

# Lampung Language Degradation of Marga Sekampung Community in Gunung Raya East Lampung

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## Abstract

This study aims to describe the existence of Lampung language of Marga Sekampung community in Gunung Raya and to analyze the factors that influence the Lampung language degradation of Marga Sekampung community in Gunung Raya. This study is a qualitative research. This study was carried out in Gunung Raya, Marga Sekampung, East Lampung. The results of the study showed that the existence of Lampung language of Marga Sekampung community in Gunung Raya in the cultural and social environment so far is still well maintained. However, there is a language shifting in the existence of Lampung language of Marga Sekampung community in family environment, especially the use of the Lampung language between parents and children as well as the use of Lampung Language between children and children. The factors that influence the Lampung language degradation of Marga Sekampung community in Gunung Raya especially on children or teenagers are their own selves factors, lack of socialization in the family environment, and interaction with their friends. Based on the results of the study, it should be for children and parents of Marga Sekampung community in Gunung Raya get used to using Lampung language in their daily life so that it does not become extinct.

## Keywords

Lampung; language degradation; sociolinguistics

## INTRODUCTION

Marga Sekampung community regards culture as a group identity that must be preserved. As part of the ancestral heritage, culture is a hereditary teaching that has educational value for Marga Sekampung community in Gunung Raya. Maintaining culture is the same as maintaining their honor or reputation (Ahmad Efendi, personal communication, June 2, 2019). Respecting their traditions was practiced by Marga Sekampung community by maintaining their language, kinship relation, marriage customs.

Language is one of the characteristics which distinguish human beings from the other creatures. It becomes an instrument of communication among humans and forms interactions to convey ideas, messages, feelings, and desires to the others (Her-niti, 2010). Language is the most sophisticated and versatile means available to human beings for the communication of meaning (Palinscar & Brown, 1984). Language is the

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main tool for communicating in human life both individually and collectively (Suwarna Pringgawidagda, 2002). The use of language is highly dependent on the cultures of the speakers. Pronunciation and tone of delivery will have different meanings because they are influenced by culture. Language ethics have a role in ensuring the language in a right time, circumstances, and social status (Mujib, 2009).

(Kistanto, 2015) stated that no man lives without culture, and there is no culture without humans. Culture values are very important to be maintained and preserved since they are the sources of Indonesians characters (Lestari & Wijayanti, 2020, p. 12). Culture contains the values of life that will guide the human to peace and friendship. Between culture and human life is a unity, humans live with culture to maintain social harmony.

According to Ki Hajar Dewantara, culture is the result of human struggle and is evidence of the triumph of human life to overcome various obstacles and difficulties in life. Culture will lead people to achieve the safety of happiness which is ultimately orderly and peaceful (Muhammad Rohidi Dzirkullah & Wawan Setiawan, 2017). Culture is considered as the whole way of life of a society (Jenks & Jenks, 2004). Culture itself is defined as something which relates to mind, culture is a collection of various cultures (Ary H. Gunawan, 2000). For Lampung community of Marga Sekampung, culture is an effort to organize manners and human relation.

Belief in maintaining culture for Lampung community of Marga Sekampung is an inseparable part of life. Cultural traditions that have been practiced by their predecessors are now a necessity as well as a sign of respect by continuing to take care for and to keep them from being swallowed up by the times. It is very crucial in appreciating local culture heritage since it keeps our integrity as a people (Alimi, 2013, p. 268). The people can see the close life of Marga Sekampung community with culture in various activities, especially in traditional parties. Not only that, the form of preservation

of the Lampung Marga Sekampung culture can also be seen in other activities, such as the tradition of awarding customary titles, maintaining kinship relation and using of Lampung language.

The tradition of awarding customary titles is a tradition to elevate a person's rank at the customary level. The procession of giving customary titles is usually done with special ceremonies such as marriage and circumcision. In maintaining kinship tradition, Marga Sekampung community used to practice it by giving certain calls to older relatives with the title as it has been practiced in the community. One example of certain calls is calling the older brother of the father (uncle) as *alak/minak balak* (Ahmad Efendi, personal communication, June 2, 2019).

The tradition of using Lampung Marga Sekampung language is used in daily communication and also in traditional parties. Particularly in traditional parties, the use of Lampung language is emphasized in formal accents. For instance, *nyak* (me) on the traditional stage changed to *ikam* (me). Marga Sekampung community uses Lampung language with dialect "O" (*Nyow*) (Turunan Tahir, personal communication, June 1, 2019). The language used in Lampung is generally divided into two dialects, namely dialect "O" (*Nyow*) and dialect "A" (*Api*) (Septianingtias, 2012).

