

The Language Loyalty of Bilingual People in Boarding School Environment

Ari Kartini ✉, Didin Sahidin

Institut Pendidikan Indonesia

Article Info

History Articles

Received:

18 January 2021

Accepted:

15 February 2021

Published:

30 April 2021

Keywords:

Bilingual people;

Intensity; Language

Loyalty

Abstract

The study was carried out to investigate the language loyalty of bilingual people in Boarding School environment. The aims of the study were to describe the languages used by bilingual people in Boarding School environment, to identify the intensity level of language use and to explain the language loyalty of bilingual people. The study used analytical description of Qualitative methods. Questionnaire and Observation used to gather the data. To analyse the data, the researcher used sociolinguistic and descriptive approach. The study was conducted to 50 bilingual people based on gender, age, and profession. The result of the study suggested that 1) The languages used by bilingual people were Sundanese, Indonesian, English, and Arabic; 2) The high intensity level of language use was Indonesian, the second was Arabic, the third was Sundanese, the fourth was English; and 3) The loyalty of Sundanese use as a mother tongue was lower than other languages [Indonesia, Arabic, English]. The factors that contributed to the language loyalty of bilingual people were job demands that required to use Indonesian and Arabic, less confidence in using Sundanese correctly including the speech level [undak-usuk], and their existence in boarding school environment.

✉ Correspondence address:

Jl. Terusan Pahlawan No.32, RW.01, Sukagalih, Kec. Tarogong

Kidul, Kabupaten Garut, Jawa Barat, Indonesia

E-mail: Arikartini00@gmail.com

p-ISSN 2301-6744

e-ISSN 2502-4493

INTRODUCTION

Bringing up a sense of language loyalty must be done by everyone, especially the bilingual community. The rapid development of technology has become a major factor as a fear of decreasing people's loyalty in using their mother tongue and the language of their country. If it happens, it will certainly affect to the nation stability. Language loyalty refers to a person's efforts to maintain his own language to face the development era which can fade the nation's culture (Bowerman, 2006). People who are loyal to their language will make them easier to learn a new language that they are learning. Furthermore, to strengthen the stability of language and national integrity can be supported by bringing up the loyalty towards the mother tongue language (Kartini, 2013). Then, a form of people's patriotism towards their country can be shown by using their national language (Marsudi & Zahrok, 2015).

The current phenomena in real indicates that some Indonesians have used more than one language in communicating, both orally and in writing. In this case, it can be said that the Indonesian people, especially the Sundanese people, are already classified as bilingual people (Dwibahasawan). They are those who speak not only one certain language, but also different knowledge and skills in a second language (Rusyana; 1989). Bilingualism as a form of using two languages interchangeably that was not indicated by the level of mastery (Kartini, 2013). The level of bilingual language mastery will be different, depending on the individual who uses it and bilingualists can be said to be able to play a role in language change (Siregar, 2014). In addition, bilingualists can place the use of two different languages according to the situation and conditions (Chen et al., 2020).

Bilingualists have more ability to improve cognitive control than those who only master one language. In improving their cognitive abilities, bilingualist must actively use all the languages they learn in everyday life (Dekhlyar et al., 2020). Unlike the monolingualist, a bilingualist must be able to control the language

he / she mastered to use according to his needs (Blair, 2016). This means that a bilingual person must always use the language he is fluent in, by paying attention to the situation and conditions. Speakers in a multilingual or bilingual society are required to make language choices to determine the language to be used in communicating (Apriliyani: 2016).

The attitude towards showing readiness to react either positively or negatively can be seen from three components. Ubalde explained these components, including the cognitive components (belief and knowledge); affective components (emotions, feelings and preferences); and the behavioral component, which is associated with action (the tendency to act in a certain way). Cultivating a positive or negative attitude towards language will emerge independently of the bilingualist's feeling (Ubalde et al., 2017). Language attitudes are embedded in dynamic social processes to highlight cognitive and affective processes that can be generalized by speakers and interlocutors (Lehnert et al., 2018).

Attitude reflects a person's feeling of pleasure, displeasure or mediocrity (neutral) towards objects, events, situations, people or groups. The feeling of pleasure is called a positive attitude, whereas the feeling of unpleasure is a negative attitude (Sarwono; 2010). In addition, (Kartini; 2013) explained that attitude is a state of the human itself that provides readiness to respond to an object or situation that is positive or negative in nature. Language attitudes can be observed in both bilingual and multilingual societies. The form of language behavior and the tendency of language attitudes are a reflection of the speaker language attitude (Rizkiansyah; 2017).

