THE INDICATION OF SUNDANESE BANTEN DIALECT SHIFT IN TOURISM AREA AS BANTEN SOCIETY’S IDENTITY CRISIS (SOCIOLINGUISTICS STUDY IN TANJUNG LESUNG AND CARITA BEACH)

Alya Fauzia Khansa, Dilla Erlina Afriliani, Siti Rohmatiah
Universitas Pendidikan Indonesia
alyafauziakhansa@student.upi.edu; dillaerlinaafriliani@student.upi.edu; sitirohmatiah@student.upi.edu

ABSTRACT

This research used theoretical sociolinguistics and descriptive qualitative approaches. The location of this study is Tanjung Lesung and Carita Beach tourism area, Pandeglang, Banten. The subject of this study is focused on Tanjung Lesung and Carita Beach people who understand and use Sundanese Banten dialect and Indonesian language in daily activity. The subject consists of 55 respondents based on education level, age, and gender categories. The data taken were Sundanese Banten dialect speech act by the respondents, both literal and non-literal speech, the information given is the indication of Sundanese Banten dialect shift factors. Data collection technique in this research is triangulation (combination) in the form of participative observation, documentation, and deep interview by using “Basa Urang Project” instrument. This research reveals that the problems related to the indication of Sundanese Banten dialect shift in Tanjung Lesung and Banten Carita Beach which causes identity crisis to Tanjung Lesung and Banten Carita Beach people. This study discovers (1) description of Bantenese people local identity, (2) perception of Tanjung Lesung and Carita Beach people on the use of Sundanese Banten dialect in Tanjung Lesung and Carita Beach tourism area and (3) the indications of Sundanese Banten dialect shift in Tanjung Lesung and Carita Beach tourism area.

Key words: language shift, Sundanese Banten dialect, identity crisis

INTRODUCTION

Political dynamics which develops in Indonesia brings up various policies in government, specifically regional government in Indonesia. These policies are arranged in Undang-Undang Republik Indonesia Nomor 32 Tahun 2004 Bab II Pasal 5 about Specific Region and Area Formation. The UU RI arranges region formation, administrational requirements, technical requirements, and physical requirements. The formation of region in Indonesia has been arranged in the constitution. In 2000, Java Province broadened its region which produced Banten as Banten Province. Banten region formation to be a province must fulfill the requirements, particularly technical requirement which involves economic prosperity, regional potential, socio-culture, socio-politics, citizenship, region width, defense, security, and other factors which enable regional autonomy. Language has an important position in fulfilling the requirements. Language is included into socio-culture technical requirement.

Tourism has an impact on socio-culture of the society. It can be seen since there are a number of factors which have role in changing the socio-culture condition, namely education, mass media, transportation, communication, and other development sectors which become the media in socio-culture change, and the internal dynamics of the society itself (Pitana & Gayatri, 2005, p. 115). Tourism development in Banten causes the shift of Sundanese language use. The phenomenon can be seen from the appearance of the language shift, for example the use of non-Sundanese language. The variety of language use is caused by the various backgrounds of Bantenese people. This language shift involves language use problem by a speaker or a group of speakers which may happen as an effect of transferring one speech community to another speech community. This condition is similar to the real situation in Bantenese people. As the number of tourists who visit Banten increases, the language chosen and used by Bantenese people becomes more various. The mother tongue of Bantenese people is Sundanese. However, local people forget the limitations in communication. Local people experience...
the language shift from Sundanese language to Indonesian language to interact with tourists in order to gain high profits.

Bantenese people do not consider the possibility of Sundanese language loss. Therefore, Bantenese people are in the identity crisis condition as the tourism develops. Many people do not use Sundanese language because they find it hard to use Sundanese in communication. Besides, there are many non-Bantenese people, like Javanese people and Buginese people, who work as traders and fishermen in Banten tourism area. Those people use Indonesian language in communicating, which makes Sundanese language slowly disappear. Not only working, those outsiders also do marriage with Sundanese people. In a family which is built by different ethnics, Sundanese language inheritance is not performed, because they consider that Indonesian language is more superior to Sundanese language, particularly in Banten Province as tourism area. Those phenomena occur because Bantenese people have less knowledge about how important their mother tongue, Sundanese language, as their region’s identity is. Without language inheritance and the absence of Sundanese speaker, there may occur the loss of Sundanese language. As a consequence, Bantenese people will experience the identity crisis which is caused by the lack of knowledge about it.

