (2013) state that language shift refers to a situation in which a community of speakers effectively abandons one language by shifting to another. This situation is nor necessarily by conscious choice. Agyekum (2009) then adds that the trends of language shift can lead to language extinction and death. Thus, it should be controlled and checked.

Various factors cause language shift. Holmes (in Rostyana (2017) states that those factors are economic factor, social and political factor, demographic factor, and attitudes/values). Masruddin (2013) asserts the factors are: language aptitude, bilingualism, mobilization, area, and age. Meanwhile, Matiki (1997) only mentions four factors. They are socio-economic, attitude, gender, and age. Basically all the factors mentioned are quite similar.

1. Age

Language used by people may change. At childhood, people tends to use their first language or mother tongue. At adolescence, they master two languages that they are gained from the interaction with the other people. In this globalization era, young people interact form the other people around the word. Thus, it is not possible if they became bilingualism or multilingualism. The study conducted by Masruddin (2013) shows that there was a correlation between language use and age. He found that younger people with high interaction tended to use Indonesia language dominantly while communicating with the other people. They rarely used traditional language. On the other hand, elder people used traditional language dominantly. Thus, age can be assumed as one of the determinant factor in language shift.

2. Gender

Several studies (such as Matiki (1997); David & Naji, 2003; and Milroy in Belfast, 1990) found that women tended to use a language shift, in which they used traditional language at home domain and English at the outside.

3. Attitude

Attitude refers to the awareness of the importance of the language that helps people resist language shift (Holmes in Rostyana, 2017). It deals with a feeling, reaction, or emotional disposition toward an idea, concept or phenomenon (Masruddin, 2013). This factor is considered as the main aspect in language shift.

4. Area/demographic

The number of society using language affects the possibility of language shift ((Rostyana, 2017). Besides, language shift may occur on homogenous area compared to heterogen area (Lukman in Masruddin, 2013).

5. Mobilization

Someone with high mobility have a high chance to meet many people who speak different language (Masruddin, 2013). This fact implies that this people can be easily shift the language to another language.

6. Bilingualism

It deals with age and mobility. When a young people have a high mobility, they will use another language. In a long period of time, the preferred used language affects the use of first language (Masruddin, 2013).

7. Socio-economic.

It deals with a job. For example, when the people get a job in a city where their traditional language is not used, they will do a shifting. They will learn the language in their job environment.

METHOD

This study used qualitative method. The respondents were the students at one of institution in Cimahi. These students were Sundanese people. However, when they did a communication in the classroom or outside classroom, they dominantly used Indonesian language rather than Sundanese. Thus, they were appropriate for this study. The data were collected through observation and questionnaire. Non-participant observation was conducted. Meanwhile, the question of a questionnaire was adapted from (Rostyana, 2017). There were 19 questions which were divided into three sub-points. First point consisted of five questions asking about their family background. Second point also consisted of five questions asking about the pattern of the language use. The last point consisted of nine questions asking about students' attitude toward Sundanese language. The data gained was then analysed based on the three main points stated in the questionnaire. It was then analysed and interpreted.

RESULTS AND DISCUSSION

Results

Family background

The questionnaire data shows that most of the respondents came from Sundanese family. Forty two of them (71%) used Sundanese as their mother tongue or first language. Their parents (77%) taught them how to speak Sundanese well. Most of their parents (77%) even used Sundanese as a daily language. Besides their parent, their family (76%) were also spoken by using Sundanese. This indicates that the respondents of this study are originally from Sunda. They learn Sundanese from their parent and their family. They are also often communicated by using Sundanese with their parent and family.

Language pattern

Regarding the pattern of language, 69% respondents used Sundanese language to communicate with their close friend. For example;

Dialogue 1

- S1 : *“Mar, dinten énjing pan aya PR ti bu Hana, kumaha atos didamelan teu acan?”*
(There is an assignment from mrs Hana, have you done it yet?)
- S2 : *“PR..? PR anu mana din, émang halaman sabaraha PR-na téh?”*
(which task? what page does the assignment?)
- S1 : *“Éta anu halaman 13 téa, maenya hilap mar? Kumaha atos didamelan teu acan PR-na téh?” mun teu acan hayu urang damelan sasareungan*
(That's page 13. Do you forget the assignment. If you haven't done the task, let's work on it together)
- S2 : *“Aih enya! Abdi hilap euy.. Muhun sami yu, abdi ogé teu acan midamelan PR-na euy.”*
(Oops, ! I forgot the task, let's work together).

The dialogue above shows the conversation between two students outside the classroom. This is in informal situation. The dialogues shows that both of the students used Sundanese language. They used a polite Sundanese language. It can be seen from the word *“dinten enjing”* (tomorrow). This word is usually used to communicate with the older people or those who had a high status than the speaker.

