



Language Attitudes of Buginese Speakers in Bandung

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Abstract

The aim of this study is to explain the shift in Buginese of the students in Bandung. This is related to the students' language attitude towards Buginese. The use and attitude of language in minority languages in the majority language area is one aspect that influences shifting a language. The method used in this study is a qualitative descriptive method. Research subjects are students from South Sulawesi who are studying in Bandung who are Bugis speakers. The results of this research show that the pattern of language use is dominated by Indonesian when communicating with friends in their area. Although dominated by Indonesian, the use of the Buginese is still used, though not as much as the use of Indonesian. Their language attitude is very positive towards Buginese, but the facts in the field are different from the language attitude, because they are more dominant in using Indonesian than Buginese. This study concluded that the positive attitude of students towards Buginese had no effect on the use of their Buginese. Language preservation depends on the quality of language use in everyday life. The use of Buginese in students in Bandung is relatively low. Students do not maintain their identity as speakers of the Buginese when communicating with each other, thus causing the Buginese to be displaced by Indonesian.

Keywords: *language shift, language use, language attitude*

Introduction

Local languages which are the assets of this nation from year to year many are on the verge of extinction and even some of them are already extinct. According to Dadang Sunendar, Head of the Ministry of Education and Culture's Language Development Agency (Kemendikbud), based on the results of the study, there would be a possibility of the immediate extinction of 139 ethnics / regional languages in Indonesia (*The Jakarta Post*, Tuesday (08/02/2016)). The extinction of the regional language is due to the absence of speakers who use the language. Based on absolute speaker numbers, UNESCO (in Wurm, (2001) determines five levels of language extinction, namely (a) language potentially endangered, (b) language threatened with extinction, (c) language critically endangered, (d) language almost extinct (in critical condition), and (e) the language is extinct, the

Extinction of a language will greatly affect the assets and national culture that exist in Indonesia. Indonesia has many regional languages scattered throughout the archipelago. With the many regional languages owned by the Indonesian nation shows that our nation does have abundant assets and culture that become the identity of the Indonesian people. The extinction of local languages is strongly related to the retention and attitudes of the speakers of the local language they have, according to Grimes (2005) that there are 6,912 languages used by the world community And it is estimated that there will only be 600 languages left on this earth (Bathula: 2004).

Loss or extinction of local languages including discussion a Buginese, the concept of traditional culture is lost and extinct, because traditional culture can only be understood well through the expression of the local language of the community. If the revitalization of local languages is not immediately carried out, then the local language in this case, the Buginese will only be a memory for future children and grandchildren. In other words, the regional language will become extinct, the image and identity of the community will become unclear. One issue that is quite prominent in the study of shifts and retention is the powerlessness of minority immigrants to maintain their native language in competition with the dominant majority and super ethnic language, Fasold (1984).

In Tamrin's (2014) study of the Retention of Buginese in the Family Sphere in the Overseas Country of Central Sulawesi, it shows that the Buginese in Central Sulawesi still retains their language in the family domain both in terms of age, sex, education, and occupation.

Defending Buginese in Bandung concerns the attitude of the community or students from Makassar to the Buginese. Buginese as the largest language in South Sulawesi is the everyday language used by Bugis people. Buginese is still used in daily communication by speakers in South Sulawesi. However, the Buginese in Bandung is a minority language that is only used by Bugis people

in this case students in Bandung. Surviving or shifting the Buginese by students is largely determined by the students' language attitude towards the Buginese.

Bilingualism and Diglossia

Bilingual communities, namely people who master two or more languages, are used interchangeably, but each language has its own role. Bilingualism is defined as the use of two languages or more speakers in turn with other people alternately (Mackey 1962: 12, Fishman 1970: 73). To be able to use two languages, one must master the two languages. First, the language itself or the first language (B1) and the second language (B2). People who use the second language are called people *bilingual*. While the ability to use two languages is called *bilingualism*. In addition to the term *bilingualism*, the term also used, *multilingualism*, which is a situation that is used more than two languages by a person in interaction with others in turn (Chaer 2010: 84). Robert Lado (1964: 214) said that bilingualism is the ability to use language by someone as well or almost as good, which technically refers to the knowledge of two languages regardless of their level.

