

**LANGUAGE MAINTENANCE OF BUGINESE IN BASTIONG VILLAGE,
TERNATE, NORTH MOLUCCAS
(A SOCIOLINGUISTIC STUDY)**

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ABSTRACT. *The aim of this research is (1) to describe how the Buginese maintain their language in the society of Ternate city, especially in BastiongTalangame village and also (2) to describe the factors contributing to the maintenance of Buginese Language in BastiongTalangame village. There are two data sources that the researcher uses; they are primary data and secondary data. In analyzing the data, researcher used qualitative descriptive methods. The data was analyzed with sociolinguistic theories which intend to make the researcher easier to understand and observe how language maintenance can survive in people's everyday lives. The findings of this study indicate that this research is spoken by the people in the house, the surrounding environment, and also in public areas such as markets that can still survive. Buginese people use Buginese language when they communicate one another. However, they use Ternate Malay when communicating with people with other tribes. It can be concluded thatn the factors contributing to the Buginese Language maintenance include social and environmental factors where they are in a region of language concentration, namely in the BastiongTalangame Village, a language attitude factor that includes language user loyalty, pride in language and also awareness of norms that are still found in maintaining language And the last factor is a migration, where the Buginese community that comes and settles in the city of Ternate.*

Keywords: Maintenance; Buginese Language; Concentration Area.

INTRODUCTION

There are so much local languages in Indonesia. Based on the Government Regulation of the Republic Indonesia number 57, 2014 concerning development, protection of language and literature, as well as improving Indonesian functionality. Talking about regional languages in Indonesia, as noted above, there are more than 1,100 regional languages which is the largest among any other three ethnic groups in South Sulawesi, i.e. Makassar, Mandar, and Toraja. There are a

languages spread across the Archipelago, one of them will be discussed in this study is that Buginese Language, it is found in the area of South Sulawesi.

Native speakers of Buginese language are 4 million people (en.m.wikipedia.org), but according to the latest update, SIL International logs Buginese language has roughly 3.6 million native speakers (cited in Arka, 2007) variety of tribes; of course each has a different language. Some of them are Buginese, Makassarrese, Mandarese,

Toraja, Konjo, and there are still a number of other tribes found in southern Sulawesi.

The main topic that will be discussed in this research is the Buginese language, which has the Buginese local language. Based on Central Bureau of Statistics of Indonesia in 2010, the population of Buginese was around 6.8 million people or 2.88 percent of the total population of Indonesia. Now the Buginese are also spread in various provinces of Indonesia, including in the province of North Moluccas. The spread of Buginese people in various regions is due to the souls of the Buginese migrants who have been brought by the Buginese ancestors who used to wander and sail the seas to survive. At present, most native speakers of the Buginese language are still present in the province of South Sulawesi.

The sub-districts where are most Buginese speakers gathered are found in Bastiong village and Tubo village. The spread of Buginese speakers in various regions makes them spread and made the new groups in a place. The current focus of research where the author will make an observation of how Buginese can maintain their language in the middle of the native people from Ternate, especially in the BastiongTalangame Village. When it

compared to other urban villages, the largest number of Buginese in Bastiong Talangame village is around 60% of the population from other tribes. Another tribes are Tidorenese, Gorontalo, Kayoa, and more.

Buginese language is a language of immigrants in Ternate city, so it needs adjustments to the local language and then there will be a little bit difficult in maintaining the language because we know that the speakers are only those who are native Buginese. That's why an effort is needed to maintain the language so that language shift or multilingual events do not occur. One of the issues that are quite interesting in the study of shifting and maintaining the original language in competition with the dominant majority language, and that is what will be used as research.

Based on the background and the reason choosing the topic to be the research that has been described above, there are two main problems that will be focused in the research. They are:

1. How do the Buginese people maintain their language in Ternate city?
2. What are the factors contributing to the maintenance of Buginese language in Ternate city?

