

**MAINTENANCE OF LOCAL IDENTITY  
THROUGH INTERGENERATIONAL MOTHER TONGUE CONTINUITY  
IN MULTILINGUAL TOURISM SOCIETY  
(SOCIOLINGUISTIC STUDY AT CARITA BEACH AND TANJUNG LESUNG)**

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**ABSTRACT**

Language is a central feature of human identity and a symbol of strong ethnic identity (Spolsky, 1999). The variety of languages in the world shows the diversity of local identity and wisdom. This is a valuable cultural treasure that deserves to be preserved. In an area, usually there is not only one language, but also several languages. Chaer & Agustina (2014) revealed that the condition is called multilingualism. Such conditions can be seen in the tourism area of Carita Beach and Tanjung Lesung. The people use the Indonesian language to facilitate the activities of communicating with both tourists and with fellow people of different tribes. Indirectly, this condition will cause the language shift from each local language into Indonesian language. If it persists, it will result in the language death which also affects the loss of local identity. One of the efforts to prevent these threats is by passing on the mother tongue in the family. This is in line with the opinion of Kridalaksana (1985) which states that if the community speaks the language that has been inherited, the language will remain alive. Based on the exposure, this research has a purpose to describe the intergenerational mother tongue continuity conducted by Carita Beach and Tanjung Lesung community as an effort to preserve local identity. The problem solving in this study used a theoretical sociolinguistic approach and a qualitative methodological approach. The data in this research are sourced from Carita Beach and Tanjung Lesung communities obtained by research instrument of interview package of Sundanese Language Survey "Basa Urang Project" (Cohn, et al., 2013). The data taken in the form of a list of the intensity of the use of various languages by the public and information about the inheritance of language conducted by the community to offspring. The steps taken in this research data analysis using the model advocated by Miles and Huberman (1984), namely data reduction, display data, and conclusion drawing/verification.

**Keywords:** local identity, intergenerational mother language continuity, multilingualism

**INTRODUCTION**

On the virtual site Ethnologue initiated by Simons, et al. (2017) there are data showing that there are 7,099 languages currently living in the world. The first position of the country with the most language in the world is now occupied by Papua New Guinea with the number of languages reaching 867 languages. Meanwhile, Indonesia ranks second with 742 languages. Each language shows its own local identity. The variety of languages in the world also shows the diversity of local identities and wisdom in the world. This is a valuable cultural treasure that deserves to be preserved.

In addition to the wealth of the language, ironically until now there is still the language death in the world. One of them in Indonesia has 14 language deaths. Firmansyah (2015) reveals the following statement:

According to Multamia Retno Mayekti Tawangsih Lauder, Expert Staff of Commission III of the House of Representatives, there are 14 regional languages which until the end of 2015 were extinct, ie 10 languages in Central Maluku (Hoti, Hukumina, Hulung, Serua, Te'un, Palumata, Loun, Moksela, Naka'ela, and Nila), 2 languages in North Maluku (Ternateno and Ibu), and 2 languages in Papua (Saponi and Mapia).

The death of the language is caused by at least speakers. As reported by National Geographic Indonesia (2015), the four causes of ethnic language extinction are that its speakers think of themselves as socially inferior, tied to the past, the traditional side, and economically stagnant lives. Indirectly, the loss of a language also means the loss of a speaker's local identity because language reflects the identity of the speaker.

This phenomenon sparked a sense of concern for the people of Indonesia and the international community. In Indonesia, ministerial regulations and local regulations governing the use of language have been made. In addition, UNESCO as an educational, scientific, and cultural organization of the United Nations has also undertaken efforts to preserve local languages through the fixing of February 21 as the International Mother Language Day. The commemoration can be a venue for local language lover meetings widely from various regions and circles. Through these commemoration events, regional languages in each country are expected to be preserved, including in Indonesia.

Among other regional languages in Indonesia, Sundanese ranks third as the language of most speakers after the Javanese and Malay-Indonesian languages. Sundanese speakers are spread in West Java and Banten and some areas in Central Java.

Since Banten Province is the result of separation from West Java Province since 2000, the majority of Banten people use Sundanese as their regional language just like the people of West Java. In addition, in Banten there are also other regional languages, namely Java, Betawi, and Bugis. The speakers of these regional languages live harmoniously in the same environment.

