
The Maintenance of Bahasa Banjar in Langkat

Neneng Sri Lestari¹⁾, Edi Suprayetno²⁾

^{1,2}STKIP Al Maksum Langkat, Indonesia

Email : lestarineneng9@gmail.com¹

Email : edisuprayetno@gmail.com²

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Abstract

This study was about the maintenance of *bahasa Banjar* in Langkat. It employed qualitative research design. This study aimed to describe the maintenance of *bahasa Banjar* in Langkat. The subjects were twenty Banjarnese speakers in Langkat. The instruments used in this study were observation, questionnaire, and interview (in-depth interview). The observation was applied to get the data about the Banjarnese speakers in maintaining their language such what the language that they used in daily communication. Questionnaire was applied to collect the data about the factors which support *bahasa Banjar* maintenance in Langkat and interview was applied to get data about the reason of Banjarnese to maintain their language and to get in depth result of the research. The data was analyzed by using Miles and Huberman's data analysis. *Bahasa Banjar* is maintained in Langkat. They keep using their language (*bahasa Banjar*) in Langkat because they realize the condition of *bahasa Banjar* nowadays, whereas there were some of them shift from *bahasa Banjar* maintenance. They are living in an area dominated by Banjarnese, visiting homeland regularly, intra marriage, use of the language in family domain, use of the language in neighborhood domain, use of the language in workplace domain, use the language in education domain, ethno linguistic vitality, use of the language in religion domain, practice of adat istiadat (traditional) ceremony and solidarity of Banjarnese to use their language together. *Bahasa Banjar* keep maintain and exist in Langkat.

1. Introduction

Banjarnese is a minority group in Langkat, especially in Kebun Kelapa Village, because the majority is Malaynese. Although, Banjarnese is a minority group, but they can maintain their language. They use their language in daily communication. In Langkat, Banjarnese is a very minority than another ethnic group.

They use their language in daily activity to maintain their language, because language is a symbol identity of ethnic group. *Bahasa Banjar* is a symbol identity of Banjarnese. Language is used by the people in communication to show their identity such as *bahasa Banjar*. The language used phenomenon of Banjarnese in Langkat used two languages even multilingualism. They use Java and Indonesian language in daily communication. Although they use Java and Indonesian language in daily communication but some of them more often use Indonesian language than Java Language. This condition made danger for Java language. If the language was not spoken anywhere, it would be endangered and lost. It was important to conduct a study on *Bahasa Banjar* maintenance. There were some factors to maintain *Bahasa Banjar*.

So in this research investigated the factors which support *Bahasa Banjar* maintenance based on Holmes theory (2008) and the factor phenomenon in Java society. The expectation of the research based on factor phenomenon could enrich the factor to maintain a language.

2. Review of Literature

According to Fishman (2000) the publication of Language Loyalty in the United States, there has been significantly a great amount of research on language maintenance and language shift (LMLS) as a linguistic contact phenomenon. Particularly in a bilingual or multilingual area or among immigrant groups; whereas language shift is the process by which a new language is acquired by a community usually resulting with the loss of the community's first language. Both language maintenance and language shift are the results of language contact situations.

Language maintenance refers to the situation where speech community continues to use its traditional language in the face of a host of conditions that might foster a shift to another language. Language maintenance is also referred to as "language survival" or "language retention". It is the product of language contact where a linguistic minority or a dominated ethno linguistic group is successful in keeping its original language in spite of the pressure exhorted on it by a dominant linguistic group.

According to Fasold (1990:213) language shift and language maintenance are the result of language choice for a long time. Language shift shows that there are some languages which are really left by the community of language users. This means that when language shift occurs, the members of language collectively refer to use the new language rather than the old language that they used before. In contrast, in maintaining the language, the language users collectively decide to continue to use their language or to use their vernacular.

According to Holmes (2008) explains that where a migrant minority group moves to a predominantly monolingual society dominated by one group language in all the major institutional domains such as school, TV, radio, newspaper administration, court, the language shift will be unavoidable. Those means that the government policies concerning language use in all institutional domains has significant implication for language maintenance.

For example, if *bahasa Banjar* is used in religion domain, of course Banjarnese will use it in religion domain and this is one ways in maintaining a language like *bahasa Banjar*.

Based on the explanation above, it can be concluded that there are the factors that affect language maintenance;

1. Living together and see each other frequently. In other words, it is refers to living in an area dominated by Bantenese.
2. Visiting homeland regularly or frequently
3. Intra-marriage
4. Ethno linguistics vitality
5. Use of the language in family domain
6. Use of the language in neighborhood domain

7. Use of the language in workplace domain
8. Use of the language in education domain
9. Use of the language in religion domain
10. Practice of *adat istiadat* (traditional) ceremony

In fact there are many factors in maintaining a language but the language community does not aware of it and also sometimes they do the language maintenance but they do not realize of its importance until the language close to endangered.

