
| RESEARCH ARTICLE

Maintaining Mandarin Language in Banyuwangi Sociolinguistic Study

Puspa Wahyu Kartikasari¹ ✉ Agus Sariono² and Agustina Dewi³

¹Magister Linguistics, Faculty of Cultural Studies, Jember University, Jember Indonesia

^{2,3}Doctor of Linguistics, Faculty of Cultural Studies, Jember University, Jember Indonesia

Corresponding Author: puspa wahyu kartikasari, **E-mail:** pwahyukartikasari@gmail.com

| ABSTRACT

Regional languages, namely the mother tongue or first language for most Indonesian people, can be used in intra-ethnic interactions, both in official situations and not regional situations only. Mandarin language is used in daily communication for people of Mandar ethnic descent in Banyuwangi. Therefore, the researchers examined the maintenance of the Mandarin language in Banyuwangi. The method used in this study is descriptive qualitative, using observation and interview techniques to obtain data. The results of this study show that the descendants of the Mandaran ethnicity still use the Mandaran language in daily communication and, in some traditional activities, the introduction of the Mandaran language as the mother tongue to their children and amidst the rise of publications in the Banyuwangi regional language and slang.

| KEYWORDS

Mandar Ethnic, Bilingual, Defense

| ARTICLE INFORMATION

ACCEPTED: 30 November 2022

PUBLISHED: 05 December 2022

DOI: 10.32996/ijllt.2022.5.12.8

1. Introduction

Language is the backbone of culture. Most culture is contained in language and is expressed through language, not through other means. When we talk about language, most of what we talk about is culture, according to Purwanto (Hartanti et al., 2019). It is important to maintain the use of regional languages or mother tongues because regional languages and national languages (Indonesian) have their respective functions and positions. Indigenous languages such as Javanese, Sundanese, Balinese, Bugis, and so on are regional languages (Chaer, 2004). Language retention is weakened among multi-ethnic societies, the younger and educated generation, and in areas that are in direct contact with other language speech areas (Sailan, 2014). (Sumarsono, 2017) reveals that in maintaining language, a community collectively decides to continue using the language it is used to.

Mandaran language is the language used by people of Mandar ethnic descent who are in the Mandar Banyuwangi village. The history of the Mandar people in Kampung Mandar Banyuwangi Village departs from the colonialism process that led to the migration of the Mandar people from Sulawesi to Banyuwangi in the 18th century. Datuk Kapitan Galak was a regional leader who came from Sulawesi and brought his soldiers to establish Kampung Mandar, so there were many cultural rites from Sulawesi as cultural practices that were passed down from generation to generation, such as Saulak, going to sea and picking the sea. Departing from the reality of the Mandar people in the Village of Kampung Mandar Banyuwangi. Likewise the language, people of Mandaran descent still uphold the Mandaran language in their daily life. The Mandaran language in Banyuwangi is very different from the Mandar language in Sulawesi. The Mandaran language in Banyuwangi is more directed towards Malay.

In previous studies, several articles related to language maintenance were found; the first research (Budhiono, 2019) was entitled 'Shifting and Maintaining the Javanese Language in Transmigration Areas in Palangkaraya City'. Budhiono said that the shift and maintenance of the Javanese language in the 38 km transmigration area of Palangkaraya City were still ongoing. The second researcher (Greetings & Ponto, 2021), entitled Defending the Minahasa Language in the Villages of Kaaruyan, Salam and Ponto said the factors that influenced the shift in the Minahasa language in the Kaaruyana Village were heterogeneous social, and

environmental factors and local ethnic dominance, attitudes and language behavior of the Minahasa ethnic population who dominantly used Indonesian and dialects. Gorontalo for the purpose of adaptation and effectiveness of communication, as well as the factor of the lack of support from family institutions, as well as educational and government institutions in maintaining language in Kaaruyan Village. Therefore, this article finds a research gap from previous articles, which is rarely the subject of research. This article will analyze the maintenance of Mandarin in Banyuwangi. Mandar, in its position as a regional language, is used as the first language (mother tongue) by its supporters. Indonesian is generally used as a second language (Abdul Muthalis, Adnan Usmar, Johannes F. Pattiasini, 1986).

From the explanation above, the researcher will discuss three problems. 1) How is the communication of the Mandaran people in daily life? 2) What factors influence the maintenance of the Mandaran language? 3) what efforts have been made by the people of the Mandar village to preserve the Mandaran language?

