

## Factors Contributing to The Maintenance of The Inge Ndai Language in The Family in Sambori Village

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### Abstract

Bima, West Nusa Tenggara, features a diverse range of languages. The range of languages spoken by the Bima people in Sambori Village, Lambitu District, demonstrates the presence of bilingual and multilingual speakers. This research aims to investigate the elements that contribute to the survival of the Inge Ndai language in the family realm in Sambori Village. The listening approach was employed in this study. The listening approach employs (1) fundamental tactics in the form of tapping techniques and (2) advanced techniques, namely: listening to free involvement and conversation (SBLC), recording, and taking notes. The equivalent procedure is used during the data analysis stage. The matching procedure is carried out in two stages, namely: (1) a fundamental technique in the form of a determining element sorting technique (PUP), and (2) a more advanced technique in the form of an equalizing comparison technique (HBS). In this study, the outcomes of data analysis are presented in a written report. According to the study's findings, the following elements contribute to the survival of the Inge Ndai language in the family realm in Sambori Village: loyalty factors, language pride factors, awareness factors for language norms, age factors, and work factors.

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## INTRODUCTION

The diversity of languages in Indonesia is influenced by social, cultural, and globalization aspects. As a result of this, the Indonesian people can speak two or more languages (they are bilingual) (multilingual). Someone who wants to learn more than one language may be encouraged to do so by the presence of a diverse range of cultural backgrounds. According to Fasold (1984), finding oneself in a diglossic scenario in a multilingual society is possible. In the beginning, it was a minority language's first encounter with a second language, which resulted in their knowing two languages and becoming bilingual; later, there was competition for language use, and eventually, the local language was displaced or extinct (Sumarsono, 1993). Thus, language can be maintained while also being switched. Language defense occurs because of the use of language that is still faithfully utilized in ordinary conversation. The loyalty of the supporting community is a crucial component in preserving a language (Fishman, 1972). According to the speaker's language, the speaker's ability to survive and maintain a high life force is affected by the speaker's language's allegiance. The same thing happened to the Inge Ndai-speaking population in Sambori, Uganda.

The preservation of the Inge Ndai language in Sambori Village is inextricably linked to the factors that contribute to the language's survival. The preservation of the Inge Ndai language impacts the use of languages in Bima, West Nusa Tenggara, where people speak a diversity of languages at the same time. The history of Bima language evolution is separated into two groups: (1) the old Bima language group, which includes the Donggo and Inge Ndai languages, and (2) the modern Bima language, which includes the Mbojo language (Malingi, 2010). The Bima people no longer use the Donggo language because it has been extinct. However, the Mbojo language (Nuntu Mbojo) and the Inge Ndai language still exist today.

The people of Lambitu District speak the Inge Ndai language, which consists of six

villages and nineteen hamlets, including (1) Sambori Village, which comprises four hamlets, namely: Lengge, Lambitu, Oi Lanti, and Dalu Due. (2) Kuta Village comprises three hamlets: Dengga, Mongodo, and Oi Mbou. (3) Kaboro Village comprises three hamlets: Telaga, Biju Mangge, and Oi Wontu. (4) Teta Village comprises four hamlets: Teta, Kalate Rongo, Oi Malau, and Rato Jawa. (5) Londu Village comprises two hamlets: Galendu and Londu. (6) Kaowa Village comprises three hamlets: Kadi, Oi Wau, and Wadu Ramba. People in Tarlawi Village, Wawo District, speak Inge Ndai. Tarlawi Village was once part of the Lambitu District, but after the region was divided in 2006, it became part of the Wawo District.

Relevant research includes Mardikantoro's (2016) study, "Preservation of the Javanese Language in Traditional Performing Arts in Central Java," which looks at language preservation in performing arts concerning Javanese culture, location, movement/dance, and music/gamelan. It is relevant to this study that Mardikantoro (2012) examines the use of language in the family domain. Pillai's (2014) research in a study named "Family Language Policy and Heritage Language Maintenance of Malacca Portuguese Creole". Rokhman's (2003) research in a study named "Language Selection in a Bilingual Society: Sociolinguistic Studies in Banyumas" is relevant to this research, specifically investigating the field of sociolinguistics. Zulaeha's (2017) research in a paper named "Regional Language Defense Strategy in the Field of Education" is relevant to this study, especially studying language defense in society. Tamrin's (2014) study, "Maintenance of the Buginese Language in the Family Territory in the Overseas Country of Central Sulawesi," is relevant to this research because it examines language defense. Rozelin's (2020) research in a study named "Education and Proto Language Maintenance at Orang Rimba in Jambi Province" is relevant to this study, especially studying language defense. Alike (2017) investigates sociolinguistic studies on language defense in her study "Efforts to Maintain Non-

