

LANGUAGE MAINTENANCE ON KUANG BARU COMMUNITY

Muh. Ardian Kurniawan and Roni Amrulloh

Hamzanwadi University

Email: muhardika88@yahoo.co.id; roni_amrulloh@yahoo.com

ABSTRACT

One of the important roles of language is becoming an identity of the speaker's community. Despite living in the center of Sasak tribe area, the Kuang Baru community who have Samawa ethnic are still using their original language to communicate each other. However, Sasak language is acknowledged as the most used language in Lombok Island and Bahasa has begun to be taught at every level of school expected to influence the existence of Samawa language in this village in the future. This paper aims to discuss the maintenance of Samawa language in Kuang Baru Village in East Lombok. The data was collected by using *simak* and *cakap* method. Data was analyzed by combining diachronic (lexicostatistics) method and synchronic method (*padan ekstralinguial*). The results show that the people in Kuang Baru Village still maintaining their Samawa language. It is indicated with the strong role of Samawa language in some usage setting, such as family, friendship, and technology. That is also supported by a factor of pride in the "uniqueness" of their language compared to other language spoken in other villages, cultural awareness of the community identity, and the language transmission which is continuous from generation to generation.

Keywords: *Language preserve, Samawa Language, Kuang Baru Village, Sociolinguistic.*

INTRODUCTION

The discourse on language and society has led to an endless discussion among language researchers. This is due to the strong bond between language and society. The stronger the bond, the more intense the language is used by the speaker and the further range of the language used in communication.

The given phenomenon today displays how strong the infiltration of culture through the language media. The presence of television, internet, and new electronic media-based has created spaces to be spacious and open. This can lead to intercultural influences that also contribute to the introduction on other languages into one tribe or community speech. It should be feared if such a thing affects the minority, such as Samawa speakers in Kuang Baru Village, Sakra, East Lombok. In this context, the existence of Samawa language in Kuang Baru Village has been at concern on the possibility of entering other languages, especially Sasak language as the majority language on Lombok Island and Indonesian language that also has entered the realm of education and family domain. Moreover, data *Ethnologoe* (in Van Den Berg, 2014:144) shows that 265 out of 706 local languages in Indonesia have an EGIDS index at level 6b-7 which means that the language is in threat of extinction. Therefore, the only option to maintain the existence and sustainability of this language is by language preservation.

According to Fasold (1984), Preservation is related to continuing the use of language collectively by a speech community. It is verified by Sumarsono (2011: 213) and Chaer &

Agustina (2010: 134) that language preservation refers to the awareness to continue using a commonly existence language in among other languages.

Much effort has been made intentionally and naturally for language preservation. Sumarsono (1990) showing religious and cultural sentiments can help Loloan language preservation in Bali. Divergent in dialect can also be utilized as language preservation strategies. It is also illustrated by Wijana (2005) in an effort to preserve Javanese with Banyumas dialect taken from Solo-Yogyakarta. Rather, Septiningsih (2010) looking at vital role of local languages in literature as a strategy of language preservation. Wamala & Oluoch (2013) seek language preservation in Kenya through digitization of library.

This paper discusses the preservation of Samawa language to the inhabitants of Kuang Baru Village, Sakra, East Lombok. In the methodology section is explained about the data collection and analysis method used. Furthermore, in the discussion section explains a general description of language attitude of society in Kuang Baru Village and language preservation strategies used in the community.

METHOD

This study is a qualitative descriptive research. Data is collected by using the 'hearing' and 'talking' method (Mahsun, 2007). Collected data is the data of Swadesh's basic conversation and vocabulary taken from Samawa speakers in Kuang Baru Village. The data is examined with a combination of diachronic and synchronous method. (Mahsun, 2007). Diachronic method uses lexicostatistics to determine the status of the Samawa language, whereas the synchronous method uses an extra-lingual matrix method.

ANALYSIS

Linguistic Analysis toward Diachronic Samawa Language in Kuang Baru

Based on lexicostatistic result, generated kinship percentage between BS Kuang Derek – BSas = 57%, BS Kuang Berora – BSas = 55,5%, and BS Dasan Baru – BSas = 56,5%, meanwhile, relationship between BS Kuang Derek – BS Kuang Berora = 87,5%, BS Kuang Derek – BS Dasan Baru = 85%, and BS Kuang Berora – BS Dasan Baru = 94%. Of the data, the kinship percentage between Samawa language in Kuang Baru Village with Sasak language is in the range of 55,5% - 57%. Meaning that Samawa Language spoken in Kuang Village and Sasak Language are considered as one family language. It corresponds to Mbete (1990) who classifies Bali-Sasak-Samawa language as one language family in BBS Stocks. The percentage of kinship among society, Samawa language in Kuang Baru Village is reaching at 85% - 94%. This figure explains that Samawa language spoken by inhabitants in Kuang Baru Village belongs to the same language (between dialect and speech differences).