The language loyalty is a positive attitude in which language sticks firmly to improve, maintain, and use the language properly and correctly and try to foster and develop the language in facing the various global challenges and preventing excessive foreign influence. Language loyalty refers to a person's efforts to defend his own language to face of the threats and challenges. The treats that are able to

diminish one's loyalty to one's language was various, one of them is political interests (Bowerman, 2006). In addition, Rizkiansyah (2017) from the results of his research explains that the tendency of language attitudes is caused by internal and external factors. Internal factors are identity and prestige, meanwhile, external factors are the need for naming according to its location.

The parameter which shows a person's loyalty to language must be measured with the right instrument. Trandis stated that the good instrument as follows: (1) verbal statements of affects; (2) verbal statements of belief; (3) verbal statements concerning behavior (statements related to behavior) (Sembiring, 2002). The following picture is described the indicator of language loyalty measurement.



Gambar 1: Indikator Pengukuran Kesetiaan dalam Berbahasa

Language loyalty can be seen from loyalty or adherence to the values of a predetermined culture (Nguyen & Hamid, 2016). Bilingualist is expected to be able to use language according to the rules, so his language skills can develop. One of the examples in Indonesia has been made the BBLNLK Law (Flag, Language, National Symbol, and National Anthem) which regulates the use of language, namely the state language, regional language, and foreign languages. This law explains when we should use the national language, local language, and foreign languages. In this regard, if a bilingual person can place the language he uses according to the rules, the language he / she masters will be maintained and developed.

Siregar (2014) conducted research related to the language behavior of the students, which explained that the purpose of using the language of the students was bilingual, those are the use of Arabic to glorify the Koran, elevate religion and build Islamic civilization, English for international communication and development. General science, the choice of Indonesian as a form of devotion to the State, and regional languages as a form of devotion and respect for parents / family. Another study

conducted by Hammer (2017) shows that a bilingual person who is fluent in using two languages uses his second language more often, even in his daily life in both formal and non-formal situations.

The current research is different from previous research. The novelty in this study is related to the level of loyalty of the bilingual people in the boarding school environment to the first language and the second language. If, previous research talks about the purpose of language use and the intensity of language use, then this research is concerned with loyalty to the first language and second language of bilingual people.

METHODS

This study examines the loyalty to the language that is mastered by a bilingual student in Darussalam Islamic boarding school, Kersamamah District, Garut Regency. Therefore, this study uses a qualitative approach by exploring natural psychological and social phenomena related to individual thoughts, feelings, and experiences as research subjects (Hancock, Nguyen & Hamid, 2016). By using a

qualitative approach, this study is focused on assessing the intensity level of the use of the mother tongue and second language of a bilingual student. Thus, the results of this study can describe the loyalty of a bilingual student at boarding school environment to the language they use.

This research was conducted in an Islamic boarding school in a Sundanese cultured society. However, even though they are in the Sundanese environment, there are many immigrants from other areas with different cultures, ethnicities and languages. The immigrant community is dominated by santri and santriwati who study at the Islamic boarding school. The subject of this research was taken several samples from the many populations in the area. Sampling was carried out purposively

in selecting illustrative diversity of the people in the area, both gender, profession, age, and language. However, the sample selection was ultimately determined according to their willingness to participate in this study.

Data collection was carried out by means of a questionnaire and observation. Questionnaires and observations were used to find out what language they used, in what situations, and the intensity of the language they used. In order to support the results of the above data, interviews were conducted with several leaders in the region. Interviews were conducted to find out their opinions regarding the function and role of language currently used in their environment. The steps for implementing data analysis can be seen in Figure 1:

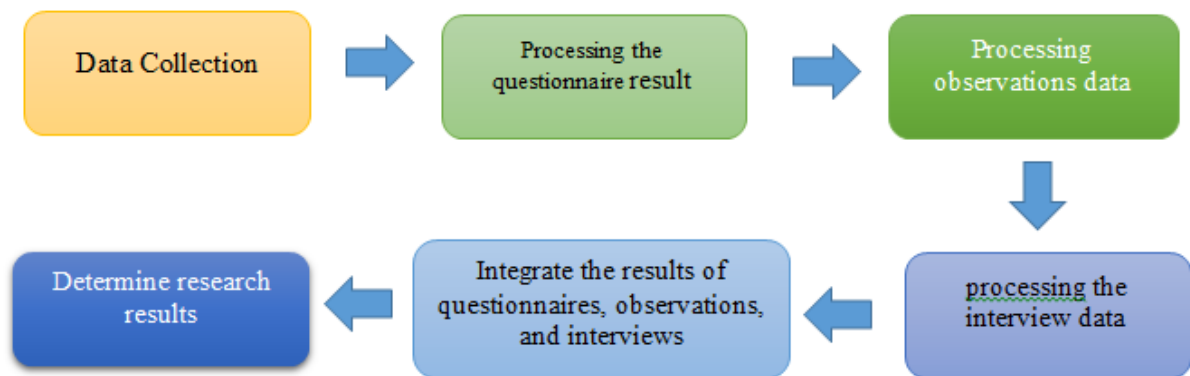


Chart 1: Data Analysis

RESULTS AND DISCUSSION

Keeping the Sundanese and Indonesian languages is a positive linguistic attitude that adheres to maintaining, and using the language well and correctly and strives to build and develop the language in the face of some global challenges and prevent the influence of other languages or foreign languages.

