

LANGUAGE LOYALTY OF NGGETO-NGGETE MINORITY URBAN MIGRANT DIALECT OF SASAK LANGUAGE IN MATARAM CITY

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ABSTRACT

This research is about (1) the language loyalty of Nggeto-Nggete minority urban-migrant dialect of Sasak language in Mataram city and (2) factors which cause the low loyalty of the speakers toward their language. The study employed cases of language loyalty by referring to Nggeto-Nggete speakers who have resided in un-concentrated areas in Mataram city since 1980's. The theory of language loyalty mentioned that demographic factor is one of the strength and the speed causes of language loyalty. In other words, the resistance of low loyalty of the speakers to their language tends to last longer in rural areas than in urban areas (Holmes, 1992). The data were gathered by means of (1) observation method, (2) distributing questionnaires, (3) conducting an interview, and (4) making note takings and recording. For the purpose of data analysis, the researcher used a descriptive qualitative method. The main theories applied in this study were the domain theory and language choice theory (Fishman in Fasold. 1984). The results of this research reveals that (1) the use of Nggeto Nggete dialect by its speakers in Mataram city consisted of six domains, namely: family, religion, friendship, neighbourhood, government, and education, it is found that (a) languages use is dominated by Indonesian language and Meno-Mene dialect of Sasak language, (b) elderly people or first generation, still speak and understand Nggeto-Nggete dialect among themselves, (c) in the given six different domains, none of children was found using Nggeto-Nggete dialect, (2) the low language loyalty of Nggeto-Nggete speakers are caused by several factors, namely: (a) no use of Nggeto-Nggete dialect within the family, (b) no passing on of dialect from parents to the children, (c) unconcentrated domicile pattern of Nggeto-Nggete speakers in Mataram, (d) a lack of language environment support of Meno-Mene majority dialect, (e) a strong process of adaptation, (f) a lack of positive dialect attitude, and (g) a lack of dialect loyalty.

Keywords: Language Loyalty, Minority Urban – Migrant, Nggeto-Nggete Dialect Speakers

INTRODUCTION

The existence of language cannot be separated from human life. This can be seen from the fact that all forms of interaction between humans always use language. Language is a tool to communicate human feelings, expressions and ideas whether it is done orally or in writing. Language is not only a medium of communication but also a very valuable asset throughout the ages that must remain alive and be preserved. Society as the owner and user of language must claim that there should never be a single language in this world whose existence is neglected. Given the importance of the meaning of a language, Brown and Miller (1980: 9) say that every language is a temple where the soul of the speaker is the rain. It cannot be denied that the existence of language is always closely related to the speaking community, it always determines the interactions between ethnicity, ethnicity and religion. Burn, et al., (1984: 22) view language as a stronghold of society where people can live, work, play together, gain knowledge, tell truths and even be used for lies. Sapir and Whorf (in Rampung, 2005: vii-ix) argue that maintaining a language for speakers is a defense of national identity.

Although language is a factor in determining ethnic identity in a group, it cannot be denied that a language is also often unable to be maintained by its speakers. Such conditions often occur in multilingual societies. According to Sumarsono (1993: 1973), the study of language loyalty is related to the shift and understanding of language as two sides of a coin. Sumarsono (1993) specifically defines that language shift is a condition in which a language is not able to survive due to the dominance of other languages with more speakers. According to Hoffman (1991), language shift and even language extinction can occur due to social, economic, economic and political conditions. Furthermore, Sumarsono (1993) states that the language shift process involves three generations with different characters of

language acquisition in each speaker of the generation. The first generation of speakers of that language is still strong enough to defend their language because the speakers in this generation always use their language. In the second generation, speakers of a language have become bilingual where mastery of the second language is better than the first or mother tongue, so that in the third generation, speakers of a language can no longer use and understand their mother tongue (see Leiberson, 1972).

Linguistic phenomena such as those occurring at the generational level as expressed by Leiberson and Sumarsono above implies that similar incidents can also occur in any language and region. Based on the experience of the author, who is also a Sasak speaker, it is heard that speakers between and between dialects prefer to use Indonesian rather than Sasak. Meanwhile, urban speakers of the Nggeto dialect are curious even though they use the Sasak language but they no longer use their dialect in communicating with their children or children of parents who come from the same dialect. Based on research conducted by Mahyuni (1996) by taking a sample of educated Sasak about "the loyalty of Sasak speakers to the Sasak language", it was found that their loyalty was only 12%. This figure if stretched to 100% is of course sad. Furthermore, Mahyuni (1996) and Syahdan (2002) stated that their disloyalty shows the negative attitude of Sasak speakers towards their language. Whereas Fishman (1991: 88-109) reminds that schools and households are strategic places to maintain and preserve a language.