2. Literature Review

a. Sociolinguistics

Sociolinguistics comes from the words socio and linguistics. Socio means society, while linguistics is the study of language (Sultan, 2021). Sociolinguistics is an interdisciplinary science. The term itself indicates that it consists of the fields of sociology and linguistics (Malabar, 2015). Sociolinguistics is partly empirical and partly theoretical, i.e. partly a matter of searching for and gathering facts and partly a matter of thinking activity. (Dr. Rochayah, 1995).

b. Bilingual

bilingualism is a matter of using or mastering two languages (such as regional languages in addition to the national language), which is also called bilingualism (Sultan, 2021). One of the main characteristics of bilingualism is the use of two or more languages by a person or group of people, but the two languages do not have their own role in a language-speaking community. (Malabar, 2015). Bilingualism or mastery of more than one language and the dominant influence of local ethnic languages and national languages taught in educational institutions or used in daily activities contribute to reducing the mother tongue (Hukubun, 2018). Rather than supporting the idea that younger learners are superior language learners, Walburg (1978) concluded that language proficiency was related to the amount of time spent in the L2 learning context and not the age of arrival (Nadif & Benattabou, 2020).

The four main factors as markers of speaker language selection in social interactions are

- [1] Setting (time and place) and situation
- [2] Participants in the interaction
- [3] Topic of conversation
- [4] Interaction function.

c. Language Defense

language maintenance is a way to maintain the language so that it does not experience a shift and result in the extinction of a deep Chaer language (Greetings & Ponto, 2021). The concept of language maintenance has more to do with the prestige of a language in the eyes of its supporting community (Malabar, 2015). The problem of shifting and maintaining language in Indonesia is influenced by factors that are bilingual or multilingual. (Fathur Rokhman, 2013).

The factors that can affect the maintenance of a language are divided into 6, which are expressed by (Sumarso, 1993) that is:

- [1] Speaker concentration
- [2] Continuity of mother tongue transfer
- [3] Loyalty to the mother tongue
- [4] Vocabulary of young people
- [5] Attitude of young people
- [6] use of language by groups (guyup).

d. Language Preservation

Preservation of language is an effort made by speakers or those who have an interest in a language so that the language can function and survive to meet the needs of speakers or those who have an interest. (Syamsuri, 2020). Language maintenance occurs in a language community that continues to use its language in areas of language use traditionally controlled by that language. Meanwhile, language shift occurs when the language community begins to leave the language they use and switch to using other languages. In this case, the people are monolingual, namely those who only use one language for the realm of language use.

Differences in the use of language at this level only occur between several varieties of language that are owned by that language. The use of language also occurs, overlapping between the existing domains (Husni, 1998).

3. Methodology

This article used a descriptive qualitative approach. Qualitative research is research that stems from an inductive mindset, which is based on participatory objective observation of a social phenomenon (Muri Yusuf, 2017). This research was conducted in the Mandar village community in Banyuwangi. Data was obtained by observation of participants. Researchers also used tapping techniques to record conversations so that the subject would speak more naturally. To support data analysis, the researcher also conducted interviews with the indigenous people of the Mandar tribe in Banyuwangi. After the data is collected, the researcher transcribes the data and then describes, interprets and then explains the phenomenon of maintaining the Mandaran language in Banyuwangi. In addition, to maintain the privacy of research subjects, the researchers initialled their names.

4. Results and Discussion

This research was conducted in the village of Mandar Banyuwangi. Kampung Mandar is a village in the city of Banyuwangi, where the majority of the population is of Mandar ethnic descent who entered Banyuwangi during colonialism in the 18th century. The Mandaran brought their local language when they entered Banyuwangi. That language is the mother tongue of the Mandar ethnic descendants in the Mandar Banyuwangi village.

- *Mandar villagers as bilingual speakers*

Mandaran often interacts with speakers of other languages. These Mandaran unintentionally become bilingual or multilingual. They master at least four main languages, namely Mandaran (L1), Indonesian (L2), Javanese (L3), and Madurese (L4). Mandaran language is the language of the Mandar ethnic group in Banyuwangi; this language is the Mandar ethnic identity in the Mandar village of Banyuwangi. Indonesian is the national language that every Indonesian citizen must master. Indonesian, on the other hand, is the nation's unifying language. Furthermore, in Madurese, Kampung Mandar is very close to Boom beach, where fishermen lean after fishing. The majority of fishermen in the Boom coastal area are ethnic Madurese, so the people of the Mandar village are closely related to the Madurese language.

