

Sundanese Language Maintenance in Cianjur City (Ethnographic Research)

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Abstract

This research aims to analyse the process of the Sundanese language maintenance in the city of Cianjur, West Java Province by using ethnographic methods. The focus of observations based on the classification of five subfocuses, which is the choice of language and the domain of use, the language attitude of the speakers, factors that threaten the existence of Sundanese language, the preservation of Sundanese language, and the vitality of Sundanese the results showed; (1) The domain of the use, the speech between parents and children in Sundanese, on Wednesday using Sundanese language among employees, the process of marriage in Sundanese language except when the Indonesian government, and the process of trading also using Sundanese language, (2) Language attitudes, Sundanese speakers are positive towards the language, and the government protects the Sundanese language based on local laws and regulations, (3) Threatening factors, internal factors include weakening transmission of regional cultural values, regional languages into marginal language (e.g., in the educational curriculum as local content taught only two hours of lessons in a week), lack of awareness of the young generation in preserving the regional language while external factors are modernization and globalization, the existence of foreign language in Indonesian, and cultural domination, (4) Preservation efforts, foster positive attitude, loyalty, pride, awareness of the language norms of Sundanese, the use of everyday Sundanese language, the presence of inter-generational transmissions, the use of Sundanese in public spaces, a deeper loading of the curriculum, the absorption of vocabulary from various languages, cultural festivals and literacy, and (5) The vitality of the Sundanese language at age groups of 0-14 years tends to the younger generation still uses the Sundanese language when it says to children, but the children sometimes answer the Indonesian language, the vitality of the Sundanese language in the language that serves as a bilingual equality or Multilingual decline.

Keywords: Ethnography, Maintenance, Sundanese language.

Introduction

Sundanese as the mother tongue of the people in Cianjur City is used among its own ethnic groups, while Indonesian is used between different ethnicities. The interaction of these two types of language has an impact on patterns of language use in society. This pattern of language use can cause ethnic languages to shift themselves because they switch to using Indonesian in inter-ethnic communication. The use of these two types of language indirectly speaking speakers become bilingual or multi-linguist. In this speech community there are domains of language use that determine the rules of the use of certain languages in each domain. The dominant use of Indonesian creates situations and conditions that threaten the mother tongue.

Language maintenance is directed at bilingual or multilingual communities which can occur in diglossic societies that maintain the use of a language for different functions and in different domains. The use of language in the family sphere is very important for the maintenance of a language. If the mother tongue in a speech society is not used in the family domain, the mother tongue will be displaced/maintenance.

Based on the observations of researchers about Sundanese language maintenance in the City of Cianjur shows the Sundanese ethnic community to date has a sense of loyalty and positive attitude towards the language. Speakers aged 20 years and under use Sundanese and Indonesian alternately depending on the setting, situation, participants, context, and domain of the language used.

The basic reasons for maintaining Sundanese language are (1) as Sundanese, they certainly have pride from history, culture, and ethnic identity, (2) enthusiasm and sense of identity, and (3) people of Cianjur city still use Sundanese as a tool the communication.

The success of a language preservation is determined by the dynamics of the language user community in relation to the political, economic, social and cultural development of the community. If speakers turn to the use of another language after intense pressure and contact, this natural phenomenon cannot be avoided. If there is a strong desire to maintain language, speakers can perform functionally in social and cultural life through various domains of language use, the language remains alive.

Sundanese is spoken by people in western Java. Based on dialectometry calculations, Sundanese isolates in the West Java and Banten regions are divided into three dialects, namely (1) dialect [h], (2) dialect non-[h], and (3) dialect [o]. The Sundanese used by speakers in Cianjur City is subtle, medium, and coarse Sundanese. Sundanese is used depending on the social status of the speech partner. In speaking activities that are familiar with language, subtle or coarse speech is always considered. The speech depends on a person's attitude towards the situation of the speech he is facing.

In the city of Cianjur there are ethnic Sundanese and Chinese. Ethnic Chinese speak in their mother tongue, which is Chinese with the speech community. However, these ethnic groups speak in Sundanese with Sundanese people.