RESEARCH METHODOLOGY

Type of Research

This research employed qualitative-descriptive method. According to Miles and Huberman in Sadikin (200:2), qualitative method tries to clarify kind of the unique is have in individual, groups, society and organization in the daily life on the whole, detail, deepen and can be responsibility in quality. This type of research is field research (field research), namely direct observation of the object under study in order to obtain relevant data. Descriptive method is used to analyze how the Buginese language survives in Ternate city, especially in the Bastiong itself. This descriptive method can give more statement that can support the data that we get from collecting data by using qualitative method before. This method also can give many explanations including describing the research.

Participants

Participants in this study were categorized into two groups; respondents and informants. Respondents are people that are answering to the questions submitted in a research, and informant is people who provide information, which is the main source in collecting data research. They are also collecting the information

but do not participate in the research writing process. In this research, the researcher has selected 25 people as the respondent and 5 people as the main informant consisting of main sources and supporting sources to help the researcher collect the valid data.

Data collection procedures

Observation

This technique is captured through behavior or activity observation. It is collected using methods such as human observation, open-ended surveys, or the use of an instrument or sensor to monitor and record information.

Interview

The interview is data collection technique used to collect data through native speakers directly. The respondents and informant are those who stayed in the BastiongTalangame Village. The researcher uses recording while make an interview with the informant. In addition, to strengthen data in the field, researcher also took data at the Village office as the proof of legitimate data for further research.

Recording

This research is also using recording as data collecting technique. In this case, the researcher recorded natural conversation

between informant and the researcher by using smart phone.

Questionnaire

The researcher also makes some questions that related to the main problem. The questioner will let the respondents to answer the questions henceforth used as one of the valid data from informant. This questioner make as the supporting data because the research is using descriptive qualitative method.

Data analysis procedures

Making The Transcription

The collected data will be transcribed. This technique eased the researcher easy to analyze, in order get the good data and then analyze it.

The Classification

In this section, the researcher makes classifications such as the level of informant's understanding of Buginese language, and how they interact in the surrounding environment both meet with fellow native speakers and not.

The Analysis of Interpretation

The last part of the technique of analyzing data is interpreting the data that has been obtained and then applied to the related theories of this research. As for the main problems that will be discussed and elaborated in this research are the first, how the Buginese people maintain their

language and the second is what the factors contributing the language are maintain.

RESULTS AND DISCUSSION

After conducting research related to the topic to be studied, the researchers found facts about how the native Buginese people can maintain their language, that is, someone who was born and lives where people live with many tribes and languages might find it a little difficult to maintain the Buginese language. However, the loyalty of native speakers who live and settle in one place allows them to retain their language. From the research results that have been obtained, there are two types of Buginese language speakers in the Bastiong Talangame village. They are active speakers and passive speakers. Regarding the question that refers to the main problem, there are several places that are most often used by native Buginese people to gather among Buginese people and communicate which in turn makes the Buginese language survive among native Buginese who are in the midst of a mixture of other tribes. From these places, the researcher conducted his determination by observing conversations between fellow Buginese, interviewing relevant informants who were there.

Buginese language maintenance starts from the smallest place or

environment for native Buginese people to communicate; this can be divided into three places in general (theory by Fishman). At home is the place that spends the most time for them to communicate and interact. The second is the maintenance of the Bugis language if children who come from native Buginese ethnic groups communicate at school and also when they are in the surrounding environment, while the last is the maintenance of the Buginese language in public areas such as markets, community meetings, and other public access places. From the three places, researchers can find out whether the Buginese language can still survive or not.

Home/Family

In research in this context, researcher has observed which languages are spoken by family members who are at home. The house was chosen as the first place because it is in the house that the interaction between husband and wife, parents and children, and other family members. Based on the results of observations and interviews that have been conducted, almost all informants still use Buginese language as their language of instruction in communicating among family members. This happens because all family members are descended from native Buginese

speakers. The following are linguistic conditions between family members, including husband, wife, parent in law and children.

Excerpt 1: A conversation between husband and wife.

Situation: formal

Age Classification: 42 & 35 years old

Place: at home

Context:

Husband "Malupuka, aga mu nasu?"