Even though there are many languages that must be mastered by the ethnic Mandaran community in Banyuwangi, they still uphold their language of identity as a derivative of the Mandaran ethnicity. In daily communication, they use the L1 they got from their ancestors when they entered Banyuwangi. In my interview with PI, the Mandarese Ethnic Community in Banyuwangi agreed to continue to preserve the culture, customs and language of the Mandarans amidst the rise of Banyuwangi slang and regional languages, which are upheld in the media.

Data 1

MM : *nak kemana kau nak ???* (where are you going son)
 AN : *nak ke ilir kerumahnya cik lung* (I want to go to Uncle Lung's house in the south)
 MM : *tapi kok bejalan ke ulu i kau...* (but why did you come from north ?)
 AN : *lorongnya ditutup wak samsul nak nyunati anak y* (the road is closed because ungle samsul has party)

In data 1, this communication occurs when AN is walking in front of MM's house. MM and AN are residents of the Mandar village and have Mandar ethnic blood. In this communication, speakers use Mandaran, the language used in daily communication, and they get it from their ancestors. The word "*nak*" in this communication has 2 meanings, namely "want" and "child".

Data 2

MMD : *cung tolong ambi i pao ta emak satu aja an.* (Brother, please take me a manggo)
 AM : *tak bisa ta ngambek sendiri mak?* (can't you take it by your self?)
 MMD : *tak bisa cung pokok y tinggi emak tak nyampek!* (i can't son because the tree is tall!)
 AM : *iya dah.. mana gala nya mak?* (Okay, where is the quant?)
 MMD : *itu emak tarok dibawanya bale.* (there is under the bed)

In data 2, this communication took place in the garden; MMD and AM are mothers and children who have lived in Kampung Mandar since MMD was born. MMD and AM are descendants of the Mandaran ethnicity. In this communication, speakers use Mandarin, the language they use in daily communication, and they get it from their ancestors.

Data 3

DT : *Ma, aku nanti mau pergi ke rumah RK.* (Mom, I'm going to RK's house).
 MMT : *Ngapa'i kau kesana?* (what are youd oing there)

- DT : *Nak ngerjain PR matematika ma*, (I want to study matematic mom)
MMT : *ya dah, sore pulang, ngaji*. (oke, but you have to go home in the evening to read qoran)
DT : *oke ma* (yes mom)

In data 3, the above communication occurred while at DT's house. DT and MMT are a mother and children who have lived in Mandar village for a long time. DT and MMT are descendants of the Mandar ethnic group. In this communication, DT uses Indonesian; there is Mandaran "Son" and English "okay". MMT speakers in this communication use full Mandaran. Here it can be said that DT is a bilingual speaker.

Data 4:

- TP : *AT, berangkat sekolah yuk!* (AT, lets go to school)
AT : *Sebentar, pakek sepatu dulu* (hang on, I wear my shoes first)
AT : *mamak, sangunya mana?* (Mama where is the pocket money?)
MMK : *nih... 10 ribu tak ada kepengnya lagi mamak*. (here, 10 thousand, Mommy has no more money)
AT : *makasih, AT nak berangkat mak..* (Thanks, AT will go to school mom)
Ayo TP, berangkat keburu siang (hurry up, it is almost late)
TP : *ok...(okay)*

In data 4, this communication took place in front of AT's house; TP is a Mandar village resident who recently moved from Surabaya. AT and MMK are residents of the Mandar village who still have Mandar ethnicity. It can be seen from data 4 that AT is a bilingual speaker. When AT talks to TP, AT uses Indonesian and when AT talks to MMK, AT uses Mandaran.

- *Factors influencing the maintenance of Mandarin language*

[1] Concentration of Mandarin Speakers in Kampung Mandar Banyuwangi

Kampung Mandar is a very densely populated village; more than 4600 members are registered as Mandar villagers. The majority of people living in Mandar villages are descendants of the Mandar ethnic group who entered the Banyuwangi area during the colonial period. There is also the language of immigrant communities living in the Mandar Banyuwangi village area who have different ethnicities. The Mandaran language used by the people of Mandar village is very distinctive and can be a differentiator from other languages. Judging from their daily lives, the people of the Mandaran village still use the Mandaran language as communication between the people of Mandaran, so the Mandaran language has survived to this day.