This research is precisely important to conduct since the existence of language shift’s indication in Bantenese people has been very clear. This shift will lead to Bantenese people identity crisis, which is concerned that Banten Province will become a less ideal region based on the requirement of a region form in UU RI. Based on the problem, the research questions are (1) description of Bantenese people local identity, (2) perception of Tanjung Lesung and Carita Beach people on the use of Sundanese Banten dialect in Tanjung Lesung and Carita Beach tourism area and (3) the indication of Sundanese Banten dialect shift in Tanjung Lesung and Carita Beach tourism area.

METHOD

This study uses sociolinguistics approach with qualitative method. This method is used because in qualitative research, data collection is not guided by theory, but it is guided by the facts found in the research field. Thus, the data analysis is inductive based on the facts found, and then it can be constructed to be hypothesis or theory (Sugiyono, 2009. p. 3). As the title written, this research will be conducted in Tanjung Lesung and Carita Beach tourism area, Pandeglang, Banten. The data involves the list of Sundanese Banten dialect use intensity which occurs in Tanjung Lesung and Carita Beach society. The resource of data is Tanjung Lesung and Carita Beach people which are collected by using Interview Package “Basa Urang” research’s interview (Cohn, dkk., 2013). The instrument consists of opened and closed questionnaires, storytelling, and family tree. This research used one data presentation method, that is triangulation (combination).

ANALYSIS

Description of Bantenese People’s Local Identity

Banten is a province which was formed based on Undang-Undang Nomor 23 Tahun 2000 administratively. With the width is 9,160.70 km², Banten is divided into four regencies and four towns, namely Serang Regency, Pandeglang Regency, Lebak Regency, Tangerang Regency, Serang Town, South Tangerang Town, Tangerang Town, and Cilegon Town. Banten province is known for its tourist destination, including Tanjung Lesung –a beach which is located in the west point of Java Island, specifically in Tanjung Jaya Village, Panimbangan Subdistrict, Pandeglang Regency, Banten Province. Meanwhile, Carita Beach is located in west coastal area of Banten Province, Indonesia. The reason of Tanjung Lesung and Carita Beach Banten chosen to be tourist destination is caused by the region identity itself. The area identity can be seen from nature condition, livelihood, local culture, and language.

Language becomes an important point as one of region identity’s characteristics. For instance, people in every region have different dialects, including in Banten Province which has regional language to
communicate; it is Sundanese Banten dialect. Sundanese Banten dialect is different from Priangan Sundanese in the intonation and grammar. Sundanese Banten dialect does not use level of speech; hence, the language used will sound impolite if it is compared to Priangan Sundanese.

**Perception of Tanjung Lesung and Carita Beach Banten people on the use of Sundanese Banten Dialect**

Based on different age category, perception of Tanjung Lesung and Carita Beach Banten people on the use of Sundanese Banten Dialect shows the small significance between young respondents and old respondents on the importance of using Sundanese Banten dialect. It reveals that 29% of young group believe that it is very important to master first language, and 26% old group states the same. This opinion influences the important assumption on the use of Sundanese Banten dialect by a group of people. Based on the data, Tanjung Lesung and Banten Carita Beach still believes that mastering Sundanese language is less necessary. It can be proven that 25% of young group states it is necessary to master Sundanese language, so do old group states the similar answer with the percentage of 30%. This amount is conducted very low since some people choose other opinion, besides the high importance of mastering Sundanese.

On the other side, based on education level, Tanjung Lesung and Banten Carita Beach people’s perception on the use of Sundanese Banten dialect shows that both Tanjung Lesung and Banten Carita Beach people who have high education level and the people who have low education level believe that mastering first language is important, with the percentages are 100% and 90% respectively. This condition indicates that the education level of someone, whether it is high or low, has no significantly different opinion. The result from gender-based research reveals that male Tanjung Lesung and Banten Carita Beach people state that it is important to master first language; so do female villagers, with percentage is 97% by male and 88% by the female. It concludes that both male and female respondents are aware of the importance of Sundanese Banten dialect as the effort to maintain their language. However, male people are more aware of Sundanese’s inheritance than female people.

**Evidences of Sundanese Banten dialect shift which influences the shift of Tanjung Lesung and Carita Beach people’s local identity**

When Sundanese Banten dialect speaker no longer uses his or her language, his or her identity as Bantenese will slowly disappear and unknown. The situation is similar to Thomas and Wareing’s (2007, p. 225) statement that one of the ways to do the identity shift or change is through the language used.