In relation to the results of this study, the author does not say that the case of low loyalty of speakers of the Nggeto Nggete dialect migrant minority occurs massively within the scope of Lombok but in a small scope, namely the Mataram codya where the speakers are very complex with multi-dialects; *Memo-Ngene*, *Meno-Mene*, *Nggeto-Nggete*, *Kuto-Kute*, and *Meriq-Meriqu*. Big Indonesian Dictionary (2008: 116). So, language attitudes are the behavior, actions or actions of a person / group of people in interacting with a language. Meanwhile, Chaer and Agustina (2010: 149) say that language attitudes are mental positions or feelings towards one's own language or other people's language.

Language loyalty is the desire of a person or society to support language, to maintain and maintain language, even if necessary, to prevent it from being influenced by other languages Garvin and Mathiot (in Sumarsono, 2002: 364). Furthermore, according to Fishman's opinion (in Karsana, 2009: 76) states that loyalty is a loyal attitude towards a certain language which in various ways will be maintained in the loyal person. A loyal attitude can be seen in the behaviour of a person who uses the language directly, for example, the user always uses his language on various occasions and various media, corrects the mistakes of other speakers of the language followed by correcting errors that occur, teaching to the next generation with the intention that the language is not extinct.

Based on the above background, in general the purpose of this study is to know (1) language loyalty of minority migrant speakers in the *Nggeto-Nggete* dialect of the Sasak language in Mataram City, and (2) factors affecting the low language loyalty of minority migrant speakers in the *Nggeto-Nggete* dialect of Sasak language in Mataram City.

RESEARCH METHODS

The research method we used in the study of "Loyalty of Minority Migrant Speakers in the *Nggeto-Nggete* Dialect of Sasak Language in Mataram City" is a qualitative descriptive research method, because the findings on loyalty and the factors that cause low loyalty to speakers of minority dialect *Nggeto-Nggete* in 6 domains (family domain, religion, friendship, neighbours, education, and government we describe. The samples involved 60 participants (30 children and 30 parents). The data were gathered from questionnaire, interview and documentation.

ANALYSIS

A. Language Loyalty of Minority Migrant Speakers in the Ngeto Ngete Dialect of the Sasak Language in Mataram City

1. Language Uses in Family Domain of *Nggeto-Nggete* Dialect Speakers in Mataram (N = 30 parents and 30 children)

Table 1. Language Uses in Family Domain

LANGUAGE USES	LANGUAGE IN REAL INTERACTION									
	Ay x Ib		An x An		KK x An		An x Bp /Ib		Mj x pemb/phln	
	1		2		3		4		5	
	F	%	F	%	F	%	F	%	F	%
BSsDNN	20	67	-	-	-	-	-	-	-	-
BSsDMM	-	-	-	-	-	-	2	7	15	50
BI	-	-	28	93	27	90	28	93	10	33
BSsCBI	10	33	-	-	3	10	-	-	-	-
BSsDNNBI	-	-	-	-	-	-	-	-	-	-
BSsDMMBI	-	-	2	7	-	-	-	-	5	17
Total	30	100	30	100	30	100	30	100	30	100

BSsDNN	= Bahasa Sasak Dialek Nggeto-Nggete
BSsDMM	= Bahasa Sasak Dialek Meno-Mene
BI	= Bahasa Indonesia
BSsCBI	= Bahasa Sasak Campuran dan Bahasa Indonesia
BSsDNNBI	= Bahasa Sasak Dialek Nggeto-Nggete dan Bahasa Indonesia
BSsDMMBI	= Bahasa Sasak Dialek Meno-Mene dan Bahasa Indonesia
Ay x Ib	= Komunikasi antara Ayah dengan Ibu
An x An	= Komunikasi antara Anak dengan anak
KK x An	= Komunikasi antara keluarga dari kampung dengan anak
Mj x pembantu/phln	= Komunikasi antara majikan dengan pembantu/penghuni lain
An x Bp/Ib	= Komunikasi antara Anak dengan Bapak/Ibu

The table shows that the language used in the family domain is dominated by Indonesian language when the conversation is held within **An x An**, **An x Bp/Ib**, **KK x An**. The use of Indonesian language as a means of communication at home is found in all pairs but **Ay x Ib** takes an average 92%. The *Meno-Mene* dialect of Sasak language in **Mj x Pemb** takes a significant percentage of 50%. It must be understood that in making any interactions between **Mj x Pemb/phln**, the host lives among the native speakers of *Meno-Mene* dialect. The use of *Meno-Mene* dialect between children and parents, **An x Bp/Ib**, reaches 7%. Mixed languages of *Meno-Mene* dialect and Indonesian language reach 33%. The *Nggeto-Nggete* dialect reaches 67% when the conversations are among fathers and mothers, **Ay x Ib**, as the native speakers of *Nggeto-Nggete* dialect who moved to Mataram, while their children do not use the dialect of his/her parents.