Literature Review

Language Maintenance

Language maintenance is referred to as language maintenance. The preservation of language is as a decision to continue to use language by the speech community who previously used the language. According to Crystal (2002) that Mother tongue maintenance is commonly defined as a deliberate effort, among others, to (1) realize cultural diversity, (2) maintain ethnic identity, (3) enable social adaptability, (4) psychologically increase security for children, and (5) increase linguistic sensitivity. Furthermore, according to Abdelhadi (2018) that language maintenance is the continual use of mother tongue, regardless of cultural pressure, foreign languages will enter. Language maintenance is needed to face the threat of language shift.

Meanwhile according to Farisiyah (2018) that language maintenance is the level of individuals or groups who continue to use their language, especially in bilingual or multilingual areas or among immigrant groups. Furthermore, according to Alias, DeWitt, & Siraj (2013) that language maintenance is language maintenance referring to situations of language contact in which minority groups continue to use their language even under conditions that might support language shifting.

Different according to Wang (2016) that language maintenance is one of the influences of religion in language, especially in the context of immigration. Likewise according to Alias, DeWitt, & Siraj (2013) that in educational policy, the main purpose of language is to maintain culture and build respect for other languages and cultures. Research result Pillai, Wen-Yi Soh, Kajita (2014) also said that one that can influence language maintenance is a language group applying language continuously collectively in its family.

Language Shift

The language shift actually involves the problem of the use of language by a speaker or group of speakers that occurs as a result of moving from one speech community to the new speech community. The process of language shift is a historical event because gradually the mother tongue for this group of speakers is extinct at all.

According to Bay (2016) that language shift is the occurrence of a process of transition from the first language to another language gradually or suddenly. While Andriyanti (2019) said that language shift occurs when the mother tongue or main language is no longer used by a group of speakers because of the wider use

of people's language, and because of the many uses of language in a group. Further based on research results Sana et al., (2012) which says that language shift is a social tendency and the formation of society is based on collaborative work. Language shifts occur because of social, economic and psychological factors. Some conditions tend to be linked to language shifts. The most basic condition is probably bilingualism.

Different according to Farisiya (2018) that language shift is the loss of the first language due to the continued use of other languages. The language shift is also explained by Heinrich (2015) that language shifts indicate a change in collective language as a result of the existence of language ecology that cannot be changed due to the political, economic and social ecology of their communities.

Abtahian & Quin (2017) also explained that language shifting is the process by which dominant languages are replaced by new languages. Abtahian & Quinn (2017) continue that language shifts in multilingual communities do not occur directly, but there is a dominant use of other languages compared to the use of primary languages within a group of people. Likewise according to Masruddin (2014) that language shift is defined as a situation where one language is more dominant than the main language over a certain period of time so that the main language is forgotten by the next generation.

Language Vitality

Mapping the vitality of language departs from theories about the vitality of language. Research on the vitality of a language and its level of extinction is closely related to the study of language maintenance, language shifts, language choice, and bilingualism. According to Roche (2017) that language vitality is an indicator of language sustainability, and the extent of intervention needed for language maintenance. Vitality is not the property of language itself, or of the population that uses a language, but rather a description of the relationship between language, speakers, and broader linguistic, social, and political contexts. Likewise, based on the results of research conducted by Ying, Heng & Abdullah (2015) it is said that Language vitality is now measured for each large group of language users. Language vitality will reflect the dominance of the language used and make an important connection between language vitality and the emergence of ethnic linguistics and national identity. While according to the results of research conducted by Mufwene (2017) explained that is language most relevant for language vitality? How a person reacts to the vitality of language depends to a large extent on one's conception of language which assumes that the vitality of language as a system. Further according Budzani, Mogara, Ethelbert, Kari (2017) that assessing and understanding language vitality is a complex concept; however, the degree of language vitality is a basic indicator used to determine the appropriate type of language revitalization program.