Half of the respondents (57%) also used Sundanese language to communicate with the older people. For example:

Dialogue 3

- S1 : *“Punten pak, bade tumaros, upami cibabat RT 03 RW 01 palih mana ?”*
(Excuse me sir, I want to ask which side of Cibabat road?)
- S2 : *“Diujung jang aya mesjid belok kiri sakedik palih dinya”*
(At the end of the mosque, turn left over there)
- S1 : *“muhun pak, abdi bade ka bumi pak dadang sodikin”*
(Yes, that's right. I want to go to Mr. Dadang's house?)
- S2 : *“mang dadang, hayu sakanteunan sareung kumargi tatanggi”*
(Mr. Dadang, let's go together because he's my neighbor)
- S1 : *“nuhun pak, mangga”*
(Okay. Lets go)
- S2 : *“mangga”*
(Okay)

The dialogue above involves a students and a stranger who was older than him. Here, the student asked the direction by using Sundanese language. He used a polite language. It can be seen from the word *“punten”*, *“manga”*, *“tumaros”*.

Meanwhile, most of the respondents (89%) used Indonesian language to communicate with a friend who was not close enough. For example ;

Dialogue 2

- S1 : *“Hai Hani. Kamu udah ngerjain tugas writing?”*
(Hi Hani. Have you done the writing assignment?)
- S2 : *“Belum, kamu?”*
(Hi Nazwa, I haven't done it. How about you?)
- S1 : *“Aku juga belum. Gimana kalau kita ngerjain bareng?”*

- (I have not either. How about we do it together?)
 S2 : "*Hayu. Gimana kalau nanti sore, dirumah aku?*"
 (Sure. How about this afternoon, at my house?)
 S1 : "*Oke. Jam 3 ya*"
 (Okay. 3 o'clock)
 S2 : "*Oke*"
 (Okay)

The dialogue above describes the conversation between two students in the classroom. The conversation was in formal situation. The dialogue shows that the student used Indonesian language, even though her friend was Sundanese people. Most of them (91%) also use Indonesian language to communicate with their lecturers or friends from different cultures. For example:

Dialogue 4

- S1 : "*permisi bu,izin bertanya perihal kelompok persentasi apakah boleh pindah?*"
 (Excuse me, please ask about the percentage group. Can I change the groups?)
 S2 : "*boleh asalkan harus ada kesepakatan bersama*"
 (It is possible as long as there is mutual agreement)
 S1 : "*baik bu,saya mau tuker dengan hafiza dan kita sudah sepakat*"
 (Ok ma'am, I want to exchange it with Hafiza and we have agreed)
 S2 : "*Boleh silahkan*"
 (oke sure)
 S1 : "*Baik bu terimakasih*"
 (Fine, ma'am, thank you)

The above dialogue depicts the conversation between a students and lecture outside the classroom. It is in formal situation. a students asked the lecture about presentation grup. She wanted to move to another group. She used polite language. It can be from the word "*permisi*" and "*izin*".

Attitude

Attitudes refers to the speakers' awareness to the importance of using their mother tongue in order to resist the language shift. The questionnaire data reveals that 35 (59%) respondents thought that Sundanese language was easy to be understood. They (86%) were also aware that mastering Sundanese language was important as it maintained their identity as Sundanese people. Some of them (67%) even used this language to communicate their closest friends. They (55%) even used it as an alternative language while they found a language barrier.

Unfortunately, most of them (88%) thought that speaking Sundanese language was old-fashioned. It made them unconfident. They (89%) were more confident to speak by using Indonesia. They (89%) also thought than Indonesia was easier than Sundanese language. Thus, it was more suitable to be used in communicating with the other people. From the results, it can be concluded that most of the respondents are Sundanese people. They usually use Sundanese language to communicate with their parents, family, or closest friend. They also think that speaking Sundanese language is important to maintain their identity. This implies that the respondents basically get the support from their family and environment to speak Sundanese language. They also know that maintaining Sundanese language is important.

However, they prefer to not use it while communicating with the lecture or unclosed friend in the education field. As it has been known, the students in an institution might come from different cultures. It can be heterogeneous. There are people coming from Jakarta, Cirebon, and Tegal. This impacts the language used by the students. It is very impossible for them to communicate by using Sundanese language with them. Therefore, they prefer to use Indonesian language.

The similar condition also occurs when the students communicate with the lecture. They think that Sundanese language is difficult. They are afraid of making a mistake and assumed as impolite. Therefore, they prefer to use Indonesian as it is easier for them. They do not need to think about the speech level. They just need to consider about using the polite language. The interesting fact, however, is found when most of the students think that using Sundanese language seems old-fashioned. This result is contradicted to the previous result. Responding to this case, it might be occurred because they live in urban area in which most of the people use Indonesian language. Thus, using Sundanese is a little bit awkward. Moeliono (1985) in Fitriani & Nabila (2019), states that describes three aspects of positive language attitudes, namely (1) language loyalty, (2) language pride attitude, and (3) awareness attitude towards language norms. The attitude of language loyalty encourages a person or society to maintain his language, an attitude of pride in language to develop language and use it as a symbol of identity and community unity, and awareness of attitude towards language norms to use the language carefully and politely based on the norms that apply. In that relationship, a person whose three aspects can be called positive. If none of these three aspects can be called negative.

CONCLUSION

Based on the results and discussion, it can be concluded that students usually use Sundanese language to communicate with their parents, family, closest friend, and the older people. However, they prefer to use Indonesian language while doing a conversation in education field, especially with the lecture or unclosed friend. Regarding attitude, most of the students had positive attitude in maintaining Sundanese language. Regrettably, as most of them do an interaction in urban area, they think that speaking Sundanese seems out of date. In other words, demographic as well as socio-economic influence the language shift done by the students.

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