[2] Continuation of Mother's Diversion in Kampung Mandar Banyuwangi

In general, speakers are not multilingual but bilingual because many of them master other languages in L2, even though this ability is only being able to speak a little at a time. Native speakers of L1 acquire and use L2 because of pragmatic needs, namely for work or economic relations. Thus, it can be said that the motivation underlying the acquisition and use of L2 is instrumental motivation, not integrative motivation. Such conditions are certainly very beneficial in the process of maintaining a language. Their children do not have to become bilingual at a young age for language retention to continue. The process of transferring L1, even though it is carried out under the awareness of the next generation, is clearly a clear manifestation of the loyalty of the older generation to BI. This behavior is an important factor in maintaining and preserving the language so that it is not displaced by the majority language. This defense is getting stronger because it is supported by the absence of the need to transfer other languages, especially L2, to their children.

[3] Loyalty to mother tongue in Mandar Banyuwangi village

Language is a symbol of the identity of the group or group that owns it. The process of transferring language to the next generation clearly shows the loyalty of the older generation to their language. Loyalty or allegiance to L1 becomes clearer when the speaker explains the reasons underlying the transfer of L1. Suppose the older generation transfers L1 to the younger generation in a different way of expressing it. This greatly affects the maintenance of a language. In addition, the younger generation must also have a high awareness of the use of L1 in accordance with the proportions. This means that the younger generation must know when to use L1 and when to use L2.

[4] Repertoire of Attitudes of the Young Group in Kampung Mandar Banyuwangi

Kampung Mandar youth aged 15-21 still use L1 in daily communication in the home environment. However, when outside the community or home environment, they tend to use L2 in communicating. School is the main factor influencing the acquisition of L2, so indirectly, they use L2 in daily communication in the school environment because the school they attend is a public school with a different ethnic background. However, it cannot be denied that the L1 dialect is very attached even though in communication, they use L2, so it can be concluded that L1 is still very attached.

[5] The attitude of the youth group in the village of Mandar Banyuwangi
For the sake of language maintenance, young people must have a positive attitude towards their L1. They must have loyalty to the use of their mother tongue by placing it in the right position, even though it does not rule out the need for another language. The language attitude of a speaker of a language cannot be observed empirically. Attitudes related to the mind can be inferred from actions and behavior. The language attitudes of the young are expected to be wider than those of the older group.

[6] Use of Language by Guyub Groups in Mandar Banyuwangi village
The Mandaran people are bilingual speakers; the Mandaran people use L1 when communicating with family, neighbors and the ethnic Mandaran community in associations; L1 is also used when carrying out traditional Mandar tribal traditions such as saulak and sea picking. The Mandarese will use L2 when communicating in schools, work environments or organizations with various ethnic groups. In the use of language by bilinguals, the choice of which language to use in certain situations depends with the environment.

- Efforts to preserve the Mandaran language in the Mandar Banyuwangi village.
Many efforts have been made by the Mandar people to preserve the culture and language that their ancestors left behind. Communities of Mandar ethnic descent carry out regular gatherings to discuss things that need to be done to preserve their culture and language.

[1] The Mandar tribal community joins in with other tribal communities to introduce each other's culture and jointly preserve the culture they already have

[2] Introduction of the Mandaran language as the mother tongue to children of Mandar ethnic descent, as well as the use of Mandarin in daily communication as a form of preserving and maintaining its language identity.

[3] Uphold harmony between people of Mandar descent in the Banyuwangi district. It should be noted that the Mandar ethnic in Banyuwangi are ethnic immigrants and are scattered in several areas in the Banyuwangi district. So it is necessary to have a relationship in order to strengthen brotherhood and harmony.

5. Conclusion

This study examined cases of maintaining Mandarin using a sociolinguistic approach. To maintain subject confidentiality, the researchers gave pseudonyms, namely PI, MM, AN, MMD, AM, DT, MMT, TP, AT, and MMK. This research wants to know and describe the daily communication of the people of the Mandaran village, the factors for maintaining the Mandaran language, and the efforts to maintain the Mandaran language. This research focuses on Kampung Mandar as a research object. Many factors influence the shift in Mandaran; the first is bilingualism, the second is migration, the third is education at school, and the fourth is the family factor that does not transmit Mandaran to their offspring. Several efforts have been made by the Mandaran ethnic community to maintain and preserve the Mandaran language. It is hoped that the Mandaran language will continue to develop in the midst of regional and national language competition so that the identity of the Mandarese ethnicity in terms of language and culture continues to develop and survive.