According to Dragojevic, Gasiorek, & Vincze (2018) that vitality can be assessed both objectively and subjectively. The purpose of language vitality is to reflect a true group (objectively measured and quantifiable). According to UNESCO (2003) To measure the level of vitality there are six main factors, namely 1) intergenerational language transmission, 2) number of speakers, 3) proportion of speakers, 4) realm of use, 5) realm and new media, and 6) availability of teaching and literacy materials. Each indicator has six levels of vitality and language threat. In this study, the level of vitality is seen based on the following factors, namely 1) intergenerational language transmission, 2) the number and proportion of speakers, 3) the realm of use, 4) the new realm and media, 5) the availability of teaching and literacy materials, and 6) the quality of documentation.

Research Method

In this study ethnographic methods and qualitative approaches are used that refer to the Spradley model. The data in this study are primary data about Sundanese language maintenance. The data source in this study is data that is directly related to the problem under study from the research source. The source of the research data is the Sundanese speech community who settled and lived in Cianjur City, West Java Province. This study uses ethnographic methods so that the data obtained from informants at the study sites mentioned. Data are interview transcriptions and observational field notes. In addition, secondary data as a support in the form of documents or writings relating to the Sundanese speech community.

This research data in the form of words, phrases or sentences spoken by participants in the City of Cianjur that were collected during participatory observation. This technique is realized by recording technique. The results of this recording are used to establish the correctness of the available data. In addition, data collection

techniques can use principal notes or use summarizing techniques. In addition to recording techniques, observation techniques are used. As for scientific observation is focused attention to symptoms, events or something with the intention of interpreting it, revealing the factors causing it, and discovering the rules that govern it. The category of detention is presented in the following table 1 form.

Table 1: Category of Language Maintenance

No.	Level Category	Percentage
1.	Highly retained	85-100%
2.	Retained	75-84%
3.	Less retained	51-74%
4.	Not retained	0-50%

Results and Discussion

1. Sundanese Language Maintenance Viewed from the Angle of Choice of Languages With Their Use

a. The Realm of Family and Neighborhood

Sundanese language maintenance in the family domain shows that the percentage of speech speakers in Sundanese (83%). Based on the category of Sundanese language maintenance in the City of Cianjur in the realm of the family maintained (75-84%). Thus, the percentage of speech speakers in Sundanese is in the maintained category. Speech between parent and child using Sundanese. Speeches for children using Sundanese and Indonesian.

b. The Realm of Work

Sundanese language maintenance in the realm of work shows a percentage (89%). Based on the category of detention, Sundanese in the City of Cianjur in the realm of work is highly maintained (85-100%). Thus, the percentage of speech speakers in Sundanese is in the highly maintained category. This is supported by the regulation that Wednesday is the day of use of Sundanese among employees. The frequency of the use of Sundanese in the realm of work is in the very maintained category. Speech between superiors and subordinates, male and female staff, fellow male staff, female fellow staff.

c. Domain of Tradition (Marriage)

Sundanese language maintenance in the realm of marital tradition shows a percentage (69%). Based on the category of detention, Sundanese in the City of Cianjur in the adat realm is poorly maintained (51-74%). Thus, the percentage of speech speakers in Sundanese is in the poorly maintained category. The frequency of the use of Sundanese in the realm of tradition (marriage) is in the less maintained category. Speeches between the receptionist and the invitees, as well as the guest and guest use Sundanese. Speeches at the time of consent granted in Indonesian.

d. The Realm of Education

Sundanese language maintenance in the realm of education the percentage of speech speakers in Sundanese is 74%. Based on the category of detention, Sundanese in Cianjur City at the age of compulsory education in the realm of education is poorly maintained (51-74%). Thus, the percentage of speech speakers in Sundanese is 74% which means it is in the poorly maintained category. The frequency of using Sundanese in the education domain is in the poorly maintained category. Speech between teacher and student using Sundanese. Speeches for children using Sundanese and Indonesian.

e. The Realm of Religion

The frequency of the use of Sundanese in the realm of religion is in the highly maintained category. Speech between parents, parents and adults, parents and children, fellow adults, adults and children using Sundanese. The speech of fellow children uses Sundanese and Indonesian.

f. Domain of Transaction

Sundanese language maintenance in the realm of transactions shows the percentage of speech speakers in Sundanese is 84%. Based on the holding category, Sundanese in the City of Cianjur in the realm of

transactions is maintained (75-84%). Thus, the percentage of speech speakers in Sundanese 84% means it is in the defended category. The frequency of using Sundanese in the realm of transactions is in the defended category. Speeches between sellers and buyers, fellow sellers, fellow buyers, buyers and porters use Sundanese. Speech buyers and fellow porters using Sundanese and Indonesian.