Various traditions are maintained by Marga Sekampung community. It seems that the existence of traditions and beliefs that have been passed down through generations is a must that should be maintained. However, there is an interesting phenomenon that the researcher has seen from the activities of Marga Sekampung community in daily conversation. Among children (aged 2 to 15 years), Lampung language use in daily conversation began to be abandoned. They tend to use Indonesian language (Turunan Tahir, personal communication, June 1, 2019). This surely is an unusual phenomenon considering the data reported by Dadang Sunendar that there are 11 local languages categorized as extinct, 2 are categorized as critical, and 19 are categorized as endangered. Such activities are a real threat to the sustainability of

Lampung Marga Sekampung language.

Based on the observation conducted by the researcher, conversations using Indonesian language come from the parents. Indonesian language was introduced to children since they learned to speak. Conversation using Indonesian language is also conducted in the family environment, even though the children live in the community of Lampung Marga Sekampung. Likewise, in school, children use Indonesian language during the teaching and learning process. It means their chances of speaking Lampung language in a day are very limited. There is a shift in language culture among the elders, where those are indigenous people of Marga Sekampung community that should teach Lampung language instead of being the main actors who do not introduce Lampung language. If it is studied deeply, there has been a process of cultural degradation in the Lampung Marga Sekampung community.

The research about Lampung Language Shifting has been conducted by Nandita. In her writing entitled *The Shifting of Lampung Language in Bandar Lampung City* showed that the abandonment of Lampung Language was due to the decreasing number of Lampung Language speakers (Putri, 2018). If it was seen from the location, the location of Nandita's research is in Bandar Lampung which is a big city with ethnicity, religion, language and complexity, it will be very different from the location of this study, namely in Gunung Raya village where it is the customary center of Lampung Marga Sekampung. All residents who live are Lampungese. It is very important to see their understanding and awareness in maintaining the preservation of Lampung Language culture. In addition, Inawati conducted her research about challenges and strategies in preserving Lampung Language. The results showed that Lampung language is rarely used because the numbers of Lampungese people in Lampung province are approximately 20% of total population (Inawati, 2017). This study is of course different because the researchers explored the background and reasons which are locality.

The cause of the phenomenon of Lampung language shifting in Marga Sekampung community should be found immediately. If not anticipated in this way, in a certain period of time Lampung language will be endangered. The worst-case scenario is that Lampung Marga Sekampung language will be extinct. This study is considered very relevant and necessary in helping to find the source of the problem as a joint evaluation material. This study aims to describe the existence of Lampung language of Marga Sekampung community in Gunung Raya and to analyze the factors that influence the Lampung language degradation of Marga Sekampung community in Gunung Raya.

## METHODS

This research used qualitative research in which this study produced descriptive data in the form of writing that is obtained from observations and interviews. The approach used in this study is a sociolinguistic approach, which is a study that discusses the relationship of language with society and the relationship of language with phenomena in society (Abdurrahman, 2011, p. 22). The relationship between talk and identity is a central concern for variationist sociolinguistics (Diehl, 2019). This study was conducted on Lampung Marga Sekampung community who live in Gunung Raya, East Lampung. This location was chosen because Gunung Raya is the customary center of Lampung Marga Sekampung.

The researchers selected the informants based on the criteria that have been determined. These criteria are adjusted to the focus of the study. The selected informants should be credible to answer the research questions. A purposive sampling technique was used to determine the informants. The reason for using purposive sampling technique was that not all samples have criteria that match the phenomenon studied. Therefore, the researchers chose purposive sampling by determining certain criteria that must be fulfilled by the samples used in this study. The criteria were as follows: (1) the people of Marga Sekampung

community who live in Gunung Raya, (2) have a family, (3) have a family member who cannot speak Lampung Marga Sekampung language.

## RESULTS AND DISCUSSION

### The Existence of Lampung Language of Marga Sekampung Community in Gunung Raya

#### The Existence of Lampung Language of Marga Sekampung Community in Customary Environment

Custom is very attached to the life of Marga Sekampung community. It plays a big role in organizing social interactions and maintaining kinship relations of Marga Sekampung community. Customary practice is not only carried out during the traditional parties but also maintained in daily life. In the customary environment, the existence of Lampung language is well-maintained. This is proven by the kinship calls that continue to use the calls of Lampung Marga Sekampung language. For instance, *Kiyai* is used to refer to older brothers, and *Batin* is used to refer to older sisters.