Based on different ages generally, the data resulted from analysis of *dengan* form show that all respondents in the category tend to use Sundanese language with mother, father, siblings, grandmother, grandfather, partner, and friend from Sundanese ethnicity, and the percentage is 52%. Meanwhile, the 48% of the respondents use other languages, such as Javanese, Buginese, or Indonesian languages. It is shown by the young respondents who communicate with their partner: more than 25% of the respondents choose to use Indonesian language rather than Sundanese language which is caused by their different regional background. This situation can lead to Sundanese Banten dialect shift because their lack of allegiance in using their own language. By contrast, 75% respondents use Indonesian language in having smooth communication with friends from other ethnics or combined ethnics. This situation occurs because Indonesian language is recognized as unity language which is definitely understood by everyone. Besides, the reason to choose Indonesian language is because they feel ashamed in using Sundanese Banten dialect when they talk to non-Bantenese people. They are aware that Sundanese Banten dialect is known for its coarse words which make them feel inferiority on their own language.

On the other side, based on *untuk* pattern in particular situation, young respondents and old respondents have the difference. 54% of young respondents and more than 44% old respondents use Sundanese Banten dialect in uncontrolled situations; for example, when they are angry or dreaming. It shows that unconscious condition, the daily routine activity will appear. 78% of respondents use
Sundanese Banten dialect when they communicate directly with Sundanese ethnic friend; however, it decreases to 14% when they use communication media like SMS. This rapid decrease will give bad impact on non-media communication in real life and will slowly lead to Sundanese Banten dialect shift.

The data result on di pattern describes that two categories of respondents, young and old, have high percentage in using Sundanese Banten dialect, specifically in junior high school with schoolmates. Besides, the high percentage of young respondent category use Sundanese Banten dialect in market and in elementary school with schoolmates is 57%. Meanwhile, both categories tend to use Indonesian more in public places, such as workplace, bank post office, and schools with teachers, which require them to use formal language. It can be an evidence of Sundanese Banten dialect shift by the majority of Tanjung Lesung and Carita Beach people.

For dengan pattern based on education level generally, the result shows that all categories still use Sundanese Banten dialect, with more than 75% of respondents choose Sundanese Banten dialect, and the other 25% of them choose Indonesian language to talk with Sundanese ethnic people from Bandung who are able to speak Sundanese. Also, 50% of respondents who have high education level use Indonesian in communicating with their partners, rather than use Sundanese Banten dialect. It also can be the cause of Sundanese Banten dialect shift which impacts on identity crisis.

Based on untuk pattern, the language used in particular situation between high educated and low educated respondents are different in reading newspaper as the activity which relates to knowledge. High educated respondents are more intense in using Indonesian language which reaches 93% than low educated respondents which only reaches 73%. It shows that the more educated a person is, the more often Indonesian language is used in every activity, particularly in reading.

The result of di pattern shows that both categories of respondents, high and low educated people, have rather similar percentage. Meanwhile, 100% of the high educated respondents use Indonesian language in public places, such as bank and post office which needs formality in communication. High educated respondents are more intense in using Indonesian language in all situation and condition. By contrast, low educated respondents tend to use Sundanese language in public places as mentioned earlier. On the other hand, 0% of high educated respondents do not use Sundanese language in market or stalls. It shows that Sundanese Banten dialect shift indication is influenced by the education level of the language speakers. The higher educated someone is, the more they avoid to use Sundanese language. This condition can be a threat to the existence of Sundanese Banten dialect and also can impact the social identity of Tanjung Lesung and Banten Carita Beach people. Considering the positive side, Bantenese people use Indonesian language to communicate with other ethnics. However, from other point of view, this Sundanese Banten dialect shift indication can lead to identity crisis.

Based on the category of gender, the result of Sundanese Banten dialect’s use of dengan pattern shows that more than 8% of the respondents tend to use Sundanese language with their mother, father, brother, sister, grandmother, grandfather, partner, and friends from Sundanese ethnics. Meanwhile, the other 92% of the respondents use other languages, namely Javanese, Buginese, or Indonesian languages. The condition occurs to male respondents in communicating with partner; more than 42% of them use Indonesian language rather than Sundanese language because of the different regional backgrounds. It will be the factor to cause Sundanese Banten dialect shift because of their less loyalty and defense in using their own language as their region identity.

