

Dawan Language Shift in Amanuban Society in Family Context

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Abstract

The purpose of this study are to explain form of language shift and to find out of factor that be background in Dawanese shifting in Amanuban society in South Central Timor regnancy. Data are collected by using SLC (simak libat cakap) and it is continued by using recording taking note method. Data analysis is done is some stages, there are data collection, data reduction, data resentation, and conclusion. The results is this study are Dawanese has got shifting in Amanuban society through: (a) words, (b) phrases, (c) sentences, and factors that be background in Dawanese shifting, through (a) ages, (b) mixed marriage, (c) occupation, and (d) mobility population. Based on the results above, Dawanese shifting happened in Amanuban society especially in family can be seen from form of language, there are words, phrases, and sentences. The main factor cause Dawanese shifting is education factor that rise another language.

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INTRODUCTION

The relationship between language and cultures has become interesting topic of conversation that caught the attention of linguistic experts especially in sociolinguistics.

Fasold (1984) stated that sociolinguistics become a subject because there are options in language use. Fasold illustrated it with multilingual society which referred to the reality that there are variations of language use in society. Related to that matter, in such situation there are lingual, social, and cultural interactions that demand every members of speaker society to have sociolinguistics competence to choose the language in a certain speaking event.

Mardikantoro (2012) stated that language spoken by a certain speaker society in its language vocabulary always has variations. It is due to the reality that language that lives in a society is always used by its speakers' social roles. In accordance to that Poedjosoedarmo (in Suwito 1991) stated that the influence of social and situational factors may create variations in language choices. Social factors behind the variations of language choices include level of education, type of occupation, age, and social status difference.

Widianto, and Zulaeha (2016) stated that language choice occurs because of the presence of bilingualism .Bilingualism can create language choices in the form of code switching or code mixing. Besides, language choice also happen because there is a certain goal that the speaker wants to achieve.

Makrdikantoro (2017) stated that the concession in the use of language as the result of the existence of social and situational factors does not mean the liberty to breal language rules but it is meant to adapt the language choice or language variation with social problems of the speakers himself or in the language society level.

The society of South Central Timor is a multilingual society who has more than two languages, which are Dawan language, Indonesian and Kupang language. Dawan language (*uabmeto*) is the mother tongue or local language which is used by three tribes which are

Amanuban, Amanatun and Molo tribe. Dawan language has been bound to the underlying sociocultural context. Dawan language describes one of the characters of its speaker which consider of having culture.

Rokhman (2009) stated that interaction between two tribes or two races that bring their own languages will slowly cause language competition. Furthermore, Rizkiansyah, and Rustono (2017) stated that the more positive language attitude of a speaker, the more the speaker's language will be preserved. On the opposite, the more negative the seaker's language attitude the more the speaker's language existence will be threatened.

Budiarta (2009) stated that compared to other local languages, Dawan language isa local language that is quite widely used in East Nusa Tenggara. Dawan language is the language used by Dawan tribe who resides in most of Timor region with quite vast spreading area. Dawan language holds a very important role in the life of Dawan society because it is an inseparable from the Dawan culture itself. Therefore it is an obligation for the Dawan society to preserve the Dawan language. This language is also called *Uab Meto* or *Molok Meto* by its speakers which is Dawan tribe or *Atoin Meto*.

This research aimed to explain the shifting of Dawan language in Amanuban society, also to find out the factors which underlie the occurrence of language shift in Amanuban society in South Central Timor Regency.

The object of this study is the Amanuban society (East Amanuban, West Amanuban, South Amanuban and Central Amanuban). The reason the researcher choose that locations is because there are three languages in Amanuban society which are (1) Dawan language, (2) Indonesian language (3) Kupang language that make possible for Dawan language to be replaced.

METHODS

This study used theoretical and methodological approaches. The theoretical approach of this study was sociolinguistics while

the methodological approach used was descriptive qualitative or naturalistic study because the study was conducted in natural setting. Bogdan, and Taylor (Moleong, 2013) stated that qualitative method as a research procedure that produce descriptive data in the form of written or spoken words from the people or attitude that can be observed.

The data of this study were the utterances of Amanuban society that had undergone Dawan language shift and the source of the data was in the form of Amanuban society's utterances.