The use of Lampung Marga Sekampung language in traditional parties is well-maintained. In the wedding ceremony of Marga Sekampung community, customary leaders and people used Lampung language to communicate with others. Similarly with the ceremony of awarding customary titles, customary leaders will read the pledge using Lampung language.

#### The Existence of Lampung Language of Marga Sekampung Community in Social Environment

The social environment generally is a community interaction environment that includes peer interactions occurred in daily life. In the social environment of adulthood, the use of Lampung Marga Sekampung language is well-maintained. They continue to use Lampung language as the language of their conversation.

Meanwhile, it shows the difference

in the children's social environment. Some children still use Lampung language and some others use Indonesian language. Children who speak Indonesian are children from families who use Indonesian language. Whereas the children who speak Lampung language are those who in their family environment use Lampung language.

#### The Existence of Lampung Language of Marga Sekampung Community in Family Environment

The first social interaction of a child is in a family environment. A family is the first social agent to teach speaking and introduce a language to their children. The use of Lampung Marga Sekampung language between husband and wife is still very well maintained. Language shift occurred in children, both the use of Lampung language between parents and children, as well as the use of Lampung language among children.

### Sulaiman Family

#### The Use of Lampung Language of Marga Sekampung Community Between Husband and Wife

Sulaiman (45 years old) is an elementary school teacher in Gunung Raya. Sulaiman has a wife named Rosmala (42 years old). As an informant, Sulaiman explained that the language used in daily conversations using Lampung Marga Sekampung language. The use of Lampung Marga Sekampung language has been very strong in the family environment. So this is not surprising when Sulaiman (Husband) and Rosmala (Wife) communicate using Lampung Marga Sekampung language. Rarely did Sulaiman and his wife use any other language in daily conversations.

#### Data (1)

Sulaiman : "*Dek, dikedou niku ngepike laptop ke?*"

"*Dek, where do you keep my laptop?*"

Rosmala : "*Dilem lemari di kamar, Kiyai.*"

"*In the cupboard in our room, Kiyai.*"

Sulaiman : "*Nyak ago lapak adek Balai Desa. Tolong akuk ke.*"

"*I want to go to the village hall. Please*

- get the laptop for me.”  
 Rosmala : “*Wat acara nyow, Kiyai?*”  
 “What’s going on, *Kiyai?*”  
 Sulaiman : “*Wat rapat rutin.*”  
 “There is a regular meeting.”  
 Rosmala : “*Iyew, ijou laptopne.*”  
 “Sure, here’s the laptop.”

In communicating with her husband, Rosmala Dewi addresses him by using “*Kiyai*” as a call for kinship in the family to the older brother in accordance with the customary culture of Lampung Marga Sekampung.

#### The Use of Lampung Language of Marga Sekampung Community Between Parents and Children

Below is the use of Lampung Marga Sekampung language between Sulaiman and Nurfia (17 years old).

- Data (2)  
 Sulaiman : “*Lagi nyo Batin Nur? Nikeu kak ghadeu mengan kede?*”  
 “What are you doing, *Batin Nur?* Have you eaten?”  
 Nurfia : “*Lak yah, ijou lagi ngerjouke tugas sekula.*”  
 “Not yet, Dad. I’m still doing my homework.”  
 Sulaiman : “*Mengan pai, lamen kak ghadeu naen dilajeuke kupek.*”  
 “Have lunch first, once you’ve eaten you can continue your homework.”  
 Nurfia : “*Iyew yah, seberai lagi.*”  
 “Yes, Dad, in a moment.”  
 Sulaiman : “*Dang dibiasoke telat mengan, naen nikeu sakit maag.*”  
 “Don’t be late to eat, or else you’ll get an ulcer.”

Data (2) is a conversation between Sulaiman and Nurfia. The kinship call “*Batin*” is a tutor used to call older sisters. Sulaiman used to call Nurfia with “*Batin*” as a tutor so that her younger siblings would follow along.

The second child of Sulaiman and Rosmala was named Intan (14 years old). The colloquial language used by Intan is a mixture of Lampung Marga Sekampung language and Indonesian language. This

also included when communicating with Sulaiman and Rosmala.

- Data (3)  
 Rosmala : “*Daing Intan, mandei pai nikeu kak ago lapah sekula.*”  
 “*Daing Intan*, hurry to take a bath and go to school.”  
 Intan : “*Iyew mak, ijou lagei ngebersihin kamar.*”  
 “Yes, Mom. I’m still cleaning my room.”  
 Rosmala : “*Naen bekalmeu dang wak diingekke, Ing.*”  
 “Don’t forget to bring your lunch, *Ing.*”  
 Intan : “*Iyew mak. Mak naen Intan dianter siapa?*”  
 “Yes, Mom. Mom, who will drop me off at school?”  
 Rosmala : “*Naen diantakko jamou ayah.*”  
 “Daddy will take you to school.”