This research is very useful for the community; firstly, the results of this research can be used by customary stakeholders to be able to better maintain the regional language as a tribal identity. Second, the public can use this research to enlighten their understanding of regional languages, which must be preserved amidst the rise of foreign languages and slang. This research only focuses on the Mandaran language in the Mandar Banyuwangi village, East Java. For future researchers, it is important to discuss the maintenance of regional languages in areas that have been influenced by foreign languages so that we can find out how much the influence of foreign culture has entered an area.

Funding: This research received no external funding.

Conflicts of Interest: The authors declare no conflict of interest.

Publisher's Note: All claims expressed in this article are solely those of the authors and do not necessarily represent those of their affiliated organizations or those of the publisher, the editors and the reviewers.

References

- [1] Abdul M, Adnan U, Johannes F. and Pattiasini, dll. (1986). *Kedudukan dan Fungsi Bahasa Mandar*.
- [2] Budhiono, R. H. (2019). Pergeseran Dan Pemertahanan Bahasa Jawa Di Daerah Transmigrasi Di Kota Palangkaraya. *Aksara*, 31(2), 285. <https://doi.org/10.29255/aksara.v31i2.378.285-298>
- [3] Chaer, A. dan L. A. (2004). *SOSIOLINGUISTIK Perkenalan Awal* (2nd ed.). Rineka Cipta.
- [4] Dr. Rochayah, D. M. D. (1995). *Sosiolinguistik Penerjemahan*. 1–323.
- [5] Fathur R. (2013). *SOSIOLONGUSTIK Suatu Pendekatan Pembelajaran Bahasa dalam Masyarakat Multikultural*. 116.

- [6] Hartanti, A. E. J., Lisviyana, L., Yanti, U., & Krisdayanti, D. A. (2019). Pemertahanan Dan Pergeseran Bahasa Daerah Pada Masyarakat Desa Pentingsari-Yogyakarta. *Caruban: Jurnal Ilmiah Ilmu Pendidikan Dasar*, 1(2), 100. <https://doi.org/10.33603/cjiipd.v1i2.2313>
- [7] Hukubun, Y. (2018). Pergeseran Dan Pemertahanan Bahasa Alune Desa Murnaten Kecamatan Taniwel Kabupatenseram Bagian Barat Ambon. *BASINDO: Jurnal Kajian Bahasa, Sastra Indonesia, Dan Pembelajarannya*, 2(1), 55–64. <https://doi.org/10.17977/um007v2i12018p055>
- [8] Husni, B. U. S. D. S. I. C. (1998). *Pemertahanan bahasa dan sikap bahasa: kasus masyarakat bilingual di Medan*. Pusat Pembinaan dan Pengembangan Bahasa.
- [9] Malabar, S. (2015). *Sosiolinguistik*. Ideas Publishing.
- [10] Muri Y M. P. (2017). *metode penelitian: kuantitatif, kualitatif, dan penelitian gabungan*. 480.
- [11] Nadif, B., & Benattabou, D. (2020). Rethinking the Insights from Good Language Learner Studies: Moroccan Learners of EFL as a Case Study Bendaoud. *International Journal of Linguistics, Literature and Translation (IJLLT)*, 3(11), 55–67. <https://doi.org/10.32996/ijllt>
- [12] Sailan, Z. (2014). *Pemertahanan Bahasa Muna di Kabupaten Muna*.
- [13] Salam, S., & Ponto, D. (2021). Pemertahanan Bahasa Minahasa di Desa Kaaruyan. *Ideas: Jurnal Pendidikan, Sosial, Dan Budaya*, 7(3), 241. <https://doi.org/10.32884/ideas.v7i3.402>
- [14] Sultan. (2021). SOSIOLINGUISTIK (Sebuah Pendekatan dalam pembelajaran bahasa Arab). In M. P. . M. Syarifuddin (Ed.), *Sanabil* (Vol. 4, Issue 1). Sanabil. <http://repository.uinmataram.ac.id/1046/>
- [15] Sumarso. (1993). *Pemertahanan bahasa Melayu Loloan di bali*. Disertasi: Universitas Indonesia.
- [16] Sumarsono. (2017). *Sosiolinguistik*. Pustaka Pelajar.
- [17] Syamsuri, A. S. (2020). *Pelestarian dan Pemertahanan Bahasa dan Sastra Bugis*. Nas Media Pustaka.