2. Sundanese Language Maintenance Judging from the Language Attitudes of the Speakers

a. The Attitude of the Tuto Community towards their Language

Based on the intensity of the use of Sundanese in each domain, Sundanese speech communities in the City of Cianjur tend to show positive language attitudes toward Sundanese in the realm of family and neighborliness, occupation, religion, and transactions. Meanwhile, in the realm of tradition and education the Sundanese language community in Cianjur City tends to show a less positive language attitude. With regard to Sundanese, Sundanese speech communities in general tend to be positive about their language. The attitude of the language of the Sundanese speech community in general shows language loyalty, language pride and awareness of language norms. Thus, based on the scale of the conditions of the attitude of UNESCO speakers, Sundanese is at the 4 years level, that is, most members of the speech community respect and support the preservation of Sundanese. The attitude of Sundanese speakers tends to be positive towards their language. Most members of the speech community respect and support the preservation of Sundanese.

b. Government Attitude

The attitude of the government towards languages in its jurisdiction is as follows. Attitude in the form of equal support is the attitude of the government which considers that all languages are state assets, so that all languages are protected by law; attitude in the form of unequal support (differentiated support) is the attitude of the government that protects minority languages as the language of the private realm, but minority languages have high prestige, as in the realm of traditional ceremonies. The government's attitude towards Sundanese is to protect regional languages, namely Sundanese based on local laws and regulations.

3. Sundanese Language Maintenance in Terms of Factors that Threaten the Existence of Sundanese

There are two factors that threaten existence Sundanese, namely internal and external factors. Internal factors include the weakening of the transmission of regional cultural values, local languages into marginal languages (for example, in the education curriculum as local content taught only two hours a week), and the lack of awareness of the younger generation in preserving regional languages. External factors are modernization and globalization, the existence of foreign languages in Indonesian, and cultural dominance. Indonesian people, especially Sundanese people must be proud of their culture and strive to preserve and inherit their culture for the sake of existence in association. Sundanese language maintenance at the age level of children has decreased. Speakers of children get the majority of the language pressure, namely Indonesian.

4. Sundanese Language Maintenance in Terms of the Supporting Factors of Sundanese Language Conservation Efforts

Efforts that can be made to preserve language are to streng then the resilience of the nation's culture through maintaining the existence of Sundanese and fostering positive attitudes of the people, namely loyalty, pride, and awareness of language norms, especially Sundanese. Other efforts include increasing the use of Sundanese in the family environment, intergenerational transmission, using Sundanese in public spaces. In addition, there needs to be more burdens in the Sundanese language curriculum, absorption of vocabulary from various languages to express the concepts and terms of science and technology in the era of globalization as a language of science, Sundanese writers as cultural heirs through their writings and Sundanese culture developers in print and electronic media, promoting publishing, cultural festivals and literacy, and Sundanese language research to improve the quality and standardization of the Sundanese language. Efforts to preserve Sundanese need to be supported by local governments, such as appreciation in the form of material and material.

5. Efforts to Retain Sundanese Language by Speakers of the Vitality of Sundanese Language

a. Intergenerational Language Transmission

The vitality of Sundanese language at the age of children is decreasing. Meanwhile, the majority of Sundanese speakers are 0-14 years old (40.6%). This age group uses Indonesian language. Thus, the condition of the proportion of Sundanese speakers is classified as insecure, that is, the language used by almost the entire population. The vitality of Sundanese in the 0-14 years age group tends to decrease.

b. Number and Proportion of Speakers

The condition of the proportion of Sundanese speakers is classified as insecure which means Sundanese is used by almost the entire population. The vitality of Sundanese in the age group 0-14 years is decreasing. The youngest speakers are the younger generation and above. At this level the younger generation still uses Sundanese when speaking to children, but children sometimes answer in Indonesian.