The benchmarks showing a person's loyalty to language can be measured by fulfilling the following indicators: (1) verbal statements of affects; (2) verbal statements of belief; (3) verbal statements concerning behavior (statements relating to behavior).

A person's loyalty to Sundanese and Indonesian can be measured from the use of

Sundanese and Indonesian languages according to their situations and conditions. In this case, a person can be said to be loyal to Sundanese and Indonesian if they are able to use Sundanese, Indonesian and foreign languages in accordance with their functions regulated in Law No 24 2009 concerning BBLNLK. In the BBLNLK Law, it is very clear about the rules for the use of regional languages, including; as a symbol of regional pride, a symbol of regional identity, a means of transportation within the family and the local community, a means of development and cultural support, a means of intra-regional communication; as the language of communication, preserver, guide, and language of regional cultural development; as the language of instruction for education in the

regions and as an enriching language for Indonesian. However, in reality, there are still some people who do not understand the rules for using local languages.

The function of using the Indonesian language is regulated in the Republic of Indonesia Law No. 24 of 2009 in articles 33, 34, and 36 which reads: Indonesian must be used in official communications in government and private work environments; Indonesian language must be used in reports of every institution or individual to government agencies; Indonesian language must be used in the name of geography in Indonesia; (2) Geographical name as intended in paragraph (1) only has one official name; Indonesian must be used for the names of buildings, roads, apartments or settlements, offices, complexes, trades, trademarks, business institutions, educational institutions, organizations established or owned by Indonesian citizens or Indonesian legal entities; The naming as referred to in paragraph

(1) and paragraph (3) can use the regional language or foreign language if it has historical, cultural, customary and / or religious values.

The function of using foreign languages is regulated in the Republic of Indonesia Law No. 24 of 2009 in article 43 which reads: The government can facilitate Indonesian citizens who hope to have foreign language competence in the context of increasing the competitiveness of the nation; (2) Further provisions regarding facilities for enhancing foreign language competence as referred to in paragraph (1) shall be regulated in a Government Regulation.

Accomplishment of verbal statements concerning behavior (statements related to behavior) carried out by bilingualists in the pesantren environment can be seen in table 1 which explains the comparison of the observation results on the use of Sundanese and Indonesian by bilingualists in the pesantren environment.

Tabel 1. Comparison of Language Usage Questionnaire Results

No	Language	Scale					Note
		A	B	C	D	E	
1	Sundanese	13.85%	19.23%	22.31%	33.85%	10.71%	
2	Indonesian	42.60%	23.08%	22.49%	7.69%	14.14%	
3	Arabic	24.25%	32.15%	20.15%	13.47%	10.24%	
4	English	18.46%	16.94%	15.58%	30.62%	18.44%	
Information:				C: Sometimes			
A: Always				D: Rare			
B: Often				E: Never			

Table 1 above, explains the results of a questionnaire on the use of Sundanese and Indonesian as follows;

The percentage of Sundanese language used by bilingual people in the always category is 13.85%, the often category is 19.23%, the sometimes category is 22, 31%, the rare category is 33.85%, and the never category is 10.71. %. The highest percentage was on the rare scale, namely 33.85%, while the lowest percentage was on the sometimes scale, that is 10.71%.

The percentage of the use of Indonesian by the bilingual community in the always category is 42,60%, the often category is 23,08%,

the sometimes category is 22, 49%, the rarely category is 7, 69%, and the never category is 4,14 %. The highest percentage was always scale at 42, 60%, while the lowest percentage on the never scale was 14, 14%.

The percentage of the use of Arabic by the bilingual people always category is 25.25%, the often category is 32.15%, the sometimes category is 20.15%, the rare category is 13.47%, and the never category is 10.24. %. The highest percentage was on the sering scale, that is 32.15%, while the lowest percentage on the never scale was 10.24%.

The percentage of the use of English by the bilingual people in the always category is 18.46%, the often category is 16.94%, the sometimes category is 15.58%, the rare category is 30.62%, and the never category is 18.44. %. The highest percentage was on the rare scale, that is 30.62%, while the lowest percentage was on the often scale, that is 16.94%.