The data collection in this study was conducted naturally (natural setting), which was in Amanuban society who was presumed to had done language shift. The data collection used listening method to obtain the primary data and interview method to obtain secondary data.

Sudaryanto (2015) mentioned that the characteristic of participate-while-listen is the recognition and awareness of researcher's involvement in the proces of speaking by trhe concrete speaking partner; and simultaneously, the speaking partner totally unaware that the part which was focused on was not the content of the conversation but the language used by the speaking partner. Thus, the researchers was directly involved in the conversation. This technique is called "simak libat cakap (involve listen speak) technique or SLC technique, with researcher own self as the instrument which was directly involved in forming and making the potential data to emerge.

When the interview and involve listen speak technique conducted, tape recorder recording and note taking technique by using notes. Thus, the researcher conducted recording and note taking during the process of interview and conversation.

Data analysis used in the study referred to interactive dialective model (Miles, and Hubberman, 2014). Based on this model data was analyzed with the following principles (1) data reduction, (2) data presentation (3) drawing conclusion/verification.

The data analysis process was conducted systematically and simultaneously starting from data collection process by using several

techniques; reducing data, clarifying data, describing data, presenting data, concluding the result of data analysis and interpreting all information and data obtained selectively.

Data presentation is a technique or method to present a set of data that have been analyzed. The writing of the data analysis obviously required readability, so that it can be easily understood by readers. According to Sudaryanto (2015) the method known as rule analysis presentation result method, divided into two which are informal and formal presentation method. Informal method is used to formulate the result of analysis in the form of ordinary words, while the formal method is used to formulate the result of analysis in the form of signs and symbols.

RESULTS AND DISCUSSION

Based on the findings in the field Dawan language shift in Amanuban society in family context there were many linguistic form. The linguistic form which was analyzed in every utterance including: word form, phrase form and sentence form.

(1) Context: The speaking event happened in a familybetween a child and his mother. Topic of the conversation is a mother who told her child to drink the medicine because he was ill.

(2)

P1 : *Muah hen ai 'fekahaf?*

Have you eaten?'

P2 : *Fe' kahaf. Mautfes, au' 'fe ka umnahaf.*

'Not yet. Later, I'm not hungry yet.'

P1 : *Muah nai' he nati miunle'u*

'Just eat already, and then drink the medicine!'

P2 : *Au ka' uhinfa' he' iun leu sa?*

'I don't know, what medicine should I drink?'

P1 : *Mait ranitidin et leu in balan he miun.*

'Take the Ranitidin in the medical box and drink it!'

P2 : *Leko En.*

Yes Mom.

The conversation in data (1) happened in Amanuban family who have not undergone Dawan language shift. The conversation happened in an informal situation where between a mother (P1) and her child (P2). The topic of the conversation was a mother who told her child to

drink medicine. This topic occurred as a form of care from a mother to her child who was being ill. The process can be seen in the following conversation.

- (3) Context: The speaking event happened in a family between a child and his mother. Topic of the conversation is a mother who told her child to drink the medicine because he was ill.

- P1 : *Su makan ko blum?*
'Have you eaten?'
P2 : *Blum. Nanti do, beta belum lapar.*
'Not yet. Later, I am not hungry yet'
P1 : *Makansukominumobat!*
'Just eat already, and then drink the medicine!'
P2 : *Beta sonde tau mau minum obat apa?*
'I don't know what medicine I should drink'
P1 : *Ame parasetamol di tempat obat ko minum!*
'Take the Paracetamol in the medical box and drink it!'
P2 : *Ia Ma.*
'Yes Mama'

Different with data (1), in data (2) is the occurrence of the process of language shift from Dawan language to Kupang language. In that conversation the Amanuban family had no longer used Dawan language (*uab meto*) but used Kupang language.

In every utterance in data (2) contained words in Dawan language which had shifted. The word *muah* that should have been used in that utterance had shifted into the word *makan* which means 'to put something in to the mouth and then chew and swallow it'. The word *fe'kahaf* which should have been used in the conversation had shifted into the word *belum* which means 'still in the state of not'

The word *au* that should have been used in the conversation had shifted into the word *beta* which means I as in the first person singular pronoun. The word *iun* which should have been used in the conversation had shifted into the word *minum* which means 'to put water into the mouth and then gulp it'

The word *leu* which should have been used in the conversation had shifted into the word *obat* which means 'a substance used to reduce, erase or cure someone from a disease'. The word *kahaf* which should have been used in the conversation

had shifted into the word *sonde* which means 'a particle to express denial or rejection'. The word *mait* which should have been used in the conversation had shifted into the word *ame* which means to take. The word *leko* which should have been used in the conversation had shifted into the word *ia* which mean 'agree, yes'

In every utterance no longer could be found the existence the form of word in Dawan language. Speaker (P1) and the speaking partner (P2) were using Kupang language both in asking question or answering question. This showed that there had been Dawan language shift in that family.