(Suami): "I'm hungry, what are you cooking?"

Wife "Engka bale, cinampe'

(Istri): meninamatase"

"There is fish; it's going to cook soon"

A husband (42 years old) uses Buginese language to communicate to his wife (35 years old) inside the house with the topic of talking about a hungry husband and asking what dishes his wife is cooking. In this case husband and wife always use Buginese language when communicating at home. The wife uses a formal language when she talks with her husband.

From the conversations that have been written above, the researcher can conclude that language maintenance is still can be maintained in the continuity of a regional language, especially the Buginese

language, because almost all respondents can still speak Buginese. In some families there are also family members with husband and wife who come from two different tribes. For example, a husband who is a native Buginese and his wife who is Javanese, but his wife still understand and can even speak Buginese. This is because of the strong environmental factor where she is surrounded by Buginese people, who also use the Buginese language on a daily basis.

Friends/Neighbor

The environment outside the home is also an important place to find out about the maintenance of the Buginese language in the BastiongTalangame village. The Buginese language can be seen whether it can survive or not, it can be seen when the Buginese ethnic community communicates with neighbors or fellow friends who are at school or outside of school. Their communication can be observed by looking at the way of communication between people who are fellow Buginese and other tribes. Based on the data that the researcher has collected through observations, interviews and sound recordings that have been obtained, the researcher can find out that there is a lot of mixture of tribes where the Buginese people live, namely the

BastiongTalangame. Some of them are Ternate, Gorontalo, Kayoa, and other tribes. However, the Buginese still lives and settles there more than other tribes.

With the large number of Buginese speakers in the BastiongTalangame, people from other tribes can understand the Buginese language because they live side by side with people who speak Buginese daily. Meanwhile, the maintenance of the Buginese language at school itself is not as strong as the maintenance of the Buginese language at home and in the neighborhood.

This happens because the main factor is the existence of people who live with different tribes and they are not Buginese, and the environment is also not the area with the most Buginese speakers. Here are some conversations between native speakers and people in the neighborhood.

Excerpt 2: A conversation between speaker of Ternate Malay (T) with Buginese (B), and one of the family members at home (mother/M).

Situation: formal and informal

Age Classification: 23 & 45 years old

Place: in front of house

Context:

T: “Tong ada mau pi pasar ni, iko ka tarada?”

“We want to go to the market, want to come or not?”

- B: “Iyo, tunggu ta pake jilbab dulu”
“Yes, wait for me to wear the hijab first”
- B: “Lokka ka dolo’ di pasa’e mak di”
“I’ll go to the market first, ma’am”
- M: “Aja’ maitta”
“Do not be long”
- B: “Iyyeq”
“Yes”

In the conversation described adolescent who was invited to the market by her friend who was the Ternate and the child who asked permission to her mother using the Buginese language. Therefore, the researcher can take the conclusion that the language in the environment uses language by looking at the other person they are talking to. When a person who is a Buginese talks to a native of Ternate Malay, then the Buginese person will speak Ternate Malay in communicating, this is because the Buginese is a migrant. But when talking to fellow Buginese people again, that person naturally uses Buginese language. That way, the maintenance of the Buginese language in the neighboring environment can be said to still maintain, whereas if it is in an outside environment such as other places the Buginese language is not so strong because the Buginese language is a minority language in the city of Ternate.

Public area

In maintaining the Buginese language in public areas, all include public places that are crowded with people from both ethnic groups and from different tribes such as markets, weddings, and other places. As with the maintenance of the Buginese language in the environment, the maintenance of the Buginese language in the public area is also not so strong because the main factor is the mixing of tribes, besides that the Buginese are migrants in the city of Ternate which makes them inevitably follow the Ternate Malay Ternate in communicating in public places especially in public areas such as markets. But once again, Buginese speakers will still use the Buginese language when they meet fellow Buginese, whether it’s in a small environment or meeting in the public area. Below is a conversation involving native speakers and local people who are not native speakers communicating in the public area.

Excerpt 3: Conversation between fellow Buginese tribes at a Buginese wedding.

