



## The Existence of Minangkabau Language Maintenance in Jakarta - Indonesia

Authors

**Erni Hastuti<sup>1</sup>, A. Hakim Yassi<sup>2</sup>, M. L. Manda<sup>3</sup>, H. Machmoed<sup>4</sup>, Teddy Oswari<sup>5</sup>**

<sup>1</sup>Department of Letters and Cultures, Gunadarma University, Jakarta, Indonesia

<sup>2,3,4</sup>Department of English Study Program, Hasanuddin University, Makassar, Indonesia

<sup>5</sup>Department of Management, Gunadarma University, Jakarta, Indonesia

Email: [erni@staff.gunadarma.ac.id](mailto:erni@staff.gunadarma.ac.id), [toswari@staff.gunadarma.ac.id](mailto:toswari@staff.gunadarma.ac.id)

### ABSTRACT

Minangkabau language is a local language in Indonesia that has its own characteristic which comes from West Sumatra. For its speech community who serve as an identity symbol of Minangkabau community who have been transferred from generation to generation as the mother tongue, so they maintain the Minangkabau identity through the Minangkabau language as the main communication. This research related to the effort, factor and impact which influence the Minangkabau language maintenance in Jakarta. The significance of this research provides the information about the Minangkabau language maintenance in Jakarta. The method used in this research for data collection is observation and interview. The source of data is Minangkabau speech community who live in Jakarta. Minangkabau language maintenance is done by Minangkabau community in Jakarta such as the strengthening of Minangkabau language as a means of communication of family and the same ethnic of Minangkabau community.

**Keywords:** Existence, Minangkabau, language, maintenance, Jakarta

### INTRODUCTION

Language is the means by which most influence on our life in society. So indirectly, we are required to be able to understand the language usage. Language in every regional environment must be different that develops in the local socio-cultural environment. A person has a characteristic language in accordance with the environmental and cultural context in which a person lives. As we know that the Indonesian is a nation with a multicultural society which has different cultural background, language and regional characteristics and cultural identity. The most visible of a tribe is the local language which gives differentiates its speakers, for it can be said that the language is a symbol that identifies one's identity as a speaker of that language.

As argued by Zainuddin (2010), that 'identity' is basically the main reason why people tend to continue to use the local language. The goal is to introduce who he is, as an individual or a social group. Thus, according to Idrus (2004) stated that the mother-language is an aspect of the soul nationalism. Nationalism is the diversity of languages used in socio-cultural without awareness binds the speakers into a language more modern, authentic and unites which have to be used consciously. Speech community should have a spirit of nationalism in order to maintain the mother tongue, including: 1). for nationalism: the strength of that group to maintain and to demand the language usage, and 2). for the entity: The strength of that group is prepared to reject or release it.

According Amir (2007), Minangkabau language (Minang language: baso Minang) It is a local language that has the fourth the greatest number of speakers in Indonesia after the Javanese, Sundanese, and Madurese

languages. Compared to some other local language, Minangkabau language is a language that is still used as a daily language by the Minangkabau society, both domiciled in Sumatra and overseas. The place where Minang rantau wants to go is Jakarta. From various occasions, Minangkabau language is still an option to communicate especially for the same ethnic of Minangkabau Society. This is a form of effort to maintain the local language that is more related to the prestige of a language in the supporting community.

As we know in Jakarta, all tribes co-exist in one settlement in which the interaction occurs between the different tribes in daily life used Indonesian language. In general, They communicate with the same ethnic used their local language. For that reason, this research focuses on the effort which done by Minangkabau community, to describe about the factor in Minangkabau language maintenance and to explain the impact in Minangkabau language Maintenance in Jakarta For that the Minangkabau community in Jakarta still uses the Minangkabau language in the midst of a multicultural Jakarta community. It motivates researchers in an effort to document the Minangkabau language as one of the local languages still in use.

## **THEORETICAL REVIEW**

Sociolinguistics is the science that discusses the relationship between language and society with the aim that the language functions in communicating that is closely related to social life. Sociolinguistics examines the relationship between language and society that links two fields that can be studied separately, i.e. the formal structure of language by linguistic and societal structure by sociology (Amir, 2007).

One of the central concerns of sociolinguistics has been the situation of minority languages which for various reasons are in danger of disappearing either globally or locally. Ethnic languages are important components to many ethnic minority groups because they are symbols that identify a person with certain ethnic features. Spolky (2001), referred to the role of language in establishing social identity and maintained that “most ethnic believe that their language is the best medium for preserving and expressing their tradition.

Language maintenance refers to the situation when members of a community to maintain and to use their local language. If parents teach their mother tongue to their children and use the mother tongue at home, then that language can survive. Munir (2013) said that there are two types of language maintenance that occur in the speech community, namely active language maintenance and passive language maintenance. Active language maintenance is a relationship that almost one-on-one in the language of the social context. It means that speech community discriminating language to represent two or more types of value attitudes, and behaviors language that do not overlap. The use of such a language occurs without code mixing and code switching, so it can be said as type of an active language maintenance. Passive language maintenance is the characteristic of speech community in which there are values and attitudes that do not overlap. That is, community members consider that the local language as a symbol of ethnic identity. It does not appear to be behavioral in language activities In other words, community members do not use the local language regularly in accordance with its function as a regional symbol. Type of passive language maintenance occurs the code switching and code-mixing.