Rosmala used Lampung Marga Sekampung language in communicating with Intan. There was a part when Rosmala asked Intan and she answered with “*Iyew mak, ijou lagei ngebersihin kamar*”. Code mixing occurred in Lampung Marga Sekampung language with Indonesian language in Intan’s answer. The same case happened with “*Iyew, mak. Mak naen Intan dianter siapa?*”. If Intan used Lampung Marga Sekampung language it would change into “*Iyew, mak. Apow sai ngantakke Intan?*”. Even though Intan answered in Indonesian language, Rosmala keeps trying to habituate her to speaking Lampung language in daily conversations in her family environment. “*Daing*” is a kinship call of Marga Sekampung community to address older sisters.

#### The Use of Lampung Language of Marga Sekampung Community Among Children

Below is the use of colloquial language between Nurfia (17 years old) and Intan (14 years old).

- Data (4)  
 Nurfia : “*Dek, mana pesenan saya tadi?*”  
 “*Dek*, where is my order?”  
 Intan : “*Udah saya taro diatas meja di kamar Batin.*”

“I’ve put it on the table in *Batin’s* room.”  
 Nurfia : “*Kamu tadi ke pasar sama siapa?*”  
 “Who did you go to the market with?”  
 Intan : “*Ayu.*”

Data (4) is a conversation between Nurfia and Intan. Nurfia and Intan rarely use Lampung Marga Sekampung language when communicating with each other. Almost every conversation in daily life, they use Indonesian language even in the family environment. It can be concluded that the existence of Lampung Marga Sekampung language among children is very low.

### Abdullah Family

#### The Use of Lampung Language of Marga Sekampung Community Between Husband and Wife

Abdullah (47 years old) is a self-employed worker. He has a wife named Hayati (45 years old). Abdullah, as an informant explained that the language used in daily conversations using Lampung Marga Sekampung language.

Data (5)  
 Hayati : “*Bang, Mamah Ibrahim minggu depan agou syukuran nuwo bareu.*”  
 “*Bang, next week Mamah Ibrahim will celebrate the new house.*”  
 Abdullah : “*Apow sai ngebangun nuwo bareu?*”  
 “Who built the new house?”  
 Hayati : “*Fitri, sai lakei ne pelisi.*”  
 “*Fitri, whose husband is a policeman.*”  
 Abdullah : “*Dikedow?*”  
 “Where?”  
 Hayati : “*Adek pasar Batang Hari.*”  
 “Towards Batang Hari market.”

#### The Use of Lampung Language of Marga Sekampung Community Between Parents and Children

Below is the use of Lampung Marga Sekampung language between Hayati and Denti (21 years old). The first child of Abdullah and Hayati named Denti is used to speak Lampung Marga Sekampung language when communicating with her parents.

Data (6)  
 Hayati : “*Daing, lamun ngebow motor dang ngebut-ngebut, dang lupa baca duo.*”  
 “*Daing, ride the motorbike slowly and don’t forget to read a prayer.*”  
 Denti : “*Iyew, mak. Daing tukuk ago kuliah tigh debei.*”  
 “Yes, Mom. Tomorrow *Daing* will have classes until afternoon.”  
 Hayati : “*Semoga sehat selamat tigh Metro. Belajar sai temen.*”  
 “Have a safe ride to Metro. Please study diligently.”  
 Denti : “*Iyew mak, dua ko Daing.*”  
 “Yes, Mom. Wish me luck.”

The second child of Abdullah and Hayati is Firman (8 years old). In daily conversations with Firman, both Abdullah and Hayati use Indonesian language and Firman responds using Indonesian language as well.

Data (7)  
 Hayati : “*Abang Firman mau makan apa?*”  
 “*Abang Firman, what do you want to eat?*”  
 Firman : “*Saya belum lapar, mak.*”  
 “I’m not hungry yet, Mom.”  
 Hayati : “*Emak sudah menggoreng telur setengah matang kesukaan abang.*”  
 “Mom has fried your favorite half-cooked egg.”  
 Firman : “*Iya mak, nanti Firman makan.*”  
 “Yes, Mom. I’ll eat it later.”