One can be said to be bilingual if you can use and have a level of mastery of two languages as well. As expressed by Bloomfield (1933: 56) which says that bilingualism is the ability of a speaker to use two languages equally well. Mackey (1962: 12) added that bilingualism is the practice of using language interchangeably, from one language to another, by a speaker.

Diaglossia is a term that became famous since the term was included in an article in magazine *Word* entitled "diglossia" by Ferguson in 1958. According to Ferguson (in Chaer: 2010: p. 92) the term *diglossia* is used to state the state of a society there are two variations of one language that coexist and each has a particular role. Whereas according to Fishman in Sumarsono (2007: 39) that diglossia is an object of sociolinguistics which refers to the distribution of more than one variety of languages or languages that have different communication tasks in a society. Fishman refers to linguistic differences, regardless of their form and form, ranging from different models in one language to the use of two very different languages. According to Fishman, what is important in this case is that each variety has different functions and in different domains.

Language Attitudes

The language attitude of a speaker is a feeling of pride or ridicule, rejecting or at the same time accepting a particular language or community using a particular language, both to the language controlled by each individual and by members of the community. Language attitude as a form of view or assessment of a community group on the language they speak. Language attitudes are mental positions or feelings towards one's own language or the language of others (Kridalaksana: 2001). Attitudes toward language are expressed in the frequency of use and mastery of the language in question.

In a theoretical approach, there are two definitions of language attitudes. The first is the behaviorist view, which according to him "attitude must be learned by observing responses to a particular language, namely its use in actual interactions (Appel and Muysken 1987: 16)." The second is a mentalist view that considers attitude as an internal mental state, which can lead to certain forms of behavior. This can be described as "an intervening variable between a stimulus that affects a person and the person's response" (Fasold, 1984: 147)". This language attitude determines whether a language can survive or slide by another language. A person's language attitude is positive and negative. This positive language attitude that will make a language continue to be used by speakers and become a language that persists, while a negative attitude that will plunge and deliver language to extinction because it is displaced by other languages. A person's language attitude towards their language is usually caused by shame to use it. They are embarrassed when others listen to them using their language. So that they use the national language more in everyday speech. Aside from being a dominant and more prestige language, they also assume that using national language will make it easier for them to get a job and will make their lives better.

Language Preservation

Preservation is an attempt to keep a language in use and to be appreciated, especially as a group identity, in the language community concerned through teaching, literature, media mass, and so on (Kridalaksana, 2001: 159). Whereas according to Richard & Schmidt (2013: 319), language preservation is the extent to which a person or group uses their language continuously, especially in areas that are bilingual and multilingual or among groups of immigrants. Language preservation is something that is strongly related to the stability of language use. Where there are different psychological, social and cultural processes in multilingual society. Language preservation is strongly related to the use of minority languages that are in the midst of dominant languages.

Language preservation is a matter of attitude or assessment of a language, to keep using the language in the midst of other languages. Language preservation (*language maintenance*) commonly defined as a deliberate effort in particular to retain the use of language in the face of another language. In other words, language preservation is intended to (1) realize cultural diversity, (2) maintain ethnic identity, (3) enable social adaptability, (4) psychologically add a sense of security to children, and (5) increase linguistic sensitivity (Crystal, 2003) According to Fishman (1972) states that one of the important factors in maintaining a language is the existence of the loyalty of the supporting community. UNESCO (D. Bühmann and B. Trudell: 2008) declare that the survival of the language is also influenced by education where the language of instruction in the world of education can use regional languages.

The learning process at the initial level should use mother tongue.