2. The Language Use in Religion Domain

Table 2. Language Uses in Religion Domain of *Nggeto-Nggete* Dialect Speakers in Mataram

LANGUAGE USES	LANGUAGE IN REAL INTERACTION									
	Ay x Ib		An x An		An x Ay/Ib		KK x An		Umt x P.Ag	
	1		2		3		4		5	
	F	%	F	%	F	%	F	%	F	%
BSsDNN	20	66	-	-	-	-	-	-	-	-
BSsDMM	-	-	-	-	-	-	-	-	5	17
BI	5	17	30	100	30	100	30	100	20	66
BSsCBI	5	17	-	-	-	-	-	-	-	-
BSsDNNBI	-	-	-	-	-	-	-	-	-	-
BSsDMMBI	-	-	-	-	-	-	-	-	5	17
Total	30	100	30	100	30	100	30	100	30	100

The data in table 2 shows that Indonesian language is very dominant in the religious domain. When the interactions are between children and children (**An x An**), children and their parents (**An x Bp/Ib**), and children and the family from the village (**KK x An**), the use of Indonesian language reaches

100 %. In the interactions between Moslem chaplains or Moslem religious leaders with their followers (ummat) Indonesian language is dominantly used. It reaches 66 %, while the other 34% is mixed dialects (*Meno-Mene* and *Nggeto-Nggete*) and Indonesian language.

In this domain, the *Nggeto-Nggete* dialect is dominant (66 %) when the interlocutors are the parents (Ay x Ib), meanwhile others 34 %, parents of *Nggeto-Nggete* speakers used *Meno-Mene* dialect and Indonesian language. However, their children do not speak *Nggeto-Nggete* dialect any more.

3. The Language Use in Friendship Domain

Table 3. Language Uses in Friendship Domain

LANGUAGE USES	LANGUAGE IN REAL INTERACTION							
	WDNn x WDNn		WDNn x WDMm		AWNn x AWNn		AWNn x AWMn	
	1		2		3		4	
	F	%	F	%	F	%	F	%
BSsDNN	20	67	-	-	-	-	-	-
BSsDMM	-	-	15	50	-	-	-	-
BI	-	-	10	33	27	90	24	80
BSsCBI	10	33	-	-	-	-	-	-
BSsDNNBI	-	-	-	-	-	-	-	-
BSsDMMBI	-	-	5	17	3	10	6	20
Total	30	100	30	100	30	100	30	100

The data in the table 3 shows that the use of *Meno-Mene* dialect is more dominant (50%) than *Nggeto-Nggete* dialect (0%) when the interlocutors are adults of *Nggeto-Nggete* speakers and adults of *Meno-Mene* speakers (**WDNn x WDMm**). Another 50%, the adults tend to use Indonesian language (33%) and 17% mix *Meno-Mene* dialect and Indonesian language (**BSsDMMBI**). On the other hand, if the interlocutors are children of *Nggeto-Nggete* speakers and children of *Meno-Mene* speakers (**AWNn x AWMn**), the dominating language will be Indonesian (80%), while another 20%, tend to use mix languages, *Meno-Mene* dialect and Indonesian language (**BSsDMMBI**).

The Indonesian language has the highest percentage (90%) when the interaction is among children of *Nggeto-Nggete* speakers (**AWNn x AWNn**). Mix dialects (MM + NN) and Indonesian language (**BSs CBI**) reach 33% when the interaction is among the adults of *Nggeto-Nggete* speakers (**WDNn x WDNn**). The *Nggeto-Nggete* dialect is mostly suffering from its use. It found that the use of mix MM + NN, and Indonesian language and *Nggeto-Nggete* dialect (**BSsDNNBI**) never occurred (0%) if it compared mixed languages of Indonesian language with *Meno-Mene* dialect (**BSsDMMBI**). The use of *Meno-Mene* dialect and Indonesian language (**BSsDMMBI**) reaches 17 % if the interlocutors are within **WDNn x WDMm**, while it is 10% if the interaction is within **AWNn x AWNn**, and the last is 20 % when the interlocutors are **AWNn x AWMn**.