Formal Variety of Minangkabau Language in the Sakato Art Community in Yogyakarta City". Shee's (2018) research in a study named "Karen Education Department's Multilingual Education for Language Maintenance". Charolina's (2019) research in a paper named "Single Language, Code Switching, and Code Mixing in the Banjar-Dayak Bilingual Society Family in Palangkaraya" is relevant to this research, specifically investigating the field of sociolinguistics. Amezaga's (2019) research in a study named "Poetics Cultural Field and Literature in Minority Languages". Thi's (2016) research in a study named "Language Attitudes, Identity, and LI Maintenance: A Qualitative Study of Vietnamese Ethnic Minority Students".

According to the studies cited previously, there are many distinctions among language defense variables. Loyalty, linguistic pride, understanding of language standards, age, and occupation contribute to language retention in this study. The language defense factor is required to ascertain the reasons for language maintenance in communities such as those speaking Inge Ndai in Sambori Village. The variables that contribute to the survival of the Inge Ndai language spoken by the Sambori Village residents include loyalty, language pride, awareness of language norms, age, and labor. The issue addressed in this study is preserving the Inge Ndai language, which is spoken by the Bima community in West Nusa Tenggara. This study aims to examine the elements that contribute to the survival of Inge Ndai in the Sambori Village family realm.

The importance of preserving the Inge Ndai language is evident in the speech of the Sambori Village residents, who continue to communicate collectively in their language daily. The reason for preserving the Inge Ndai language is to provide context for using the mother tongue (Inge Ndai language) between family members in Sambori Village. In this regard, it can be stated that the factor of language maintenance influences the community group's continued use of language in the face of social, cultural, and globalization changes. The use of the Inge Ndai language is

inextricably linked to the variables that contribute to its survival, including loyalty, linguistic pride, awareness of language standards, age, and occupation.

## **METHODS**

The approach used in this research is a theoretical approach and a methodological approach. The theoretical approach in this research is sociolinguistic, while the methodological approach in this research is descriptive qualitative. The listening method is the listening method, which consists of two types: basic techniques and advanced techniques. The basic technique is a tapping technique, where the researcher taps into someone's language use, as for the advanced techniques, namely: listening to free-of-talk (SBLC), recording techniques, and note-taking techniques.

The data were analyzed using the determining element sorting technique (PUP). This technique is the basic technique of the equivalent method. The advanced technique used is the equalized comparison technique (HBS). Data were analyzed informally. The presentation is in the form of descriptive

## **RESULTS AND DISCUSSION**

Various elements cause a language to be spoken by the local population, according to studies on maintaining the Inge Ndai language in Sambori Village. The following discusses the importance of keeping the Inge Ndai language alive in Sambori Village.

### **Language Preservation in Sambori Village**

Several criteria show the preservation of the Inge Ndai language in the family domain in Sambori Village. 2) Allegiance component, indicating language loyalty and influencing language use to survive. Language speakers should demonstrate pride in their language to use and grow language as identity and unity in daily communication. Language standards are established by society to urge speakers to use

language politely in all aspects of life, especially when speaking between ethnicities or carrying out customs. For further information on the language retention factor, see:

### Loyalty Factors

The loyalty component shown in Sambori Village speech is a sort of defense that displays the loyalty of the Inge Ndai language spoken by the Sambori Village group. Language loyalty is utilized by family employees (12-55 years old), farmers, homemakers, and students. The following is an examination of loyalty variables for the Inge Ndai language: Hasil penelitian mengenai faktor pemertahanan bahasa Inge Ndai dalam ranah keluarga di Desa Sambori menunjukkan adanya beberapa faktor penyebab yang melatarbelakangi suatu bahasa masih dituturkan masyarakat setempat. Berikut pembahasan mengenai faktor pemertahanan bahasa Inge Ndai dalam ranah keluarga di Desa Sambori.

(1) Context: Girl (P1) And Mother (P2) Talk About Someone Lighting A Fire To Warm The Body

P1: Ka lea loo api apa nce Ina ndipo?

[ka lEa lo'o api apa nce 'ina ndipo?]

'Mom, why does the fire keep burning?'

