THE MAINTENANCE OF LAMPUNG LANGUAGE COMMUNITIES IN BANDAR LAMPUNG

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Abstract

Having a research about language and communities make people released the importance of applying the culture in social life. The aim of this research is to know what kind of local languages of Lampung communities in other to conserve the maintenance Lampung language in the future. It is based on a theory from Wardhaugh (2015) that focuses on the maintenance of language and communities, which are uncommon to be used in Lampung especially Bandarlampung. The researcher had observed to four participants who are Lampungnese, but come from regencies and live in Bandarlampung. They are students of university in Bandarlampung and consist of two Lampungnese of males and two Lampungnese of females. The main points to discuss were divided into three such as: (1) language which is used in daily activities; (2) Lampungnese language community; and (3) the way they keep Lampung language in Bandarlampung. Therefore, the result showed that this research solely found the language communities in Lampung regencies in which the participants join some communities of Lampungnese. The implication is addressed both Lampungnese and Lampung society who live in Lampung especially the city of Bandarlampung in other to be aware for wealth of Lampung and still to remind a slogan of "Mak ganta kapan lagi, mak gham sapa lagi".

Key words: Bandarlampung, lampungnese, language communities, sociolinguistics

INTRODUCTION

Language communities is focused on the study of sociolinguistics [1], [2], [3] whereas society know both sociology and linguistics are different [4], [5], [6]. Currently, everyone knows the difference between them in which society has understood regarding to language communities [7], [8], [9]. It will be nice to discuss deeper; therefore, society is able to difference each other [10], [11], [12]. Language exists with many varieties [13], [14], [15], while variety is a term for a way of speaking [16], [17], [18] and identified in the terms of social class and location [19], [20], [21]. Meanwhile, specification of language varieties is divided into five terms [22], [23], [24], such as language, dialect regional, dialect social, style, register, and genre [25], [26], [27]. In other words, knowing some languages make society rich of anykinds of linguistics issues indeed understanding the social life well [28], [29], [30].

Communication can be understood well by both the speaker and hearer [31], [32], [33], when they know about the context and the topic of conversation [34], [35], [36]. Sometimes we are not sure about the message we get from something we read or hear, and we concern about getting our own message across to others [37], [38], [39]. In communication, there are also some aspects of language that must be noticed [40], [41], [42]. For example, when we do communication, we will find the use of 3 references or term of address, such as: He, She, You, Sir, My friend, Here, there, etc [43], [44], [45]. The purpose is to point something. All of these words can be called as Deixis [46], [47]. Deixis is the words which the referents always change depending on the context. [48], [49] state that deixis is the single obvious way in which the relationship between language and context is reflected in the structures of language themselves [50], [51], [52]. [53] also categories the deixis into five kinds, they are person deixis, spatial deixis, temporal deixis, discourse deixis and social deixis. In other hand, Yule also categories the deixis into three kinds they are to indicate people via person deixis (me, you), to indicate location via spatial deixis (here, there), and to indicate time via temporal deixis (now, then) [54], [55]. Moreover, definiteness is a feature of noun phrase selected by the speaker to convey his assumption that the hearer will be able to identify the referent of the noun phrase [56], [57]. There are three main types of definite noun phrase; proper name (Stephen, Mary, etc), personal pronoun (she, he, it), and determiner (the, that, those, etc) [58], [59], [60]. Furthermore, in some past decades there are some researchers related to deixis and definiteness such as Diessel (2012), Webber (1997), Kirtcuk (2004), etc. Hence, the purpose of the current study is to fill the gap in this area of research by exploring the deixis and definiteness in the Jakarta Globe's online newspaper; furthermore, newspaper is important to improve people's daily information.

How society knows the communities in Elephant's city which is Lampung if it has many languages there [61], [62], [63]. Some people just live without understanding the local language in Lampung [64], [65]. As people know, there are various communities who live in Lampung, such as Sundanese, Bataknese, Minangnese, Baliness, Chinese and Javanese [66], [67], [68]. Traditionally, lampung province has fourteen regencies, every regency is applying to use Lampung language [69], [70], [71]; however, the reserchers wanted to know deeper the maintenance of Lampung language in Bandarlampung. There are two factors that can make langauge in the bad situation, it is caused factors of internal and

external [72], [73], [74]. The internal factor comes from the user of language and the external factor comes from migration [75], [76], [77]. Accordingly, many people are rarely to use Lampung language in Bandarlampung [78], [79], [80]. Lampung is the one of province which common uses Indonesia language in daily activities; in consequence, Lampung language will lose in the future [81], [82], [83].

This research found some previous studies related to language and communities. It comes from Budiarsa (2015) stated that discuss about language, dialet, and register in a sociolinguistics perperctive [84], [85], [86]. Its article solely focus on the people' perspective related to use their languaeges [87], [88]. It identifed that there are three aspects of language use in social situation, such as language, dialect, and register [89]. Language is used as media to communication, since this language communities is existance of social stratification [90], [91], [92]. Meanwhile, dialect of a language correlates with several social factors such as age, status, occupation, and so on. Then, register is influenced by the place in using languages for communication [93].