4. The Language Uses in Neighborhood Domain

Table 4. Language Uses in Neighborhood Domain

LANGUAGE USE	LANGUAGE IN REAL INTERACTION							
	TDNn x TDNn		TDNn x TDMm		ADNn x ADNn		ADNn x ATDMn	
	1		2		3		4	
	F	%	F	%	F	%	F	%
BSsDNN	25	83	-	-	-	-	-	-
BSsDMM	-	-	15	50	-	-	-	-
BI	-	-	10	33	27	90	25	83
BSsCBI	5	17	-	-	-	-	-	-
BSsDNNBI	-	-	-	-	-	-	-	-
BSsDMMBI	-	-	5	17	3	10	5	17
Total	30	100	30	100	30	100	30	100

The data in table 4 that the use of Indonesian language is constantly dominant in this neighborhood domain at least among the adults of *Nggeto-Nggete* dialect. The communications among *Nggeto-Nggete* children (**ADNn x ADNn**) reaches 90%, *Nggeto-Nggete* children and *Meno-Mene*

children (**ADNn x ATDMn**) reaches 83%. However, when the communication is among the adults of *Nggeto-Nggete* and *Meno-Mene* speakers (**TDNn x TDMm**), the dominant language is *Meno-Mene* dialect (50%), then, 33% run to Indonesian language and the rest 17% of them use *Meno-Mene* dialect and Indonesian language (**BSsMMBI**). Meanwhile, the communication among the adult people of the same *Nggeto-Nggete* dialect (**TDNn x TDNn**) reaches 83 %, and the rest of 17% run to mixed dialects of *Meno-Mene* and *Nggeto-Nggete* (**BSsCBI** or **DSsMMNBI**). The use of mixed languages (**BSsDMMBI**) reaches 10%, while the communication of **ADNn x ATDMn** using mixed languages (**BSsDMMBI**) reaches 17 %.

The communication among the adults of *Nggeto-Nggete* and *Meno-Mene* speakers (**TDNn x TDMm**) using **BSsDMM** reaches 50 %, while the communication among (**TDNn x TDMm**) mix languages of **BSsDMMBI** (17 %), and the rest (33%) of them run to Indonesian language.

5. The Language Uses in Governmental Domain

Table 5. Language Use in Governmental Domain

LANGUAGE USE	LANGUAGE IN REAL INTERACTION							
	WNn x Peg Lur		WNn x Peg Pln		WNn x Ket Rt		WNn x Pol.LL	
	1		2		3		4	
	F	%	F	%	F	%	F	%
BSsDNN	-	-	-	-	-	-	-	-
BSsDMM	-	-	-	-	-	-	-	-
BI	25	83	29	97	25	83	30	100
BSsCBI	-	-	-	-	-	-	-	-
BSsDNNBI	-	-	-	-	-	-	-	-
BSsDMMBI	5	17	1	3	5	17	-	-
Total	30	100	30	100	30	100	30	100

Table 5 shows Indonesian language is almost dominant in the governmental domain. If the interlocutors were village officers (**WNn x Peg. Lur**), the use of *Meno-Mene* dialect reaches 17%, while Indonesian language takes 83 %. On the other hand, when the communication is held in the district officers, telephone operators, PLN officers and bankers, language use is dominated by Indonesian language. It reached 97% for PLN officers (**WNn x Peg. Pln**) as the interlocutor, then, the leader RT (**WNn x Ket Rt**) is 83%, and Police (**WNn x Pol. LL**) is 100%.

Besides using Indonesian language, the *Nggeto-Nggete* speakers also mixtured between *Meno-Mene* dialect with Indonesian language (**BSsDMMBI**). The interaction of **WNn x Peg. Lur** is 17 %; **WNn x Peg. Pln** takes 3 %, then **WNn x Ket RT** takes 17%.

6. The Language Use in Educational Domain

Table 6. Language Uses in Educational Domain

LANGUAGE USES	LANGUAGE IN REAL INTERACTION							
	SwNn x Tm sek		SwNn x Gr		SwNn x Kep sek		SwNn x Peg sek	
	1		2		3		4	
	F	%	F	%	F	%	F	%
BSsDNN	-	-	-	-	-	-	-	-
BSsDMM	-	-	-	-	-	-	-	-
BI	30	100	30	100	30	100	30	100
BSsCBI	-	-	-	-	-	-	-	-
BSsDNNBI	-	-	-	-	-	-	-	-
BSsDMMBI	-	-	-	-	-	-	-	-
Total	30	100	30	100	30	100	30	100

The data in table 6 shows that Indonesian language is totally dominant (100%) if the interlocutors are students with teachers, headmaster, and other staffs or officers (**SwNn x Tm sek**, **SwNn x Gr**, **SwNn x Kep sek**, **SwNn x Peg sek**).