The use of various regional languages in an area also occurs in Carita Beach and Tanjung Lesung. Both places are famous tourist areas in Banten. As a tourist area, of course, many people who come to Carita Beach and Tanjung Lesung. Not just traveling, every visitor must also interact with the local community. Gradually, the interaction will affect the use of local community language so that usually people who live in the tourism area are required to be able to use several languages, namely local languages, Indonesian, and even foreign languages.

These conditions cause local people can not use the local language when communicating with different tribal tourists. They use the Indonesian language as a bridge to make the conversation understandable. Indirectly, this condition will actually affect the existence of regional languages in the place.

Due to the Indonesian language, the local community will be threatened by the shift of language from the regional language into Indonesian language. If it persists, it will cause language death. Therefore, these threats need to be prevented through intergenerational mother tongue continuity, so that local languages and identity are maintained and remain rich with the culture that has existed since ancestors.

Based on these explanations, the maintenance of local identity in a multilingual tourism community on Carita Beach and Tanjung Lesung can be done through intergenerational mother tongue continuity. To systematically disclose it, a clear research question is required. The research question is how is the description of intergenerational mother tongue continuity conducted by Carita Beach and Tanjung Lesung community as an effort to preserve local identity? This study aims to determine the maintenance of local identity from various threats of language death through intergenerational mother tongue continuity in multilingual tourism communities at Carita Beach and Tanjung Lesung.

## **METHOD**

This study uses a sociolinguistic theoretical approach. Fishman (in Chaer & Agustina, 2014, p.5) reveals that sociolinguistic studies are qualitative. As Chaer & Agustina (2014) concluded, sociolinguistics is more concerned with details of actual language usage, such as the description of patterns of language/dialect use in a particular culture, the choice of specific language/dialect usage by speakers, topics, and background talks. Therefore, the method to be used in this research is qualitative research method.

The data in this research are sourced from Carita Beach and Tanjung Lesung communities obtained by research instrument of interview package of Sundanese Language Survey "Basa Urang Project" (Cohn, et al., 2013). The instrument consists of open questionnaire, closed questionnaire, story

telling, and family tree. The data source used amounted to 55 people with various categories based on social index in the form of differences in age, education level, and type of work.

The steps taken in this research data analysis using the model advocated by Miles and Huberman (1984), namely data reduction, display data, and conclusion drawing / verification. Reducing data means summarizing, choosing the essentials, focusing on the things that matter, looking for the theme and pattern. The data reduction step in this research is to select some data from Sundanese Language Survey instrument "Basa Urang Project" which is in accordance with the research theme.

The next step is data presentation. In qualitative research, the researcher performs data presentation in the form of narrative text. This is in accordance with the theory of Miles and Huberman (1984) which states that the most frequently used to present data in qualitative research is with narrative text. In addition, the data are also presented in tabular form to clarify narrative text analysis.

The final step is the conclusion/verification. Conclusions in qualitative research may be able to answer the formulation of the problem from the beginning, but probably not because the problem and problem formulation in qualitative research is still temporary and will develop after the researchers are in the field.

## **ANALYSIS**

Carita Beach and Tanjung Lesung are two tourism destinations located in Pandeglang District, Banten Province. The location is on the west coast of Java Island, precisely on the edge of the Strait of Banten. Administratively, Carita Beach is located in Sukajadi Village, Carita Sub-district. Meanwhile, Tanjung Lesung is located in Tanjung Jaya Village, Panimbang District. The coastal area is two of the famous tourist destinations in Banten.

The existence of these two beaches in Pandeglang regency becomes a tourism potential that attracts many tourists. Carita Beach and Tanjung Lesung is a coastal tourism destination in Banten Province which is widely known by the public. Therefore, many tourists visit the destination either on weekdays or during holidays.

Each region has a personal identity that distinguishes the characteristics of other areas. Carita Beach and Tanjung Lesung are the same. The identity of a region can be seen from the local culture of the region. The contents of a culture consists of elements that are universal, including livelihood or economic systems, natural conditions, and language. Because it is located in the coastal area, the people of Pantai Carita and Tanjung Lesung mostly live as fishermen. Because the beach is located on the edge of the Sunda Strait, the waves are not too high. Therefore, the area has many natural resources that are also safe to be a tourist destination. In addition, the area also has a large rice field so that some people also have a profession as a farmer. In addition, there are also other livelihoods undertaken by the community such as managing homestay or lodging, providing water sports services, and selling various souvenirs around the beach.