Another studies discusses about the article of Dinata (2015) which is the influence of Lampungnese ethnicity accent on dialect A to Lampungnese stundent's pronunciation ability [94], [95]. It is seen from English Education study program. In this research, the researcher compared the phonological system between English and Lampungnese language. It is found that the influence of pronunciation ability is segmental and suprasemental features. In segmental features is influence of consonant and vowel sounds. Suprasemental features is influence of words' stress and intonation [96], [97]. Hence, the difference in phonological system between English and Lampungnese Language such as the sociolinguistic factors, the learners' attitude, and personality [98], [99].

The last previous studies, it from Sunarti et al (2019) discussed about the terms of address in the Pubian dialect of Lampung whereas sub-ethnic group of Pubian people has unique and varied address in to other to know their families tree [100]. By observation and interviews the researcher got terms of address of Pubian Lampung language. There are 10 terms of address such as (1) kinship terms based on blood and marriage, (2) non-kinship terms, (3) family background, (4) endearment terms, (5) reference terms, (6) birth terms of address, (7) customary title terms, (8) pronouns, (9) proper names terms, and (10) religious

terms. Therefore, the aimed of this study achieves in other to investigate terms of address used by Pubian Lampung language (Sunarti, Sumarti, Riadi, & Putrawan, 2019).

Those studies are great to be concepted in begin this research; yet, the researcher is going to observe to get data well and discuss about language communities especially for the regional dialect and social dialect. It is caused nowadays Lampung language rarely heard in Bandarlampung and societies of Bandarlampung do not use local language in communication. Hence, the researcher is interesting to observe the maintenance Lampung language today. The aim of this research is to know what kind of local languages of Lampung communities in other to conserve the maintenance Lampung language in the future. In consequence, the researcher has own research questions related to what is Lampungnese opinion related to the maintenance language communities and how Lampungnese keeps Lampung language in Bandarlampung.

METHOD

This research was done to know deeper the maintenance of Lampung language communities in Bandar Lampung. By observing and continuing to interview some Lampungnese who lives both in Bandar Lampung and in regency and asking the questions related to their opinion as Lampungnese to keep their local language in the city. Qualitative research is a research which uses non-numerical data. It is a way of thinking, or an approach, which similarly involves a collection or cluster of methods, as well as data in non-numerical or qualitative form (Punch, 2014). This study follows qualitative descriptive method to discover the reason why Lampungnese needs to keep the language both in regional and in social situation. However, observing had ready conducted during the time whereas the researcher looked for around society who is Lampungnese and interviewing will be held on when the Lampungneses live in Bandar Lampung although they comes from various regencies of Lampung. Besides, they are also the students of University. The researcher determined who the participants will be interviewed. There are four Lampungnese who already have been communicated before conducting the interview.

Interview is used as the media of gaining the validated data. This research was conducted by interviewing some Lampungneses. The natural response from the participants was needed to compare each other. By interviewing, the researcher delivers 7 questions. It can be accessed from Astuti (2017) and

https://l1attrition.files.wordpress.com/2020/01/sqcontrols.pdf. While, those questions have 3 main points of the maintenance of Lampung language communities: (1) language which is used in daily activities; (2) Lampungnese language community; and (3) the way they keep Lampung language in Bandar Lampung. The researchers chose the Lampungneses, while conducting the interview; afterward, the researcher divides four Lampungneses into two genders in which they consist of 2 male Lampungnese and 2 female Lampungnese and the initial names will be ML1 for male Lampungnese 1 then FL1 for female Lampungnese 1. The researcher asked the questions related to their personal identity as a Lampungnese. Asking about their Language used in daily activities. Besides, their opinions are related to Language communities in Bandarlampung with regional dialect and social dialect inside.

In analyzing the data, this research discussed the Lampungnese perspective about a condition language communities in Bandar Lampung. Hence, the readers get the newest information relating to development of language communities which is currently happening in Lampung. The findings of the interviews were processed through observing to find the participants, identifying the participants' answers, transcribing the answers of participants, categorizing the main point of discussion, and the last is concluded the answers by the participants to make easier getting the point and improve their knowledge about sociolinguistics issue of this research.

RESULTS AND DISCUSSION

Having nice interview with Lampungneses make society aware that Lampung language is rarely to use in Bandarlampung; however, in regencies are as the tool of communication's societies especially Lampungnese. Based on Astuti (2017)'s thesis, the researcher takes some question in other to compare and get the valid findings. Therefore, this research is divided into three categorizes below:

Language Used in Daily Activities

1st question: "What language or languages do you use professionally at home, campus and hometown?