According to the results of the questionnaire above, the Indonesian language shows that the high intensity level is the most widely used with the position on the always scale at 42.60%. Furthermore, the second level of intensity is Arabic with an often scale position of 32.15%. In the third position there is Sundanese with a rare scale of 33.85% and the fourth position is English with a rare scale position that is 30.62%. This means that the intensity of the use of Indonesian is in the highest position and is often used, followed by the second position, there is Arabic, then Sundanese, and in the last position, the intensity of the language used by the bilingual people is English.

The results of observations related to the language loyalty of the bilingual people at Boarding school environment showed the

following conditions. 1) The languages used by the bilingual people at boarding school are Sundanese, Indonesian, Arabic and English. 2) This Islamic boarding school is exactly in the area of West Java, where the Sundanese is as the mother language. However, there are many santri (students) from outside areas who use other languages such as Sundanese, Javanese, Batak languages, and Indonesian languages. 3) Apart from their mother tongue, the people at boarding school uses other languages as their second language, including Indonesian, Arabic and English. From the observations (see table 1), it is clear that Indonesian is the most dominant language used, besides Sundanese, Arabic and English. Indonesian is at the highest level of language use intensity, in the second position is Arabic, then Sundanese, and the last English.

Sundanese is indeed the mother tongue in this boarding school area, however most people use Indonesian more in their daily communication. Overall, the language used by the bilingual people at boarding school environment in their daily activities is adjusted to the level of needs, certain situations and conditions. (see table 2)

Table 2. Language Used in Daily Activities

No	Description	Language use
1	Languages used in the family environment, in the boarding room	Bahasa Sundanese, Indonesian, Arabic and English
2	Language use in environment	Sundanese, Indonesian, Arabic, and English
3	Languages used in the educational environment at the initial level	Indonesian, Arabic and English.
4	Languages used in the family environment in the education environment at the advanced level	Indonesian, Arabic, and English.
5	Languages used in communicating via SMS	Indonesian, Arabic and English.
6	Language courses / training that have been attended	Arabic and English
7	Read books such as novels, short stories, magazines, newspapers, etc.)	Indonesian, Arabic and English
8	Languages used in banners, etc.	Arabic and Indonesian

Based on table 2, Sundanese is only used in the family environment and in the boarding rooms of the students, as well as in the community. The Sundanese language does not

seem to have received much attention from the public both in usage and in grammar. Very few people consistently use Sundanese in their daily lives, the use of Sundanese is more dominated

by parents or elders who have lived in the area for a long time. Unlike the case with Sundanese, Indonesian, Arabic, and English are more often used in every communication activity both orally and in writing. The use of Indonesian, Arabic and English is dominated by adults and young people.

Verbal Statement of affects indicator and verbal statement of belief can be seen from the results of the study that can be used as supporting benchmarks the data that has been taken and processed using observation and questionnaire techniques. The interview technique used was open interview, so that the instrument questions and statements made were related to the strengthening of the instruments carried out in the observation. The results of the interviews in this study were as follows: 1) several high-ranking officials in the boarding school (Pesantren) environment require all students, teachers and employees to use Indonesian, Arabic and English; specifically in the classroom during the teaching process, students are required to use English and Arabic; Meanwhile, for other communities in the area around the pesantren they have the right to use language according to the situation and conditions. 2) Arabic is a top priority that must be used in the pesantren environment, while Indonesian is in the second position, and English is in the third position. As for the Sundanese language it is considered not necessary to be taught and used in the pesantren environment except outside the pesantren environment. 3) Some people think, because of the large number of immigrants from outside Java, they should make it a habit to use Indonesian and Arabic so that communication runs smoothly.

The factors that influence the language attitude of the bilingual people in the pesantren environment towards the use of the first and second languages from the results of the research are the first factor of job demands that require using Indonesian and Arabic, second is the distrust of the public using Sundanese because they do not know the use of polite Sundanese or the structure of the Sundanese, and the third is

the neighborhood where the pesantren is located. From the result above, it can be concluded as the following conclusion below.

CONCLUSION

The factors that influenced the language loyalty of the bilingual people at the boarding school are the job demands that require to use Indonesian and Arabic, the people's unconfidence in using Sundanese because they do not know how to use it properly, and their boarding school environment.

Recommendations that can be conveyed after doing this research are 1) the use of Sundanese language would be better if it was introduced at boarding school as a form of Sundanese culture preservation and introduction to others especially students from out of West Java. 2) It is hoped that there will be efforts from the local government, cottage leaders, and the surrounding society to be able to preserve Sundanese, love Indonesian, and master foreign languages.

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