Another cultural content is language. The geographical position of an area will affect the language used by the local community. Because the province of Banten is the result of separation from West Java Province, the original community of Banten, especially the people of Carita Beach and Tanjung Lesung is the Sundanese. However, as many migrants migrate to the area, there are also other tribes, namely the Javanese and Bugis. Due to the geographical location of Pandeglang Regency which is quite far from Bandung area as the center of Sundanese language, the use of Sundanese language in the area is different from Sundanese in Bandung. The vocabulary and intonation of Sundanese used by the people of Carita Beach and Tanjung Lesung has little difference with the standard Sundanese language. The language used is the Sundanese dialect of Banten.

In addition there are Sundanese in Banten, especially in Pandeglang District, there are also other regional languages, namely Java language and Bugis language. The people of Java and Bugis who transmigrated to Pandeglang brought their own culture, one of which was their language. Although they have not lived in their home areas, they still use the language with their families and other ethnic communities.

The diversity of regional languages in Pandeglang lives side by side with national and international languages. As a means of communicating in the formal domain, Pandeglang people use the Indonesian language as the language of instruction. For example, at school or in government offices.

People also use the Indonesian language as a means of liaison when different communities of tribes communicate with each other, both with Pandeglang community itself and with tourists who come from out of town. Due to the increasingly advanced conditions of society following the flow of modernization, there are also people who are able to use foreign languages such as English, Arabic, and German.

Every local language speaker has an obligation to preserve the local language as well as its local identity. The government too. As an effort to preserve national culture, a regulation has been made in the 1945 Constitution article 36 Chapter XV which affirms that regional language is one of the elements of national culture protected by the state. There are numerous attempts to maintain regional languages, one of them through intergenerational mother tongue continuity.

Mother tongue is the first language controlled by human beings from birth through interaction with fellow members of the language community, such as family and community environment (KBBI, 2016). People who use a mother tongue are called native speakers of the language. The mother tongue is usually obtained by the children as the first language learned in the family. The mother tongue has a central role in education. That is, the mastery of the mother tongue is very influential on the learning process of a person. If someone mastered the mother tongue well, the learning process will be easier.

The mother tongue in Carita Beach and Tanjung Lesung are Sundanese, Javanese, Bugis, and Indonesian. There are four generations studied in this research, namely grandparents of respondent, father / mother of respondent, respondent, and child of respondent. When this study took place, the majority of respondent's age is more than 25 years. The following is an intergenerational mother tongue continuity conducted by Carita Beach and Tanjung Lesung communities as an effort to preserve local identity based on three categories of respondents, namely gender, age, and education.

### **Intergenerational Mother Tongue Continuity Based on Sex Differences**

Based on the result of research, the percentage of Sundanese inheritance done by grandparents and parents to the respondents is the highest percentage, ie 45.2% and 58.1% for the male respondent category; 45.8% and 58.3% for female respondents category. In addition, there is also the inheritance of Bugis and Javanese languages, ie less than 25%. The people of Pantai Carita and Tanjung Lesung are generally Sundanese. Thus, the older generation is still consistent in the continuity of intergenerational mother tongue, especially Sundanese as the language of Banten to its offspring.

In contrast to Sundanese heritage by grandparents and parents, Sundanese inheritance performed by respondents to their children showed fewer percentages: 25.8% of male respondents and 25.0% of female respondents. In addition, in the category of male respondents, Sundanese inheritance is the highest percentage. In the category of female respondents, Indonesian language has the highest percentage of 41.7%.

In addition, there is also a bilingual or bilingual language inheritance. The most common inheritance of two mother tongues is Sundanese-Indonesian. This occurs both in the categories of male respondents and female respondents. The inheritance of Sundanese-Indonesian language conducted by respondents to their children in the category of male respondents is 9.7% and in the category of female respondents is 16.7%. This shows that nowadays people are increasingly choosing Indonesian language to use and to be inherited.