In language maintenance, the commitment of the community to keep using their language is an absolute matter. As expressed by Sumarsono and Partana (2002) that in language maintenance a community collectively determines to continue using the language that is commonly used. According to Chaedar Alwasilah (1993), that language preservation, in general, is also very closely related to cultural preservation. This happened for several reasons, including:

- a. Language value lies in the meaning symbolized by language. English, for example, is considered a symbol of modernism and technology, while Arabic is considered a symbol of Islam. These two examples reinforce the assumption that language is a vehicle of culture.
- b. In the Indonesian context, the reference to national culture, in the beginning, was none other than ethnic cultures which were claimed specifically by government bureaucrats or elitist groups in Indonesian society as a national culture. We must not forget that this unitary state of Indonesia was formed on the agreement of ethnic groups to gather themselves in an organization called a unitary state.
- c. In general, foreigners who study Indonesian and regional languages are more based on the interest in learning culture rather than the language. Similarly, in general, tourists who come to Indonesia to other countries are called to see Indonesian culture not to learn the language.

Surviving a language cannot be separated from people's pride in the language they have. And this pride will make people loyal to using their language. Language loyalty is the ability of language speakers to withstand stronger language pressure (Spolsky, 1998: 55). For example in language maintenance, namely the maintenance of the Javanese Samin language in Blora Regency. According to research by Nina Setyaningsih (2010) that the Samin community maintains the use of the Javanese language because of the speakers' loyalty, historical background, and the ideology and tradition of Saminism. Furthermore, the use of Javanese language persists because the speakers are loyal and continue to use Javanese, especially to maintain their traditions.

Holmes in *Language Maintenance and Shift in Three New Zealand Speech Communities* (Applied Linguistics, Vol. 14 No. 1, 1993: 14) points to three main factors related to the success of language preservation. First, the number of people who recognize the language as their mother tongue. Second, the number of media that supports the language in the community (schools, publications, radio, etc.) Third, the index that relates to the number of people who acknowledge with a total comparison of the supporting media

Language Shift

Shifting and maintaining languages are two sides currency (Sumarsono: 2011). This phenomenon is two phenomena that occur together. Language shifts other languages or languages that are not displaced by other languages, languages that are displaced are languages that are unable to defend themselves (Sumarsono: 2011). This condition occurs when a community (language community) chooses to use or leave the use of a language. The choice of one of these conditions occurs over a long period of time. This time span can reach more than two or three generations.

Some linguists say that there are two issues about shifting or extinction of language, which is related to "language murder and language suicide". *Language murder* occurs when the government or institution issues rules that make minority languages rare or not used anymore. Whereas *language suicide* occurs when speakers of the language are no longer proud to use the language and use language that is more generally known or more economically and politically valuable (Diane Nelson in *The Routledge Companion to Sociolinguistics*: 2008).

There are several factors that can cause language shift and preservation. First, the population transfer factor. This is in accordance with Chaer's statement (2004: 142), language shift (*language shift*) concerning the problem of the use of language by a speaker or a group of speakers that can occur as a result of the movement from one speech community to another speech community. Language shifts can also occur because the people visited are very small and fragmented. In other words, language shift is not caused by people who occupy an area, but by migrants who come to a region. Second, language shift is also caused by economic factors. According to Sumarsono and Partana (2002: 237), Industrialization is one of the economic factors. Economic progress sometimes raises the position of a language into a language that has high economic value. Third, language shift is also caused by schools. Schools are sometimes regarded as a factor causing the shifting of the mother tongue, this is because students in schools are taught to use national languages and even foreign languages.

Language shift occurs when a community (language community) prefers a new language to change the previous language they use. In other words, the language shift occurs because certain language communities switch to other languages, usually national languages, widely used languages, and high achievers, then the language is used in the domains of old language use. From this, the displaced language will begin to be abandoned by the speaker, and will result in the language being on the verge of extinction.

Method

This research is the initial project. The qualitative descriptive method was used in this study with the aim of making a systematic, factual and accurate

description of the facts that occur in the field. In this study, the researchers went directly to the field by using several instruments or tools to collect data and observe the use of language.

Subjects in this study were students from South Sulawesi whose native language was Buginese and was studying in Bandung. These students are students who live in Latimojong dormitory (Student dormitory from South Sulawesi).