B. Some Factors Support the Language Loyalty of Urban *Nggeto-Nggete* Dialect in Mataram

i. The Un-concentrated Domicile Area

The districts of Cakranegara, Mataram, and Ampenan where the *Nggeto-Nggete* speakers live, filled and spreaded all over by the local societies, the *Meno-Mene* speakers. Based on the National Socio-Economic Survey (Susenas) 2004, the total population of Mataram is 348.870 people in which 335 people of them are *Nggeto-Nggete* speakers. They live among the heterogeneous languages (Java, Sumbawa, Bima, Bali, etc., and heterogeneous dialects (*Ngeno-Ngene*, *Meno-Mene*, *Kuto-Kute*, and *Meriahq-Meriqu*). Those situations make them a minority in terms of number of speakers and in frequency of using their native dialect of *Nggeto-Nggete*. In this case, the majority of *Meno-Mene* dialect speakers and Indonesian language may reduce the opportunity of *Nggeto-Nggete* speakers to interact with their own dialect.

ii. The Unbalance on Language Transfer

Nggeto-Nggete speakers who live in three sub-districts of Cakranegara, Mataram, and Ampenan are the minority group. They live among the majority of *Meno-Mene* speakers. Every day, they interact and communicate using Indonesian language and *Meno-Mene* dialect. The intensities of using Indonesian language, particularly for the children of *Nggeto-Nggete* speakers, and *Meno-Mene* dialect, especially for the adults are high. It reveals that there are no chances to use their own dialect in some communications, even transferring *Nggeto-Nggete* dialect to the younger generation.

The transfers of its dialect in the *Nggeto-Nggete* families have collapsed. The unbalanced transfers of *Nggeto-Nggete* dialect in the family members of urban *Nggeto-Nggete* speakers of Sasak language that caused its dialect had shifted to Indonesian language and *Meno-Mene* dialect as well.

iii. The Lack of Loyalty towards Ethnic Dialect

Table 1. Some Reasons of *Nggeto-Nggete* Speakers Children on Using Indonesian Language (N = 30)

No	Reasons of Using Indonesia Language	F	%
1.	We have usually used Indonesian language since children	13	43
2.	Indonesian language is more esteemed	3	10
3.	Parents have used Indonesian language	5	17
4.	We become one with their neighbors and feel safe living here.	2	7
5.	The reach of Indonesian language is broader	2	7
6.	Most friends and neighbors speak Indonesian language	5	17
	Amount	30	100

The first, third, and sixth statements (77%) show that there is no sign of language transfer neither in family nor out of the family environment for the children of *Nggeto-Nggete* speakers in Mataram. The second, fourth, and fifth statements (23%) show that there is motivation to mix with neighbors by using Indonesian language and low esteem of *Nggeto-Nggete* children speakers towards their native dialect.

Table 2. Some Reasons of Parents (N = 30)

No	Reasons of Using <i>Meno-Mene</i> Dialect	F	%
1.	They have usually used <i>Meno-Mene</i> dialect since they lived in Mataram	5	17
2.	Most friends and neighbors speak <i>Meno-Mene</i> dialect	15	50
3	They feel safe living here by using <i>Meno-Mene</i> dialect, we become one with our neighbors	10	33
	Amount	30	100

The domination of local society as the majority group that speaks with *Meno-Mene* dialect and Indonesian language was quite strong toward *Nggeto-Nggete* speakers.

Table 3. Some Reasons of Parents (N = 30)

No	Reasons of not Using <i>Nggeto-Nggete</i> Dialect	F	%
1.	They cannot speak <i>Nggeto Nggete</i> dialect	5	17
2.	They have usually spoken with Indonesian language	7	23

3.	Parents do not transfer Nggeto Nggete dialect	3	10
4.	People or friends of the same dialect have also spoken Indonesian language	3	10
5.	Their parents speak Indonesian language with them	7	23
6.	Nggeto-Nggete dialect is not too crucial	5	17
	Amount	30	100

The data above shows that the children usually used Indonesian language in their daily communication whether with their parents or friends.

CONCLUSION

The allegiance of speakers of the *Nggeto-Nggete* dialect in their dialects in the realms of family, religion, friendship, environment, transactional, education, and government is in the very low category. This can be seen from the choice of language they use in daily communication both with fellow speakers of this dialect, with speakers of other dialects *Meno-Mene* and Indonesian. While the factors that influence the low loyalty of *Nggeto-Nggete* speakers to their dialects are caused by: non-centralized / unconcentrated domicile patterns, dialect transfer imbalance, and low loyalty to mother language.

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