The next form of shift in Dawan language within the Amanuban family was in the form of phrase. Phrase is combination of two words or more which is not predicative in nature. The Dawan language shift in the form of phrase is in the following conversation.

- (4) Context: The speaking event happened in an Amanuban family between a mother and her child. The topic was about house cleanliness.

- P1 : *Ume basa baklium*
'The house is really messy'
P2 : *Kleosatna au mubika leko*
'Just wait I will tidy it up'
P1 : *Leko neo mubika tekleosat nmuu tamu*
'Yes tidy it up quickly, there will be guest soon'
P2 : *Sakau es henem??*
'Who's going to come?'
P1 : *Ama in sobat kantor*
'Father's colleague.'

The conversation in data (1) happened in Amanuban family who had not undergone Dawan language shift. The conversation happened in an informal situation where between a mother (P1) and her child (P2). The topic of the conversation was about house tidiness. This topic occurred because there would be a visit from a guest to the speaker's house, the condition of the house was still messy. The process Dawan language shift can be seen in the following conversation.

- (5) Context: The speaking event happened in an Amanuban family between a mother and her child. The topic was about house cleanliness

P1 : *Rumah pung tasiram*
 'The house is really messy'
 P2 : *Nanti sebentar beta menyimpan kasi rapi*
 'just wait I will tidy it up'
 P1 : *Ho menyimpan sudah, sedikit lai ada tamu*
 'Yes tidy it up quickly, there will be guest soon'
 P2 : *Sapa yang maudatang?*
 'Who's going to come?'
 P1 : *Bapa pung kawan kerja*
 'Father's colleague.'

Data (3) has the similar topic as data (4). However in data (3) used Dawan language while in data (4) the utterance in the form of phrase had no longer used Dawan language but used Kupang language.

In the conversation there were phrases which indicated the Dwan language shift within the Amanuban family. The phrase *basabaklium* which should have been used in the conversation have shifted into *talalutasiram* which means 'really messy'. The phrase *mubikaleko* had shifted into *kasirapi* which means 'will tidy up'.

The next form of the Dawan language within the Amanuban family was in the form of sentence. Sentence is a free clause which become the cognitive part of a conversation; the unit of proposition used was a single clause or combination of clauses, which form one free unit; minimum answer, exclamation, greetings, etc. The Dawan language shift in the form of sentence is in the following conversation.

- (6) Context: The speaking event happened in an Amanuban family between a mother and her child. The topic of the conversation was about house chores.

P1 : *Hom fase pika ai fe' kahaf?*
 'Have you washed the plates?'
 P2 : *Ok'en. Au fase' ok'en*
 'Already. I have washed them.'
 P1 : *Fase onme ma 'tasu le nane fe ka fase fa'?*
 'You have washed them but the pan is still dirty?'
 P2 : *Maut fes'te au he mo'et felem.*
 'Later. I am still watching film.'

The conversation in data (5) happened in an Amanuban family who were still using Dawan language. The conversation happened in an informal situation between a mother (P1) and her child (P2). The topic of the conversation was about related to house chores. This topic occurred because the speaker (P1) who wanted to cook but most of the utensils were still dirty.

- (7) Context: The speaking event happened in an Amanuban family between a mother and her child. The topic of the conversation was about house chores.

P1 : *Lu su cuci piring ko blum?*
 'Have you washed the plates?'
 P2 : *Sudah, Beta sudah cuci habis.*
 'Already. I have washed them.'
 P1 : *Cuci karmana ko itu tacu masih kotor*
 'You have washed them but the pan is still dirty?'
 P2 : *Nanti do, beta masih mau nonton felem*
 'Later. I am still watching film.'