Language Preservation Strategy in Kuang Baru Village

Kuang Baru village is a minority group in socio-cultural context of Lombok Island. Around them (other hamlets in Sakra Village), many hamlets are inhabited by Sasak speakers as the majority group. In addition, introduction of schools and influence of information technology have contributed to bring Indonesian language (and English in the form of vocabulary) into communication between members of this community. Therefore, communicating possibility with other speakers becomes greater. In addressing communication contact to other language

speakers, Kuang Baru villagers perform a collective attitude as a language preservation strategy against language users outside of their community. However, in accordance with the objectives of this study, we discuss only language preservation strategies in four domains of communication, i.e. family, friendship, education and technology.

The findings of this study, Kuang Baru villagers employ three alternate language codes, namely Samawa, Indonesian, and Sasak. These three codes are used in certain contexts. The Samawa language is used by among community members to communicate (internal communication), whereas the use of Indonesian and Sasak languages is more likely used to communicate to other speakers (external communication). At a certain age, usually at the age of Junior high school, a Samawa speakers in in the community will be in contact to Sasak speakers who become their playmates at school. From this they begin to get familiar and slowly master Sasak language in communicating. Another possible situation in contacting with Sasak speakers is in transaction or buying and selling and agreements for working in fields (farmers and farm workers). Meanwhile, the Indonesian language is used in formal situations in the realm of education or in the realm of friendship with involving participants from outside of Kuang Baru.

a.) Language Preservation in Family Realm

Family domain is a fundamental aspect in preserving and maintaining the language. The most routine and intensive communication is communication in the family realm. The first speech partner is a member of his own family. Therefore, to assess how well a language is inherited, family domain should be prioritized.

For Samawa-speaking community in Kuang Baru Village, language preservation strategies are employed by using Samawa language within family realm continuously. Parents take their babies to speak Samawa, even when they are not able to speak yet. Similarly, when they are growing and maturing. Also, when the speech involves other family members, between husband and wife, uncle and aunts, grandparents, or brothers. In a mixed family, there is little differences because it involves two different language speakers. Commonly, when someone from outside the community has married with a society member of Kuang Baru Village, the outsider should adjust their behavior and habits to the community (including in language habits). Meaning that the tendency for outsiders of this community to speak Samawa once becoming a citizen of Kuang Baru Village has bigger possibility to happen. In the end, the outsider shall learn and speak Samawa to interact with the local people. And their children will be inherited Samawa language by their parents. Exceptions occurred for families who are new comers from originally outside the community, then moved to the village. In this case, language inheritance is determined on the family (often not using Samawa language). From the description, it can be said, family realm is still considered as preserver of Samawa language in Kuang Baru Village. For more details, see the language usage table in the following family realms:

Table 1: Language Preservation strategywithin Family Realmin Kuang Baru Village

	Husband	Mother	Father	Brother	Uncle	Aunt	Grand-father	Grand-mother
Samawa	√	√	√	√	√	√	√	√
Sasak	X	X	X	X	X	X	X	X
Indonesian	X	X	X	X	X	X	X	X
	Wife	Children		Brother	Nephews		Grandchildren	

b.) Language Preservation in Friendship Realm

Friendship domain involves participants from community members of Kuang Baru Village, as well as outside the community. There is no limit to make friends in this community. Compared to family domain, in the realm of friendship, the use of other language codes is most likely happened. In this research, we found the use of three language codes in the realm of friendship, namely Samawa, Sasak, and Indonesian (with formal or informal way). Samawa language is used when the speech partner is a community member of Kuang Baru, regardless of formal or informal situation. Meanwhile, Indonesian language will be used if the speech partner is a person who is totally unfamiliar with the community and it is usually occurred on a short communication for the certain purposes. Meanwhile, Sasak language is used in two ways, namely (1) when the conversation involves participants who already know each other and they come from different villages; (2) and when the conversation involves participants who do not know each other. For those who know each other, Sasak language is a common language used by both participants and it is a language code they normally use. Meanwhile, in the case of unknown participants, Kuang Baru inhabitants will use Sasak language when they become speaking partners, not as speakers. (see table 2).