Language maintenance is not only happening in the monolingual speech community, but occurs in bilingualism and multilingualism. However, this situation only happens when community is diglossia speech community. The language maintenance system in this multilingual speech community shows the symptom that its speech community uses a certain language in certain domains and uses other languages in other domains. Therefore, there is the dynamics of language usage in this community.

Idrus (2004), proposes the concept of domain to explain the choosing behavior of language in a stable bilingual society. He provides the choosing behavior of language in the community through the placement of the language domain. The term of domain is described as an interaction or situation that is commonly used by a single language. One domain is associated with a variety of specific languages. Compared with social situa-

tions, domain is the abstraction of a cross between status and role, environment and certain subject relationships.

The local languages maintenance can be expected in families in which the behavior of each family member shows that the person uses the local language according to the language domain. Then, through the association of Minangkabau community still used the Minangkabau language. Then this shows their pride in the local language. Furthermore, the intensity of communication, can be seen from the frequency of using the language in daily life.

## RESEARCH METHOD

The approach used in this research is the sociology approach, because it is possible that the language always contains social aspects as well as cultural aspects, and ethnography of communication commonly faced by multilingual societies. The type of research used in this research is qualitative research. The method used in this research for data collection is observation and interview. This method is done to observe and to get more information about Minangkabau language usage in Jakarta. The source of data is Minangkabau community who live in Jakarta.

## RESULTS AND DISCUSSION

Language maintenance refers to the situation where members of a language community tries to keep the language they have with how to use it. The effort that can be used as a basis to maintain the Minangkabau language such as: 1) using Minangkabau language in various occasions in the family. In this case father, mother, brother, sister, grandparents use Minangkabau language because their the first language or the mother's speech are Minangkabau language. In the meeting forums, when communicating some Minangkabau community use Minangkabau language because the message or thing to be talked about is easier to convey and more easily understood when using Minangkabau language. 2) revive the use of Minangkabau language in mass media. In this case, mass media is also another factor contributing to language maintenance in Jakarta. However, effort of language maintenance within the scope of mass media publications are still perceived as lacking, because it does not appear in sentences in the mass media. But in the electronic media of television, Minangkabau language is often introduced in films. 3) Effort of language maintenance through traditional arts activities and cultural festivals Minang traditional arts activities is an entertainment activity based on the local of Minangkabau culture. This art is also a preservation of Minangkabau language. Traditional art can be seen as a means for language maintenance as well as development of Minangkabau language.

Effort of Minangkabau language maintenance in art performances in Jakarta only limited if there are certain activities related to cultural events. Usually the Minangkabau community featuring Minang dance. Performance *randai* use the Minangkabau language. Similarly, in other cultural arts events, Minangkabau language is the main communication medium.

Important factor in language maintenance is the loyalty of speech community. With that loyalty, speech community will still pass on its language from generation to generation. In this context, the Minangkabau community in Jakarta still has considerable loyalty in using the Minangkabau language. They are very proud of their culture including the usage of their local language. This means the prestige of someone who uses the Minangkabau language in the middle of a higher multicultural language. However, on certain conditions, Minangkabau community considered very less and do not want to use the language. It can be seen when Minangkabau community interact with other tribes. Besides loyalty as the factor of language maintenance. There is prestige of a language is one of the survival of a language. That is, the ability of speech community in the language maintenance. It can be seen from Minangkabau community in Jakarta in which their ability to speak in Minangkabau language already mastered. This indicate that Minangkabau community in Jakarta

has a prestige in Minangkabau Language maintenance. Another factor which influences the Minangkabau language maintenance is social networking factors. This means that the bond between members of the community said in a family relationship, such as relationships between families, relationships between neighbors, the similarity of belief or religion, ethnic similarities, and the existence of cultural values or social norms. So its similar with the existing domain in Minangkabau language maintenance in Jakarta.

Impact marginalization of Minangkabau language, dualism of Minangkabau community is the impact of Minangkabau language maintenance in multicultural community in Jakarta in this case understood as a result of it. Attitudes and responses multicultural society in Jakarta to Minangkabau language are positive and supportive presence Minangkabau language, it can foster the development of literature and language Minangkabau. Similarly, if the speech community is negative or less supportive of the existence of Minangkabau language for various reasons in it, then the existence of local languages will dissolve and disappear without meaning.

Nowadays, Minangkabau language maintenance in the midst of advances in various fields of life is not easy. Talking about Minangkabau language Maintenance, often faced with a dualism that never seems to be the point of completion in Minangkabau community. On the one hand, there are people who are proud of using Minangkabau language as a property that is invaluable. Because it is worth fighting for its existence. On the other hand, there are some people more oriented to master the Indonesian language and foreign languages that are considered more modern and in accordance with the development and social changes that exist in society. The dualism of society towards Minangkabau language in the modern era cannot be separated from the basic thoughts, opinions, actions, deeds, and experiences of society itself in daily life.

## CONCLUSION

Minangkabau language still plays its role apart from as a medium of communication, also as a mirror identity of Minangkabau community who need to be maintained. The essence of language maintenance is how to make a language but survive or remain used in various domains even in the pressures or dominance of other languages. Effort to maintain and develop a language will not be separated from a variety of factors that are supportive to achieve the target language maintenance. Minangkabau language maintenance is done by Minangkabau community in Jakarta such as the strengthening of Minangkabau language as a means of communication of family and the same ethnic of Minangkabau community.

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