> **ML2:** "I use Lampung language in my hometown and when I meet Lampungnese while I use Indonesia language in campus."

FL1: "I use Lampung language with A dialect in my hometown and Indonesia language in campus."

Based on the findings, those four participants are Lampungnese and live in various regencies in Lampung. The answers were the same that used bilingual languages such as Lampung language and Indonesia language in daily activities. The participants come from some regencies in which ML1 comes from in Tanggamus, ML2 comes from in North Lampung, FL1 comes from West Lampung, and FL1 comes from Central Lampung; however, they live in Bandarlampung now. When asking question about their language uses in daily activities, they answered using bilingual which is Indonesia language in Bandarlampung or campus and Lampung language in hometown or meet another Lampungnese. It proved that Lampungnese people use lampung language when they stay in Lampung environment.

This research proves that Lampung language is still used by Lampungnese who live in regency. The participants also use local language at home with their families. Lampung language needs to be preserved in other to keep our local language. Nowadays, Lampung language includes a language that will shift, because of Lampung's society are not able to conserve our local language (Putri, 2018). In other words, keeping our local language is need to do; therefore, Lampung language will not face shifted even died. There are two dialects in Lampung such as A dialect and O dialect; hence, Lampung language is important.

Lampungnese Language Community

2nd question: "How is the influence of other languages towards language which is exist in Bandarlampung?

ML2: "It gives influences whereas currently most of young generations follow new trend, means they can be left the culture of Lampungnese."

FL2: "Other languages which is brought by people are really influences in Lampung in where Lampungnese do not understand the official cultures of Lampung and choose other languages."

From the findings, Lampung language influenced Lampungnese in other to still keeping the local language in their culture. ML2 said that the influences was not totally bad, but Lampung people needed to keep the culture, although there were many language varieties nowadays. Besides, FL2 said that it might to use other languages besides Lampung; yet, Lampung people should conserve Lampung language. To show other provinces if Lampung's culture is still developing.

However, those four participants, there are solely two who have Lampung communities in their regencies. ML1 is included to S3 *(Sanak Sakik Sekula)'s c*ommunity, means that Lampungnese in Tanggamus must be in the same thought whereas do something togetherness and keep to converse their nature in Lampung. FL1 is included to community of Ikam Sukau which consists of regional children who studies out of their regency in Liwa, West Lampung. For ML2 and FL2 do not have and one of them is solely focus on studying than be active in their Lampungnese communities. It proves that Lampungnese aslo does not follow their communities although they are still students. However, to join some communities of language or others are not forced in Lampung; therefore, it can be one of the reason why Lampung communities are not as much as another provinces. In other words, language shift can be happened in the future (Putri, 2018).

Keeping Lampung Language in Bandarlampung

3rd question: "What do you opinion about using Lampung language in Bandarlampung?

>   **ML1:** "I do agree, because many of my friends asking me to teach them using Lampung language. In fact, Lampung language is uncommon to use in Bandarlampung. Therefore, I personally wanted my culture are known with the wealth of culture in Lampung province."
>   **FL1:** "I proud to use Lampung language, because I live in Lampung whereas many people are interesting to learn our language while as people who live in Lampung do not to use it"

This question is related to the way Lampungnese and Lampung people keeping our Lampung language in Bandarlampung. Lampung is our identity which people should be take action during development of the society. ML1 said that he was response to their friend who wants to learn about Lampung language, since many Lampung's societies are not aware to use local language in Bandarlampung. Besides, Fl1 wanted to keep responsible to use Lampung language everywhere and anywhere, to prove that Lampung language in social life improves our proud towards Lampung's cultures.

Currently, keeping local language is quite difficult caused Lampung people even Lampungnese following the new era and unconscious far away from their culture; therefore, one of participants said to all societies who live in Lampung especially Lampungnese that let's conserve our culture so it is not extinct, *"mak ganta kapan lagi, mak gham sapa lagi!"*. In other word, Lampung society roles influence Lampung culture in years later.

From discussion above, the researcher concern the development of Lampung culture whereas in Bandarlampung usage Lampung language rarely happens; hence, the next generation have not concerned a uniqueness of Lampung culture if Lampung society does not keep well Lampung language in social life. The implication is addressed both Lampungnese and Lampung society who live in Lampung especially the city of Bandarlampung in other to be aware for wealth of Lampung; therefore, there is no change of Lampung language communities whether it shifts or dies in the future.

CONCLUSION

Summarily, this research solely found the language communities in Lampung regencies in which the participants join some communities of Lampungnese. In other to achieve the goal with keeping our cultures especially in Lampung. It does not matter to use both A dialect and O dialect, but hopefully a togetherness in applying our culture is always continuing for years later. In other hand, joining some communities are useful for Lampungneses and Lampung societies in other to take an action in keeping our local language. As like a slogan, *"Mak ganta kapan lagi, mak gham sapa lagi"*.

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