Data (7) is a conversation between Hayati and Firman in the dining room. Firman is currently studying in the 3rd grade of elementary school. He always uses Indonesian language at home in the family environment when communicating with family members. Firman rarely uses Lampung Marga Sekampung language.

The Use of Lampung Language of Marga Sekampung Community Among Children  
 Below is the colloquial language use between Denti (21 years old) and Firman (8 years old). Denti, who is Firman’s older sister, always uses Indonesian language when communicating with Firman. Likewise, Firman also responded by using Indonesian language.

- Data (8)
- Denti : “*Bang, besok Daing pulang mau minta dibawain apa?*”  
 “*Bang, Daing will be home tomorrow. What do you want me to bring?*”
- Firman : “*Beliin coklat ya?*”  
 “*Buy me chocolate, please?*”
- Denti : “*Emak masak apa Bang?*”  
 “*What did Mom cook, Bang?*”
- Firman : “*Sayur ikan gabus.*”  
 “*Cork fish.*”
- Hadi : “*Dad, can I have some money to buy a book?*”
- Hadi : “*Minta sam emakmu.*”  
 “*Ask your Mom.*”
- Ayu : “*Kata emak, Daing disuruh minta sama ayah.*”  
 “*Mom said, Daing was told to ask daddy.*”
- Hadi : “*Berapa bayarnya?*”  
 “*How much to pay?*”
- Ayu : “*Rp. 50.000*”

## Hadi Family

### The Use of Lampung Language of Marga Sekampung Community Between Husband and Wife

Hadi (42 years old) is self-employed. Hadi has a wife, who is a farmer, named Junaidah (37 years old). The use of Lampung Marga Sekampung language is very familiar in their family environment. Hadi and his wife always use Lampung Marga Sekampung language to communicate with each other.

- Data (9)
- Hadi : “*Dek, naen tukuk nyak ago ngantakke kondangan minak balak adek Metro.*”  
 “*Dek, I’m going to take Minak Balak to Metro tomorrow.*”
- Jun : “*Apo sai nikah Kiyai?*”  
 “*Who is getting married, Kiyai?*”
- Hadi : “*Anakne kak Majid sai putut.*”  
 “*Kak Majid’s youngest child.*”
- Jun : “*Payew.*”  
 “*Alright.*”

### The Use of Lampung Language of Marga Sekampung Community Between Parents and Children

Below is the use of Lampung Marga Sekampung language between Junaidah and Ayu (14 years old). Hadi and Junaidah’s first child was named Ayu. In daily conversation, Ayu rarely uses Lampung Marga Sekampung language when communicating in the family environment even though her parents use Lampung language. Ida Ayu understands Lampung language, but she still uses Indonesian language.

- Data (10)
- Ayu : “*Yah, minta uang buat beli buku.*”

The second child of Hadi and Junaidah is Aji (6 years old). Aji is currently studying in the 1st grade of elementary school. Aji’s parents use Indonesian language when communicating with Aji in daily conversation.

- Data (11)
- Jun : “*Kamu darimana, Bang?*”  
 “*Where have you been, Bang?*”
- Aji : “*Saya dari nunggu duren, mak.*”  
 “*I was waiting for durian.*”
- Jun : “*Dapat enggak?*”  
 “*You got it?*”
- Aji : “*Dapat mak.*”  
 “*I got it, Mom.*”

From the data (10) and data (11) above, it is known that in Hadi family the existence of the use of Lampung Marga Sekampung language between parents and children began to disappear. Parents are dominating in using Indonesian language in the family environment.

### The Use of Lampung Language of Marga Sekampung Community Among Children

The following conversation is an example of the use of colloquial language between Ayu (14 years old) and Aji (8 years old).

- Data (12)
- Ayu : “*Dek, mau ikut ke rumah bei gak?*”  
 “*Dek, do you want to come to Bei’s house?*”
- Aji : “*Mau ngapain di rumah bei?*”  
 “*What are you going to do at Bei’s house?*”
- Ayu : “*Mau ngambil rambutan.*”  
 “*I want to pick Rambutan.*”
- Aji : “*Enggak, Ing. Saya mau main PS.*”  
 “*No, Ing. I want to play PS.*”

Based on the observation conducted by the researcher, Ayu and Aji always use Indonesian language in daily conversation in their family environment. This happened because their parents are adjusted to use Indonesian language when communicating with their children at home.

### Gofar Family

#### The Use of Lampung Language of Marga Sekampung Community Between Husband and Wife

Gofar (35 years old) is a farmer. Gofar has a wife named Maryana (33 years old). She is a farmer.