P2: Lao ka niru api

[lao ka niru api]

'heat your body in the fireplace'

The fragment of speech (1) happens in the family realm in Lengge Hamlet, Sambori Village, Lambitu District, between daughters and mothers. The statement was made by a 23-year-old child (P1) who works as a homemaker and a 36-year-old mother (P2). P1 and P2 both graduated from senior high school (SMA). The speech occurred during the evening, while P1 and P2 were together at home. Because P1 and P2 are acquainted as parents and children, the conversation scenario results in a calm and intimate speech situation. P1 and P2 had a speech event when P1 inquired about someone who always lit a fire to warm during the cold winter. P1 and P2 communicate in their native

language, Inge Ndai. In this example, the loyalty component is the language used by each speaker to communicate. P1 and P2 are bilinguals who speak multiple languages, including Mbojo, the majority of the Bima people; nevertheless, this does not impact P1 and P2, who continue to communicate in Inge Ndai within the family.

Additionally, P1 and P2 have relocated beyond the region for an extended time. P1 maintained his study in high school (SMA) and at the lecture level, whereas P2 migrated in search of work. As demonstrated by P1 and P2 as speakers of the Inge Ndai language, language fidelity contributes to the language's consistency and persistence within the Inge Ndai speaking group. It demonstrates that P1 and P2's strong desire to utilize the Inge Ndai language in the family domain is a type of language preservation anticipated to be maintained by the local community, given that Inge Ndai is a minority language in Bima, West Nusa Tenggara.

### Language Pride

Language pride encourages language speakers to use language as a source of identity and togetherness in everyday conversation. The residents of Sambori Village take pride in their language, Inge Ndai, when communicating. In the familial realm, the Sambori people take pride in their language:

(2) Context: Mother (P1) And Aunt (P2) Conversing About Fruit In Connection With Their Neighborhood

P1: Wea Wai Kade ne rae monca riu nce Ina

[wEa wai kade ne rae monca riu nce 'ina]

'Mom, I was given all yellow fruit by Grandma Kade.'

P2: Oro kai Wai Kade nde?

['oro kai wai kade nde?]

'is this from grandma kade?'

P1: Uu

['u'u]

'yes, mom'

The fragment of speech (2) happens in the family domain of Lambitu Hamlet, Sambori Village, Lambitu District, between mother and aunt. This comment was made by a 45-year-old mother (P1) who works as a housewife and a 38-

year-old aunt (P2). P1 graduated from junior high school (SMP), while P2 graduated from high school (SMA). Because P1 and P2 are acquainted, the discussion environment creates a calm and intimate communication situation. The speech event between P1 and P2 occurred when P1 informed his mother about the fruits he received from a neighbor, and P2 inquired about the fruits' origin. P1 and P2 communicate in their native language, Inge Ndai. Language pride can be demonstrated in this situation in the speaker's desire to identify the language used in communication. However, when the speech is being delivered, there are speakers of other languages present. P1 and P2 are bilinguals who speak multiple languages, including Mbojo, the majority of the Bima people; nevertheless, this does not impact P1 and P2, who continue to communicate in Inge Ndai within the family.

Additionally, P1 had lived outside the neighborhood long, searching for a job. Language pride is seen in P1 and P2, which utilize the Inge Ndai language. It indicates the language's continued preservation in the family domain by the Lambitu community in Sambori Village. Pride in the strong Inge Ndai language inside the family realm is a type of language defense that the local community is expected to preserve. Inge Ndai is a minority language in Bima, West Nusa Tenggara.

### Language Norms Awareness

Language awareness promotes speakers to communicate appropriately in all aspects of life. The Inge Ndai language is also governed by social standards and is replete with noble values that are still adhered to and have become ingrained in the local society. The following is a snippet of speech that demonstrates that linguistic norms exist in Sambori Village's family world.

(3) Context: Nephew (P1) Ask When Mom (P2) Arrives from The Field

P1: Mai mu ai be eme ne?  
[mai mu <sup>ʔ</sup>ai be <sup>ʔ</sup>eme ne?]  
'when you come?'

P2: Mai dodo mai ka ile la nde doho  
mai awi

[mai dodo mai ka <sup>ʔ</sup>ile la nde doho mai awi]

'I came yesterday. Look at those who just arrived yesterday.'