c. Realm of Use

Language vitality is based on the condition of the Sundanese language use domain which functions as equivalents or multilingual equivalents, that is, there are two or more dominant languages in society and speakers use each language for different functions. The vitality of Sundanese in languages that function as bilingual or multilingual equality is decreasing.

d. New Domains and Media

Sundanese as the majority language in the City of Cianjur has the opportunity to be able to expand the use of its language into new domains and media. This is based on the fact that Sundanese is used in the realm, such as education, work environment, and television and radio media. Although there is no lost domain in minority languages, the use of dominant languages in new domains, such as television, tends to have a compelling power for speakers of minority languages.

e. Availability of Teaching Materials and Literacy

The conditions for the availability of teaching materials and literacy in Sundanese are classified as having various written materials and are used as educational languages in schools, but are not used as administrative languages. Literacy or literacy in the language of the Sundanese speech community is a matter of pride. Languages that have written traditions and literacy systems tend to have higher vitality. However, the availability of these two things does not always support the vitality of language. For this reason, efforts are needed by the speech community to improve literacy culture. The availability of literacy materials can be ascertained as read material so that Sundanese can be used by a sustainable young generation. Thus, the condition of the vitality of Sundanese in the availability of teaching materials and literacy is good and has the opportunity to go to science and technology.

f. Quality of Documentation

Sundanese is well documented, but not enough to maintain the vitality of a language. For this reason, strategic steps and adequate efforts must be followed in efforts to use Sundanese in various fields by the speakers. To maintain the vitality of the Sundanese language, efforts must be made, namely the willingness of the Sundanese speech community to use Sundanese in various fields, especially in the family and education environment and must be transmitted to the younger generation and children. Sundanese must be present in the world of education and supported by speakers from Early Childhood Education, Elementary School, Junior High School, High School and University. This documentation must be followed by correcting the use of Sundanese in a proportionate way so that Sundanese can be used in the next generation in a sustainable manner.

Conclusion

Based on the findings of the research, it can be concluded that the speech between parents and children using Sundanese language in daily life as well as the use of Sundanese language in the surrounding environment. This is because of the pride in the use of Sundanese language. But there are some factors that threaten both internally and externally. Internal factors include the weakening of the transmission of regional cultural values, the regional language into a marginal language while the external factors are modernization and globalization, the existence of foreign languages in Indonesian, and cultural domination. The preservation effort is to cultivate a positive attitude, loyalty, pride, awareness of the language norms of Sundanese, the use of everyday Sundanese, the transmission of inter-generational, the use of Sundanese

language in public space, a deeper loading of the curriculum, the absorption of vocabulary from various languages, cultural festivals and literacy. But the vitality of the Sundanese language in the language that serves as a more multilingual equality is decreasing.

Recommendation

Based on the conclusions of the results of the study, several suggestions were put forward both theoretical and in the form of practical applications.

1. Theoretical Suggestions are as Follows.

- a. The results of this study are expected to convey information on language maintenance based on the realm of Sundanese language use, the bilingual language attitude of people in the Sundanese language community, factors that threaten the existence of Sundanese language, language preservation, and language vitality.
- b. This research can be researched and developed further because this research only discusses the maintenance of Sundanese language which is reviewed based on linguistic elements, the use of Sundanese in the realm of family and neighborliness, occupation, tradition (marriage), education, religion, and transactions. In addition, language attitudes, factors that threaten the existence of Sundanese language, language preservation, and language vitality are discussed.

2. Suggestions in the form of practical applications are as follows.

- a. Regional languages need to be maintained because language is the regional identity of the speakers and as a tool to express themselves.
- b. The use of Sundanese starts from the family in interacting with them.
- c. There is a clearer division of the use of Sundanese language.
- d. Sundanese language must be felt its presence in the world of education, both as a language of instruction in lower classes and as subjects at a higher level.
- e. Increasing the prestige of the language and presenting to the community cultural programs through print and electronic media.
- f. The use of Sundanese on working days, ie Wednesday in accordance with local regulations needs to be improved.
- g. Hold Sundanese language festivals in local culture and literacy that can attract millennial interest.
- h. The Sundanese script system is promoted in naming roads, and public places.

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