Data (13)

Maryana : *"Ago dumo kede dawah ino kiyai?"*

*"Are you going to the farm, Kiyai?"*

Gofar : *"Iyew, nyak ago adek talang."*

*"Yes, I'm going to the farm."*

Maryana : *"Ago ngebou motor nyo iwak?"*

*"Do you want to bring a motorbike?"*

Gofar : *"Tak usah. Nyak ngebou sepedah gaweh."*

*"No need. I'll bring a bicycle."*

Data (13) is a conversation between Gofar and Maryana when they had a breakfast in the kitchen. As an informant, Gofar explained that the language used in daily conversation with his wife is Lampung Marga Sekampung language.

#### The Use of Lampung Language of Marga Sekampung Community Between Parents and Children

Gofar and Maryana have a son named Akbar (6 years old). In their family environment, Gofar and his wife habituate their son to use Indonesian language to communicate with each other in daily life.

Data (14)

Maryana : *"Akbar, main sepedanya jangan jauh-jauh."*

*"Akbar, don't go too far."*

Akbar : *"Iya, mak. Cuma sampe Peniangan."*

*"Okay, Mom. Only to Peniangan."*

Maryana : *"Kalo sudah waktunya makan siang pulang dulu."*

*"When it's time for lunch, go home*

*first."*

Akbar : *"Iya."*

*"Alright."*

Data (14) is a conversation between Maryana and her son, Akbar. The conversation took place in the yard while Maryana was drying corn. From the data (14), it was shown that Maryana uses Indonesian language when talking to Akbar. It can be concluded that the existence of Lampung Marga Sekampung language shifted into Indonesia.

### Burhan Family

#### The Use of Lampung Language of Marga Sekampung Community Between Husband and Wife

Burhan (45 years old) is a self-employed. Burhan has a wife, who is a teacher, named Herma Wati (37 years old). As an informant, he explained that in daily conversation Burhan and Wati use Lampung Marga Sekampung language.

Data (15)

Wati : *"Bang, mulang pai. Ijo wat tamu anjak Wano."*

*"Bang, go home first. There's a guest from Wana."*

Burhan : *"Apo tamune?"*

*"Who's the guest?"*

Wati : *"Ijo anakni apak sai di Wano."*

*"Uncle's son who lives in Wana."*

Burhan : *"Iyew, tunggu nyak ago mulang. Ayakke tian kupi."*

*"Okay, wait for me to come home. Please make them coffee."*

#### The Use of Lampung Language of Marga Sekampung Community Between Parents and Children

Burhan and Wati have two children. Their first child is Matnur (22 years old). Matnur is a student at one of the private universities in Bandung.

Data (16)

Wati : *"Bang, jemput adekmu di sekolah."*

*"Bang, please pick up your brother at school."*

Matnur : *"Iya, mak. Kunci motor dimana mak?"*

- Wati : "Yes, Mom. Where's the car key?"  
 : "*Di meja kamar.*"  
 "On the table."  
 Matnur : "*Adek selesai karate jam berapa?*"  
 "What time does he finish Karate?"  
 Wati : "*Jam 11.00.*"  
 "At 11 o'clock."

Data (16) is a conversation between Wati and Matnur in the living room. Wati called her first son by using kinship calls "*Abang*" which means older brother. Based on the observation and interview, Matnur understood when his parents used Lampung Marga Sekampung language. Matnur could speak and respond with Lampung Marga Sekampung as well.

The second child in Burhan and Wati family is Salehuddin (14 years old). Salehuddin is currently studying in junior high school in Marga Sekampung. In daily life, Burhan and Wati use Indonesian language to communicate with Salehuddin.

- Data (17)  
 Salehuddin : "*Yah, sebentar lagi kenaikan kelas.*"  
 "Dad, it's going to be a class promotion soon."  
 Burhan : "*Iya dek, kenapa?*"  
 "Yes, dek. Why?"  
 Salehuddin : "*Sepatu adek rusak yah.*"  
 "My shoes are already broken, Dad."  
 Burhan : "*Ya, nanti kalau naik kelas ayah belikan.*"  
 "Okay, Daddy will buy you new shoes when you got to the next class level."

The Use of Lampung Language of Marga Sekampung Community Among Children  
 Matnur (22 years old) uses Indonesian language to communicate with Salehuddin (14 years old). Likewise, Salehuddin also responded by using Indonesian language.

- Data (18)  
 Matnur : "*Dek, beli bakso yuk.*"  
 "Dek, let's buy meatballs."  
 Salehuddin : "*Aku dibelikan juga enggak?*"  
 "You buy me meatballs too, right?"  
 Matnur : "*Iya, tempat puan Samsul ya.*"  
 "Of course, in Puan Samsul's place, yes?"  
 Salehuddin : "*Oke.*"

"Okay."