The use of Sundanese Banten dialect of untuk pattern in particular situations between male and female respondents has the difference. More than 45% of male respondents and 42% of female respondents use Sundanese Banten dialect in uncontrolled situation, for instance when they are angry and dreaming, and it indicates that the routine activity will appear in unconscious condition. The use of Indonesian language in calculating is 68% by male respondents and more than 58% by female respondents. The percentage of Sundanese Banten dialect’s use without any media is decreasing, which is caused by the use of Indonesian language is considered more practical than Sundanese Banten dialect in conversation through SMS. 71% of the respondents use Sundanese Banten dialect in
communicating with Sundanese friends directly; however, the percentage reduces to 21% when the respondents communicate through SMS. This marked decrease will give bad impact on the non-media communication in real life, which will slowly lead to Sundanese Banten dialect shift.

The result of *di* pattern by gender categories show low percentage; that is more than 3% of respondents of the category use Sundanese Banten dialect. The use of Sundanese Banten dialect is considered low compared to the use of Indonesian and Buginese languages. It is proven by the high percentage of Indonesian and Buginese languages’ use which is more superior; more than 6% of respondents use Indonesian language and more than 29% of respondents use Buginese language. Buginese language is more dominant since there is a great number of Tanjung Lesung and Carita Beach people are originally Buginese ethnics. They stay and work there until the inter-ethnical marriage occurs, which causes the absence of mother tongue’s inheritance. Thus, they only use Buginese language when interacting with Buginese people. Buginese language becomes more dominant since there are a great number of Buginese people in this area. However, this situation is not in accordance with the thought of the importance of language inheritance. The thought of Tanjung Lesung and Carita Beach as tourism area causes the language that should be inherited to the next generation from inter-ethnical marriage is Indonesian language.

**CONCLUSION**

Sundanese Banten dialect is Sundanese used by some people in Banten and by some people in Priangan, for example Garut, Tasikmalaya, and Bandung. Sundandese language in Banten also does not recognize language’s degree because Banten region has never been under the authority of Mataram Sultanate. This Sundanese language has the strong relation to Ancient Sundanese language. Yet, the majority of Sundanese speakers which has language’s degree (Priangan), Sundanese Banten dialect in Rangkasbitung and Pandeglang is categorized as coarse Sundanese language. Practically, Sundanese Banten dialect is classified as West Sundanese dialect. The Sundanese language’s pronunciation in Banten generally is in Southern Banten regions, which are Lebak Regency and Pandeglang Regency. Therefore, Sundanese Banten dialect becomes the identity of Banten Province’s people.

Besides tourism factor, there are some factors which cause language shift indication to appear. The first factor is the inferiority attitude towards Sundanese Banten dialect caused by the high frequency of having language contact with other speech communities. Thus, Sundanese Banten dialect’s inheritance is not a priority. The language attitude causes Sundanese Banten dialect shift in Tanjung Lesung and Banten Carita Beach. If local identity of a region disappears, one of Indonesia culture’s value will decrease. If it keeps occurring, Indonesia will keep losing its self-identity. The second factor is the evidences of Sundanese Banten dialect shift which influence the local identity of Tanjung Lesung and Carita Beach people based on the respondents’ categories, namely young and old ages, high and low education level, and male and female genders. The study on the three categories is viewed from various communication patterns: to whom they talk, what kind of situation, and the place where they communicate. That situation is considered highly harmful since language shift will cause local identity of Bantenese people.

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Biodata:

Alya Fauzia Khansa
Universitas Pendidikan Indonesia
alyafauziakhansa@student.upi.edu
SDN Pasigaran, SMPN 1 Dayeuhkolot, SMA Pasundan 1 Bandung, UPI
Sosiolinguistics, Language Learning & Language Teaching

Dilla Erlina Afriliani
Universitas Pendidikan Indonesia
dillaerlinaafriliani@student.upi.edu
SDN 5 Cibadak, SMPN 1 Cibadak, SMAN 1 Cibadak, UPI
Sosiolinguistics, Language Learning & Language Teaching

Siti Rohmatiah
Universitas Pendidikan Indonesia
sitirohmatiah@student.upi.edu
SDN Kartini IV, SMPN 4 Cirebon, SMAN 6 Cirebon, UPI
Sosiolinguistics, Language Learning & Language Teaching