Based on the description, it can be concluded that now the inheritance of regional languages has decreased. In contrast, Indonesian inheritance is getting higher. Based on sex differences, more women use the Indonesian language to communicate and to be inherited to the child. In fact, women or a mother has more role in educating children in the family environment. Meanwhile, more men use Sundanese. This shows that intergenerational mother tongue continuity is diminishing.

### **Intergenerational Mother Tongue Continuity Based on Age Differences**

In accordance with the intergenerational mother tongue continuity based on sex differences, in this section the percentage of Sundanese inheritance was also the highest percentage performed by grandparents and parents to the respondents, ie 51.9% and 66.7% for the category of elderly respondents; 39.3% and 50.0% for the category of young respondents. In addition, in this category there are also Bugis and Javanese language inheritance of less than 18.5%.

Meanwhile, the inheritance of Sundanese done by the respondents to their children showed a fewer percentage, ie 33.3% for the category of elderly respondents and 17.9% for the young respondent

category. In addition, in the category of elderly respondents Sundanese inheritance is still the highest percentage. However, in the category of young respondents the highest percentage is the inheritance of Indonesian language, which is 35.7%.

The most common inheritance of two mother tongues is Sundanese-Indonesian. The inheritance of Sundanese-Indonesian by respondents to their children in the category of elderly respondents is increasingly becoming 22.2%. While in the category of young respondents, the percentage of Sundanese-Indonesian heritage is only 3.6%. This is influenced by most of the conditions of young category respondents who have not had children at the time of the study.

In accordance with the description, based on age differences, when this study was conducted, older respondents used more local languages, especially Sundanese, to communicate and to be inherited to children. Meanwhile, young respondents use more Indonesian language. This shows that intergenerational mother tongue continuity is decreasing.

### **Intergenerational Mother Tongue Continuity Based on Educational Differences**

Consistent with maternal language continuity between generations by sex and age, Sundanese inheritance by grandparents and parents based on education category also has the highest percentage: 64.3% and 71.4% for respondents of higher education category; 39% and 53.7% for respondents of low education category. In addition, there are also Bugis and Javanese inheritance, less than 17.1%.

Meanwhile, the inheritance of Sundanese done by the respondents to their children showed fewer percentages, ie 28.6% for respondents of higher education category and 24.4% for respondents of low education category. The inheritance of the language that has the highest percentage of both the respondents of the higher education category and the low education category respondents is the inheritance of the Indonesian language: 35.7% for the respondents of the higher education category and 26.8% for the respondents of low education category.

At Carita Beach and Tanjung Lesung there are also two mother tongue inheritance. The most common inheritance of two mother tongues is Sundanese-Indonesian. The inheritance of Sundanese-Indonesian by respondents to their children for the respondents of the higher education category and the lower education category respondents grew by 14.3% for the respondents of the higher education category and 12.2% for the lower education category respondents.

In accordance with the description, it can be seen that the percentage of local language inheritance done by grandparents and parents to the respondents of higher education category is more than the respondents low education category. Respondents of higher education category in general have got the inheritance of regional languages, especially Sundanese, as a whole without mixed with other languages. It proves that mastering mother tongue has an important influence to cognitive ability of a child. However, both respondents of higher education category and lower education category respondents prefer to pass Indonesian language to their children rather than local languages.

## **CONCLUSION**

The majority of people in Pantai Carita and Tanjung Lesung are Sundanese who use the Sundanese dialect of Banten as a colloquial language. In addition, there are several other tribes, namely the Javanese and Bugis tribes that have their own local languages. In addition, Carita Beach and Tanjung Lesung are famous tourist destinations in Banten. These conditions cause people are also accustomed to communicate with tourists by using the Indonesian language to communicate well. The various languages live side-by-side and are shared by the community. Thus, in Carita Beach and Tanjung Lesung there is a condition called bilingual or multilingual.

Language is one element of culture that needs to be preserved. The preservation of the language can be done through intergenerational mother tongue continuity. In general, the people of Carita Beach and Tanjung Lesung still do the intergenerational mother tongue continuity. However, as time passes, such people are diminishing. More people now pass on Indonesian as their mother tongue to their descendants. If this goes on and on, regional languages as one of the local identities of Carita Beach and Tanjung Lesung communities will be lost.

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