Table 2: Language Preservation Strategyin Friendship RealmKuang Baru Village

Language Code	Friendship Status		Roles in Communication	
	Known	Unknown	As Speaker	As Speaking Partners
Samawa	√	√	√	√
Sasak	√	X	√	√
	X	√	X	√
Indonesian	X	√	X	√

c.) Language Preservationin Education Realm

Education domain is a realm that has not too significant role in everyday communications within the community. Because, in the realm of education, the situation is set up so that the language code will run in accordance with the norm applied. Most communications must use Indonesian language as instruction. However, here is the challenge for the Kuang Baru society in maintaining their language.

In addition to the use of Indonesian, there is a situation that allows members of Kuang Baru to use Samawa in communication, such as in early childhood and elementary education. In early childhood, teachers and students come from the same community so that opportunity to use Samawa language in communication is very open. And in elementary school classes, the use of Samawa language is used by teachers who come from Kuang Baru community. Outside the classroom, Samawa language is also used in conversations, whether involving conversations between teachers, students, or between teachers and students. Meanwhile, in the higher education level (Junior high school), Sasak language is also commonly used. This shows the mastery of Sasak language by the community occurring in the realm of education.

Table 3: Language PreservationinEducation Realm

Language Code	Location		Education Level			Partisipan		
	Class	Outside Class	Kindergarten	Elementary (Grade 1-3)	Elementary (Grade 4-6)	Junior High School	Guru	Murid

Samawa	√ X	X √	√ √	√ √	X √	X √	√ √	√ √
Sasak	X	X	X	X	X	X	X	X
	X	√	X	√	√	√	√	X
	X	X	X	X	√	√	X	√
Indonesian	√ √	√ X	√ √	√ √	√ √	√ √	√ X	√ √

d.) Language Preservationin Technology Realm

Technology domain referred on the research is communication that involves Kuang Baru community in communicating using technology and Apps, such as Facebook, Whatsapp, Line, Messenger, and cellular phone. In technology, communication is more unpredictable. The social media that allows friendship with anyone without the need to recognize identity makes communication difficult to predict. In addition, communication on social media is not like real-world communication (vis a vis) that happens directly and must be responded at that time. Communication on social media (by way of exchanging messages/ comments) allows pauses to unlimited time. The two unique of social media make this communication realm interesting.

But, one of the advantages of social media for Kuang Baru inhabitants is social media allowing the society members (who have social media facilities) to gather in a virtual group via the WhatsApp or Facebook online group that can be created for free. On that occasion, the community intensively exchange messages and information to deliver whatever they want. The exchange of ideas and messages has done intensely using Samawa language to form the loyalty of Samawa speakers in Kuang Baru community on their local language and culture. Moreover, most social media users is a group of adolescents who will be responsible for the continuity of Samawa language in the future.

In this case, social media is more functioned as a provider of communication space to exchange ideas, opinions, criticism, or to convey their expression freely using Samawa language. Indirectly, it leads to a collective awareness to increase their confident to use Samawa language in the wider field. Because, in the realm of education, Samawa language studies is not obtained by the local community. Social media can facilitate this weakness.

CONCLUSION

Of the explanation above, it can be suggested that the society of Kuang Baru Village are still preserving and maintaining their own Samawa language in communication in various areas of conversation. The most fundamental preservation is demonstrated in the family realm, while, keeping the Samawa language as the mother tongue for the younger generation. Rather, in friendship realm, Samawa language remains a priority language by the community members. The use of other language codes in communication is done when facing an external spokesperson who does not master the mother tongue of Samawa language at all. In addition, in technology realm, the role of Samawa language is strongly vital with the creation of virtual communication groups (WhatsApp and Facebook groups) to preserve the language's sustainability. However, it is also feared that the introduction of Sasak and Indonesian language can lead to mutual influences, even though, it has not seen its influence yet. If it is not wisely addressed, the

presence of these other languages will actually replace the role of Samawa language in Kuang Baru Village.

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Biodata:

Muh. Ardian Kurniawan

Hamzanwadi University - Indonesia

muhardika88@yahoo.co.id

Master of Arts in Linguistics at Language Faculty of Gadjah Mada University, Indonesia

Sociolinguistic, Dialectology, and Pragmatic

Roni Amrulloh

Hamzanwadi University

roni_amrulloh@yahoo.com

Master of Education in Applied Language of Yogyakarta State University, Indonesia.

Applied Language, Dialectology, and Sociolinguistic