Data collection used in this study uses several techniques namely questionnaire/questionnaire and interview. Data analysis was carried out by describing the data on language attitudes and the use of existing language from the results of interviews, and the results of the questionnaires conducted. The qualitative data analysis process begins by examining all available data from various sources, namely the results of questionnaires, interviews, observations that have been written in the field notes. After reviewing, the next steps are data reduction, unit compilation, categorization and the last is data interpretation.

Results and Discussion

1. Patterns of Language Usage in Campus Environment

The pattern of language use in this campus environment involves communication between students who have the same ethnicity and language. The use of language on this campus uses a number of indicators, so that with this indicator we can find out the pattern of language use and will lead to whether the language in these circumstances can survive or shift. The use of language by students in Bandung uses the results data from the questionnaire through respondents' answers to the question of language use.

The following data on language usage in the campus environment:

Table I: The Use of Language in Campus Environment

The Use Language with the same speaker of Buginese	Indonesian	Buginese	Mix (Indonesian and Buginese)
With friends in the class	68.4%	21%	10.6%
With friends outside the class	47.4%	36.7%	15.9%
With friends in the canteen	52.6%	31.5%	15.9 %
When talk/jokes with friends in the region	36.8%	47.3%	15.9%

From the data above shows that Indonesian is still dominantly used by students in the campus environment, both when in class and outside the classroom. Where the use of student language when communicating with friends in the classroom in the classroom is more dominant in using Indonesian (68.4%) than in Buginese (21%) and the rest uses a mixture of Indonesian and Buginese. Likewise, when communicating outside the classroom and even the canteen, it is more dominant in using Indonesian than Buginese. In addition, they also use a mixed language between Indonesian and Buginese. However, from these data, it was also found that the dominant Buginese was used when they joked, where 47.3% of them used Buginese and 36.8% used Indonesian and 15.9% mixed between Indonesian and Buginese. But in general, the use of language in the campus environment is dominated by Indonesian.

2. The pattern of Language Use in the dormitory, outside dormitory, and other communications

The pattern of students language usage from South Sulawesi is also viewed from the use of language in the dormitory, outside the dormitory, and when communicating with the local population. The following are the results of the research in this area:

Table II: Use of language in the dormitory, outside the dormitory and other communication

The Use of Language	Indonesia n	Bugines e	Mix (Indonesian and Buginese)	Mix (Indonesian and Sundanese Language)
Speak with friends in the dormitory	36.8%	52.6%	10.6%	-
Talk with friends outside the dormitory	57.9%	20.9%	21.2%	-
When asking/telling something to friends in the area	52.6%	36.8%	10.6%	-
When angry with friends around	52.6%	36.8%	10.6%	-

When joked a friend	47.4%	42%	10.6%	-
When you send an SMS to the family	73.7%	21%	5.3%	-
When meet with people	47.4%	47.3%	5.3%	-
Talk to the locals' society	94.7%	-	-	5.3%
When calling to family	21.1%	68.3%	10.6%	-

From the table above shows that in general the use of language among students from South Sulawesi when in the dormitory is dominated by Indonesian, but in certain situations, there are also dominant people using Buginese. There are also some who use a mixed language between Indonesian and Buginese, and some even use a mixture of Indonesian and Sundanese when they communicate with the local community. The use of dominant Indonesian language is used when communicating with friends outside the dormitory (57.9%), when asking or telling something to friends (52.6%), when angry (52.6%), when joking (47.4%), when sending text to family (73.7 %) and when communicating with the local population (94.7%). While the dominant one uses Buginese when communicating with friends in the dormitory area (52.6%) and when calling with family (68.3%). In addition, the use of Indonesian language and balanced Buginese is used when telling stories in a dormitory and when meeting friends outside the dormitory. And the rest (10% on average) use a mixture of Indonesian and Buginese. But besides that, it was also found that there were 5.3% who used a mixture of Indonesian and Sundanese when they met with local people whose language was Sundanese. Overall related to the use of language in the dormitory, outside the dormitory and other communication dominated by Indonesian.

3. Language attitudes of students towards Indonesian and Buginese

The language attitudes of students from South Sulawesi, in this case, Buginese who are studying in Bandung can be seen based on the table below. This language attitude is obtained through answers from respondents regarding their attitude towards Indonesian, Buginese, and Sundanese.