### Cikyun Family

The Use of Lampung Language of Marga Sekampung Community Between Parents and Children

Cikyun (44 years old) is a government employee (PNS) in East Lampung. Cikyun's husband has died long ago. Rufa'i (Alm.) and Cikyun's first child is Tazkia (19 years old). Tazkia is currently studying at one of the private universities in Bandar Lampung.

- Data (19)  
 Cikyun : "*Tazkia, matikan televisinya!*"  
 "Tazkia, turn off the television!"  
 Tazkia : "*Masih bagus mah acaranya.*"  
 "The shows are still good, Mom."  
 Cikyun : "*Besok mau ke Bandar Lampung jam berapa?*"  
 "What time are you going to Bandar Lampung tomorrow?"  
 Tazkia : "*Pagi mah jam 9.00.*"  
 "At 9 o'clock in the morning."

Data (19) is a conversation between Cikyun and Tazkia. The conversation took place in the television room. In daily life, Cikyun always uses Indonesian language with Tazkia. Tazkia also responded by using Indonesian language. Since childhood, Tazkia has been taught to use Indonesian language.

The second child of Rufa'i (Alm.) and Cikyun is Mahfuddin (16 years old). Mahfuddin is a senior high school student in Marga Sekampung.

- Data (20)  
 Mahfuddin : "*Mah, saya pergi ke Pugung ya.*"  
 "Mom, I'm going to Pugung."  
 Cikyun : "*Mau ngapain?*"  
 "What are you going to do there?"  
 Mahfuddin : "*Beli ban motor.*"  
 "I want to buy motorcycle tires."  
 Cikyun : "*Ya sudah jangan lama-lama, langsung pulang.*"  
 "Okay. Don't be too long and go home right away."

Data (20) is a conversation between Cikyun and Mahfuddin. The conversation

took place in the living room. Mahfuddin rarely used Lampung Marga Sekampung language to communicate with his mother. Similar to his sister, Mahfuddin has been taught Indonesian language since childhood.

**The Use of Lampung Language of Marga Sekampung Community Among Children**  
Below is the use of colloquial language between Tazkia (19 years old) and Mahfuddin (16 years old).

Data (21)

- Tazkia : *"Jangan keras-keras menyetel musiknya dek."*  
"Don't turn the music too loud, Dek."  
Mahfuddin : *"Kenapa?"*  
"Why?"  
Tazkia : *"Sudah malam."*  
"It is already late."  
Mahfuddin : *"Iya."*  
"Okay."

Data (21) is a conversation between Tazkia and Mahfuddin. Almost every conversation they have using Indonesian language in their daily life even when in the family environment. From the data (21) it can be concluded that the existence of Lampung Marga Sekampung language degraded among teenagers and children.

### **The Factors that Influence Lampung Language Degradation of Marga Sekampung Community in Gunung Raya**

The use of Lampung language in Marga Sekampung community has shifted, particularly among children and teenagers. Many children and teenagers of Marga Sekampung community do not use Lampung Marga Sekampung language when communicating in daily life. According to the results of interviews with informants, the language shift among children and teenagers did not just happen as such, but it was driven by several factors.

#### **Self Factors**

Lampung language has been known for its distinctive accent. Children and teenagers

of Marga Sekampung community feel reluctant to use Lampung language when meeting with their friends, particularly in the school environment. In school, many of their friends come from other regions which made them tend to use Indonesian language rather than Lampung language. It is related to previous study that one of the causes of the disappearance of regional languages is the younger generation tend to learn foreign languages compared to local languages. They are too reluctant to use their local language for daily communication. As well as with the people of the Bandar Lampung city who feel the level of the Lampung language is not so high that they are reluctant to use Lampung language in daily life (Putri, 2018).

Lampung Marga Sekampung language is no longer used by children and teenagers when they are outside the family environment or around Marga Sekampung community. As expressed by Nurfia (17 years old), a high school student:

".....I use Lampung Marga Sekampung language when communicating with my parents or older people. If I'm at school or outside the house, I use Indonesian language. The problem is that if I use Lampung language, many friends do not understand the meaning because not everyone is Lampung people. (Nurfia, 17 years old, a high school student)

In addition, many people of Marga Sekampung community, especially children and teenagers have lack of ability to speak Lampung Marga Sekampung language because they are not supported by their parents. The parents do not habituate their children to communicate using Lampung language in daily life. As stated by Mahfuddin (14 years old):

"..... I can not speak Lampung Marga Sekampung language because I've been using Indonesian language since I was little. (Mahfuddin, 14 years old, a student)

The phenomenon of cultural shifting, particularly language that occurred in children and teenagers of Marga Sekampung community in Gunung Raya in daily life, it can be seen with sociolinguistics. So-

ciolinguistics is the study of language that is associated with society. Sociolinguistics is closely related to the language used by people in a particular region. In this study, especially Marga Sekampung community.