3. Research Method

This study was conducted in descriptive qualitative research design with case study in order to describe the Banjarnese people in Langkat. According to Bogdan and Biklen (1982) *qualitative research* is as direct source of the data and the researcher is the key instrument, qualitative means to find out how a theory works in different phenomenon whose data collected are in the form of words rather than number.

Ary (1979:295) states that descriptive research studies are designed to obtain information concerning the current status of phenomena. The subjects in this research were the generation of Banjarnese people in langkat. All of the participants were 20 and had the age around 15-25 years old. The supporting instrument of data collection in this research used observation, questionnaire and interview and the tool of instruments was tape recorder. In data analysis, the researcher used interactive model. Miles and Huberman (2014:21) state that there were four steps that use to analyze the data, namely: data collection, data condensation, data display and conclusion drawing.

4. Findings and Discussion

The big factors were which supports to maintain bahasa Banjar Intra marriage, living area dominated, use the language at homes, ethno linguistic vitality, and using language in neighborhood domain and solidarity to use Java language together.

The way of Banjarnese to maintain their language was by habitually using Java language in daily activity. Based on Joshua Fishman said that one of the stage processes to effort for keeping the threatened language exists is by habitually using language.

The users of language maintain their language to show their identity in minority group and self-identity. The reason of Banjarnese to maintain Banjar language was to show their identity as Java people and to keep their language, so their language will not be loss.

Table 1 Summary of Research Data Description
The factors of Banjar language maintenance.

No	Factors to maintain	Number of subject	Total
1	Intra marriage	1,2,3,4,5,6,7,8,10, 13,14,15,16,18,20	15 participants
2	Living area dominated	1,2,3,4,5,6,7,8,10, 13,14,15,16,18,20	15 participants
3	Ethno vitality	1,2,3,4,5,6,7,8,9,10,11,12 13,14,15,16,17,18,20	20 participants
4	Using language at home	1,2,3,4,5,6,7,8,10, 13,14,15,16,18,20	15 participants
5	Using language in Religion	1,2,3,4,5,6,7,8,10, 13,14,15,16,18,20	15 participants
6	Using language in Education	-	-

7	Using language in Neighborhood	1,2,3,4,5,6,7,8,10, 13,14,15,16,18,20	15 participants
8	Using language in workplace	1,3,4,5,6,7,8,10, 14,15,16,20	12 participants
9	Visiting homeland	-	-
10	Practice tradition ceremony	1,3,4,5,6,7,8,10, 14,15,16,20	12 participants
11	Solidarity to use language in daily communication	1,2,3,4,5,6,7,8,10, 13,14,15,16,18,20	15 participants

There were ten factors to maintain the language according to Holmes' theory (2008). They were Intra marriage, living together, ethno linguistic vitality, use language at home, using language in Religion domain, use language in Education domain, using language in neighborhood domain, using language in work place domain, visiting homeland and practice tradition ceremony. There is one factor based on the fact of Banjarnese condition, it is the solidarity to use language together in daily activity.

The factors which support *Banjar* language maintenance were intra marriage, living together, ethno linguistic vitality, use language at home, using the language in neighborhood domain and solidarity of Banjarnese to use Java language together. But there are some factors that didn't found in Java language maintenance, they are use language in education domain and visiting homeland.

The way of Banjarnese to maintain the language was the effort of Java to keep and maintain their language, so their language wouldn't be loss. The way was by habitually use Java language in daily activity. The Banjarnese always speak java language with the people that can speak *bahasa Banjar* like with their family, neighbor and friends. According to Holmes (2001) states that the effort of nuclear family in using their vernacular language (*bahasa Banjar*) could help the language maintenance.

In maintaining their language, they had reason. The reason of them was to show their identity and to keep their language, so their language would not be loss. As a minority group, they have awareness to keep their identity. They keep maintaining their language and culture.

5. CONCLUSIONS

There were six factors which support Banjarnese language maintenance. The factors were intra marriage, living together, ethno linguistic vitality, use language at home, using the language in neighborhood domain and solidarity of Banjarnese to use Java language together.

The way of Banjarnese to maintain their language was by using *bahasa Banjar* to speak with the people that can speak Java language like their family, neighbor and friends and habitually use Banjar language in daily activity. In this way Banjarnese people can maintain their language, so they can speak *bahasa Banjar* until now. There were the reason of Banjarnese to maintain their language, firstly they want to keep and show their identity as a minority group. And secondly, by using *bahasa Banjar* they want to make Java language would not be loss.

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