Data (5) has the similar topic with data (6). However in data (5) used Dawan language while in the data (6) the conversation was in the sentence that had no longer used Dawan language but Kupang language. The form of Dawan language sentence within the Amanuban family had undergone a shift. This could be seen in the form of sentence in data (5) as follows:

The sentence *Ho mfase pika ai fe' kahaf?* Which should have been used in the conversation had shifted into *lu su cuci piring ko blum?* The sentence was a interrogative sentence form shift. The meaning of the sentence was 'Have you washed the plates?'

The sentence *Ok'en. Au fase' ok'en* Which should have been used in the conversation had shifted into *Sudah. beta su cuci habis.* The sentence was a shift of answer sentence for P1's question. The meaning of the sentence was 'Yes, I have already washed them.'

The sentence *Faseonme ma' tasu le nanefekafasefa?* Which should have been used in the conversation had shifted into *Cuci karma na ko itu ta cu belum cuci?* The sentence was an interrogative sentence form shift. The meaning of the sentence was 'You have washed the plates but the pan is still dirty?'

The sentence *maut fes'te au he me'et felem* Which should have been used in the conversation had shifted into *nanti do, beta masih mau nonton felem* the sentence was shift of respond sentence in the form of condition given by P2 to P1 that P2 would do the chores after P2 finished watching film.

Factors Which Underlie The Shift of Dawan Language

The Dawan language shift within the Amanuban society especially in family context was not just happen. The shift happened because of several factors which influenced it. These factors were obtained from the result of interviews with several informants who are native speaker of Dawan Amanuban. Factors which caused the language shift included: (1) age, (2) mixed marriage, (3) education, (4) Occupation, (5) Residents mobility.

Education was a reason someone leave his mother tongue. The higher someone's education the more someone's regional language will be replaced. The educational factors could be found in the following conversation.

- (8) Context: The speaking event happened in an Amanuban family between a father and his child .the topic of the conversation was report card acceptance that would be held on Monday

P1 : *Mfekit hom lapol*
'Where is your report card?
P2 : *Neon mese na sium lapol.*
'The report cards have not been given yet, it will be distributed next Monday.'
P1 : *Lebian oken ten ansaes hi fe'kahaf?*
'Others have gotten their report cards, why haven't yours been given yet ?'
P2 : *Kulu oen fensibuk.*
'The teachers are still being busy.'
P1 : *Ena es ansium au te neonmese ama tukas es desa.*
'On Monday I will have job to do in the village. Later your mother will get you report card '
P2 : *Leko Am.*
'Alright Dad!'

The utterances in data (7) were a speaking event between a father (P1) and his child (P2). In the conversation between P1 and P2 was still

using Dawan language which is the mother tongue of Amanuban society. The conversation happened in an informal or relaxed situation. The topic of the conversation was report card acceptance.

- (9) Context: The speaking event happened in an Amanuban family between a father and his child. The topic of the conversation was report card acceptance that would be held on Monday

P1 : *Mana lu pung raport?*
'Where is your report card?'
P2 : *Blom terima raport bapa, nanti hari senin.*
'The report cards have not been given yet, it will be distributed next Monday.'
P1 : *Yang lain sudah, kenapa bosong blom*
'Others have gotten their report cards, why haven't yours been given yet ?'
P2 : *Mungkin guru-guru masih sibuk.*
'The teachers maybe still being busy.'
P1 : *Nanti mama sa yang pi terima eee, hari senin bapa ada tugas pi desa.*
'On Monday I will have job to do in the village. Later your mother will get you report card '
P2 : *Iya bapa*
'Alright Dad!'

Data (7) was a similar topic with data (8). However in data (7) was using Dawan language while in data (8) had no longer used Dawan language but used Kupang language. It was caused because the level of education of P1 and P2 were getting higher thus Dawan was starting to get replaced. The educational background of P1 was from bachelor degree and P2 was still in the Senior High School. Beside there was perception in the Amanuban society that Dawan language may influence the children in mastering Indonesian language. That is why some parents forbid their children of school age to use their mother tongue.

CONCLUSION

Based on the results of this study, it can be concluded that: the form of the Dawan language that has undergone a shift in the Amanuban community in the family realm, includes: (a) words, (b) phrases, and (c) sentences, as well

as the factors behind the Dawan language shift, include: (1) age, (2) mixed marriage, (3) education, (4) employment, (5) population mobility.

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