#### Lack of Socialization in the Family Environment

To use a language, the first thing that should be done is to interact and socialize with people. According to Janet Ross:

“Language learning is like any other kind of learning as it involves habit formation (Janet Ross, 1976)”

Language learning is like any other kind of learning as it involves habit formation. This language ability is obtained through habits supported by practice and strengthening. The first social interaction of a child is in a family environment. A family is the first social agent to teach speaking and introduce a language to their children. Based on the result of interviews with several informants, parents taught Indonesian language to their children so that when they enter school, the ability to speak Indonesian language is already fluent. The risk that occurs is a lot of children and teenagers cannot speak Lampung Marga Sekampung language. As stated by several informants:

“..... Nyak ngajarke kaban sanak Bahasa Indonesia tagen tiyan wateu kughuk sekulah ghadu biaso.”

“.....I taught my children to speak Indonesian language so that when they enter school, they are used to it.” (Maryana, 33 years old, a farmer)

“..... Ghabai anak wak pandai Bahasa Indonesia di sekulah.”

“..... I’m afraid my children cannot speak Indonesian language at school.” (Hadi, 42 years old, a self-employed)

“..... Kik diajarke Bahasa Lampung, kasian gureu ne...”

“..... If they were taught Lampung language, I feel bad for the teacher...” (Cikyun, 44 years old, a civil servant)

Lampung Marga Sekampung language used in the family environment between parents and children has shifted to Indonesian language. Using Indonesian language in the family environment is a cultural degradation that occurs in Marga Sekampung community in Gunung Raya. The factors that come from the family environment is one of the major causes of Lampung Marga Sekampung language degradation. It is all because the parents no longer teach their mother tongue to their children and do not use it actively in the family environment as a language of daily communication. As stated by Mann in Andriyanti that the parents did not perceive their local language as being as important as the national language (Andriyanti, 2019). The extinction of a language is not because the speakers stop speaking but rather because of the choice of language use of most of the people who speak the language. This is related to the attitude of maintaining the language from the native speakers. If parents do not choose to use Lampung Marga Sekampung language to communicate with their children, the language degradation will go faster.

#### Interaction with Friends

Having interactions with friends and surrounding not only affects the development of children’s attitudes but also affects the language shift in Marga Sekampung community, especially children and teenagers in Gunung Raya. The language commonly used in the social environment will be the language that is inherent and used by children in daily life. As expressed by Wati:

“..... Nyak ngajarko Bahasa Indonesia ulah sanak-sanak dijo makai Bahasa Indonesia.”

“..... I taught Indonesian language because the children here use Indonesian language as well.” (Wati, 37 years old, a teacher)

The interviews result with Wati indicated that Indonesian language is preferably used in the social environment in Gunung Raya. It is similar with previous study that many Javanese parents when they talk to

their children later, they will use the Indonesian language (Suharyo, 2017).

Wati also stated that the majority of people in Gunung Raya are Lampung people, but there are some areas where the community is Javanese. Children use Indonesian language to ease them to communicate with their friends. Therefore, many children of Marga Sekampung community used Indonesian language in their daily lives. In this case, Lampung Marga Sekampung language has shifted.

## CONCLUSIONS

The level of existence of Lampung Marga Sekampung language in Gunung Raya in the customary and social environmental order has so far been well-maintained. However, the existence of Lampung Marga Sekampung language in the family environment has shifted, particularly Lampung language use between parents and children and Lampung language use among children. Lampung Marga Sekampung language degradation is caused by First, self factor. Children are reluctant to use Lampung Marga Sekampung language because of its distinctive accent. Children cannot speak Lampung language because they are not used to speak Lampung language in daily life. Second, lack of socialization in the family environment. Parents taught Indonesian language to their children in daily life for educational purposes. They prepared their children to enter school. They also are worried that if their children cannot use Indonesian language, their children will find it difficult to adapt and socialize in the school environment. Third, interaction with friends. Children use Indonesian language in a social environment in Gunung Raya. It is because there are several areas where the community are Javanese.

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