Situation: informal

Age Classification: 23 years old

Place: at wedding

Context:

- S1: “Dende kessing pa waju mu, siaga mu elliangi?
“Oh how nice your clothes, how much it costs?”
- S2: “Iyo, emmak ku melliangka. Siratu lima ppulo sebbu ellingna”
“Yes, my mother bought it for me. It costs one hundred and fifty thousand”
- S1: “Masempo mo di’. Maino pale ta lao dilaleng mitai botting e”
“It’s cheap. Then let's go in to see the bride”
- S2: “Iyo lariolo no. Utajeng I dolo silong ku”
“Yes go ahead. I'm waiting for a friend first”

The conversation above is of two Buginese speakers who met at a Buginese wedding. They discussed the clothes one of them was wearing and then they entered the house to see the bride and groom. The two speakers are friend with the same age, so they use a non formal language to communicate.

Researcher concludes that language maintenance in the public area can still be said to be very good. Buginese speakers remain faithful in using their language when meeting fellow Buginese speakers. Based on the results of the data described above, researcher can find out that the

Buginese language can be said still maintain because their loyalty is still very high. Apart from the fact that native speakers still use their language outside the home, it is also because their traditions and culture are still being practiced today. Culture has a very close relationship in a language.

Contact from other tribes made Buginese speakers understand a language other than the Buginese language, namely Ternate Malay This interaction allows them to understand and even speak Ternate Malay. Maintaining language is not only sufficient by trying to describe the language itself in the area of its use, but what is no less important is the sense of pride that grows in the speaker (linguistic pride). The following are the factors that influence why the Buginese language survives, namely social factors, environmental factors, loyalty factors, and migration factors.

The Buginese is a minority community group in the city of Ternate. For that, not many speakers can be said to be able to maintain their language. As well known that language and its usage are not observed by individually, but are also always associated with activities in society. That is what makes the social contribution to language maintenance found in one of

the factors of language maintenance, especially the Buginese in Bastion Talangame village. As a social phenomenon, language and language use are not only determined by linguistic factors, but also by non-linguistic factors, namely social factors. The social situation centered on the area of concentration is still going very well. This is because the community is able to face external pressures from the language owner community which has a greater influence than other pressures. For example, people who are in the midst of other communities with different ethnicities will still use the Buginese language as their main language in communicating but provided that they are people who come from different tribes.

Like one of the informants who is a Buginese person who has a wife who is a Javanese. In the house, the source lives with his younger sibling who is also a speaker of the Buginese language. In his daily life, the husband uses the Buginese language to communicate with his younger siblings and also the people around him who are also Buginese. This makes the wife understand the language of Buginese over time, and over time the wife can also speak Buginese even though not as fluent as her husband, who is a native speaker, and it is an attempt to maintain the

language in the midst of people who come from other tribes.

Next is the loyalty factor which is the biggest factor why minority languages can survive well. In this case, the Buginese language speakers who strongly maintain their language up to this moment are influenced by the high loyalty of the speakers in maintaining their language as the biggest identity in the Buginese ethnic community in the Bastion Talangame village. The Buginese community is very proud to use its language both in the area of concentration and outside the region. As long as they meet people who are of the same tribe, they will communicate using the Buginese language too.

The reason the Buginese people immigrated to the city of Ternate was due to economic factors. And the longer the number of migrants who are Buginese people has increased until now and has made the Bastion village a concentration area for Buginese speakers. But like it or not, after migration they have to be willing to adjust by abandoning their language when communicating with the majority of tribes. Migration is also one of the reasons for speakers to marry people from other tribes.

CONCLUSION

Based on the results of the research presented above, the researcher can conclude that Buginese language in BastiongTalangame village can be said still maintained. It was said by the researcher because Buginese native speakers still use their language when they communicating with fellow Buginese people. Buginese language maintenance is still maintaining at home, at surrounding environment (neighbors), and also in the public area. There are some factors contributing to the Buginese language use in BastiongTalangame village. Social factors, environment, language attitude that consists of loyalty factors, and also migration factors.

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