Table III: Language Attitude

Use	Strongl	Agree	Ordinar	Less	Disagree
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	Strongly agree	Agree	Disagree	Strongly disagree	Don't know
Mastering mother tongue is important	78.9%	21.1%	-	-	-
Speaking by using mother tongue is out of date	--	5.3%	5.3%	31.6%	57.9%
Proud of using mother tongue every day	68.4%	26.3%	5.3%	-	-
Embarrassed to use mother tongue	5.3%	-	-	31.6%	63.2%
Indonesian is mandatory	31.5%	52.6%	15.8%	5.3%	-
Keep using mother tongue is important	42.1%	47.4%	10.5%	5.3%	-
Using language mother with good and right is important	47.4%	42.1%	15.8%	-	-
Important to master Sundanese language	-	31.6%	52.6%	15.8%	-
Important to use Sundanese	-	10.5%	78.9%	10.5%	5.3%

From the table above shows that students from Sulawesi South show positive language attitudes towards the use of Buginese as their mother tongue. And also be positive about the use of Indonesian. Where they predominantly choose strongly agree and agree on the importance of mastering and using mother tongue.

In addition to using questionnaires to collect data, researchers also conducted interviews. Based on the results of interviews with students from South Sulawesi, also obtained some data related to the use of their language in daily life both on campus and in dormitories and other social environments. They say that the use of language in communicating is more dominant in using Indonesian because they are accustomed to using Indonesian in communicating with other people who have different languages, so that when

they meet and communicate with friends in their area, they automatically use Indonesian. For this reason, the Buginese is rarely used by these students. In addition, it was related when they communicated with families in South Sulawesi through telephone and text messages (SMS), when calling they were dominant using the Buginese in conversation. But when they use short messages (SMS), they predominantly use Indonesian rather than Buginese, and also sometimes use a mixture of Indonesian and Buginese. They do this because they think it is rather difficult and long when they have to use Buginese in writing short messages.

From the data about the use and attitudes of language, it shows that there is a discrepancy between positive language attitudes and low usage of Buginese. A positive language attitude should be in line with the use of high language, and vice versa, low language attitudes lead to the low use of the language. As expressed by Grenoble (2013: 797) that a positive attitude towards language tends to strengthen the use of language, and negative attitudes will make the use of language will be low. But in the data obtained, the attitude of students is positive towards Buginese, but the use of the Buginese is low on fellow Bugis speakers. This contrasts with existing theories. Their language attitude does not affect the use of the language of these students. The student's language attitude is positive towards the Buginese, but the use of the Buginese in the lives of the students is low.

Research on the attitude of language that is not in line with the use of language has also been investigated by other researchers. Karahan F (2007) in his research on the relationship between the attitude of language to English and its use in Turkey. His research shows that the use of English is dominant by students in schools in Turkey, but these students have a negative attitude towards English. So from here, it can be said that there is no close relationship between language attitudes and language use behavior. Language attitude is an internal factor which does not always affect the use of one's language.

Conclusion

Data related to the use of language both in the campus and in the dormitory shows the pattern of language usage that is dominated by Indonesian when communicating with friends in their area who have the same ethnicity and language. Although dominated by Indonesian, the use of the Buginese is still used, though not as much as the use of Indonesian. And the use of Sundanese is rarely even used because they use Indonesian to communicate with the Sundanese people. In addition, students also use mixed language in communication, namely a mixture of Indonesian and Buginese.

The students are aware of the importance of using mother tongue to fellow language users. Their language attitude is very positive towards Buginese, but the facts in the field are different from that. They are more dominant in using

Indonesian than Buginese in communicating with fellow Bugis speakers.

From the above discussion, this study concludes that the positive attitude of students towards the Buginese has no effect on the use of their Buginese. Language preservation depends on the quality of language use in everyday life. The use of Buginese in Buginese students in Bandung is relatively low. Students do not maintain their identity as Bugis speakers when communicating with each other. Their use of language has been displaced by Indonesian when communicating with fellow Bugis speakers.

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