In Lenge Hamlet, Sambori Village, Lambitu District, the dialogue fragment (3) is between aunt and mother. It was said by a 29-year-old niece (P1) and her 43-year-old mother (P2). P1 finished his bachelor's degree (S1), whereas P2 finished his junior high school (SMP). A familiar speaking situation emerges from the talk. P1 questioned P2 when he came from the field because the local community started the planting season. The locals use their crops to make a living because most people in Sambori Village grow crops, including garlic, rice, corn, and coffee. A lot of agricultural products are sold and consumed locally. P1 and P2 communicate in Inge Ndai, their native language. In Indonesian, 'Mai mu ai be eme ne?' means 'When are you coming?' P1 uses a modest linguistic norm when conversing with P2, older than him. The word 'eme' is a mild spoken language used to communicate with senior speakers. It indicates an awareness of the Lambitu language standards used in Sambori Village. Sambori Village's Inge Ndai-speaking community has a long history of courteous discourse. The awareness of linguistic standards reflects the Lambitu people's commitment to language preservation in Sambori Village. Parents, adults, and children must conserve and adopt linguistic norms in the family arena. At the same time, the modern-day evolves and destroys culture that has been passed down from generation to generation. Language rules allow for community language maintenance, as Inge Ndai is a minority language in Bima, West Nusa Tenggara.

### Age

Age affects language selection; in other words, age functions as a language maintenance strategy that facilitates language maintenance or change. Age is a significant element in determining whether a person or group continues to use a language or not. The age issue also plays a role in the Inge Ndai language's

survival in Sambori Village. The following is a snippet of speech that reflects the age of the Sambori Village residents.

(4) Context: Boy (P1) Inquires About the Storage of Mom's Rice (P2)

P1: Ne kai ni oha Ina?

[ne kai ni oha <sup>y</sup>ina?]

'Where's Mother's rice?'

P2: Oha ndese cupu ne tese bae mu ne

[oha ndese cupu ne tEse bae mu ne]

'The rice in the bowl is beside you.'

The fragment of speech (4) happens in the family domain of Lengge Hamlet, Sambori Village, Lambitu District, between a boy and his mother. A 16-year-old student at a technical high school (SMK) and her 43-year-old mother both said this (P2). P1 and P2 both graduated from junior high school (SMP). Because P1 and P2 are acquainted as mother and child, the discussion scenario results in an intimate and relaxed speech situation. P1 and P2 exchanged words when P1 inquired about the rice held by P2. The age factor indicates the age of speakers of the Inge Ndai language, which is spoken by parents and by children. It may be seen in P1's utterances 'Ne kai ni oha Ina?' and P2's utterances 'Oha ndese cupu ne tese bae mu ne'. P1 and P2 converse in the family world using the Inge Ndai language, despite their age differences. The speech events between P1 and P2 demonstrate that Inge Ndai is uttered by parents and children in the family domain. The Inge Ndai language is still utilized in regular family communication, both parents and children. It demonstrates that age is a factor in language defense. The age of Inge Ndai speakers is not limited to parents but also to children who continue to use and retain Inge Ndai as their primary language of communication. The existence of young speakers and children in Sambori Village allows language protection, as Inge Ndai is a minority language in Bima, West Nusa Tenggara.

### Work

The more formal a person's employment is, the weaker their language defense is. The following is a work-related Inge Ndai language fragment from Sambori Village.

(5) Contexts: Discussion of Agricultural Products by Aunt (P1) And Mom (P2).

P1: Wa wea sewa boki wa ne wura kai sawi nce ara ka nau wura kai ncuna, langge ncuna nce Lau, sua na

What is the problem?

[wa wEa sewa boki wa ne wura kai sawi nce <sup>y</sup>ara ka nau wura kai ncuna, lange ncuna nce lau sua na apa]

'Take the smallest space possible and then flush the mustard greens; you cannot pour the garlic.'

P2: Uu romo

[u'u romo]

'Yes, right'

P1: Ndi apa mu bawa ndi ka lao ndi doso mpa [ndi apa mu bawa ndi ka lao bawa ndi doso mpa]

'Leave the shallots alone; they are for the sambal.'

P2: Bawa rae ndolo ala e na ntika ipi

[bawa rae ndolo ala e ntika ipi]

'Those onions over there are delectable.'

The fragment of speech (5) happens in the family domain of Lambitu Hamlet, Sambori Village, Lambitu District, between aunt and mother. The statement was made by a 38-year-old aunt (P1), a housewife, and a 45-year-old mother (P2). P1 graduated from senior high school (SMA), whereas P2 graduated from junior high school (SMP). The conversational environment results in a relaxed speech environment. P1 and P2 had a speech event when they addressed agriculture and their garden produces, as the bulk of the residents in Sambori Village were farmers. P1 and P2 homemakers frequently assist their husbands and other family members who work in agriculture, such as rice, corn, garlic, and coffee. P1 and P2, who work as housewives, restrict their daily life to the Sambori Village region and nearby villages in the Lambitu Sub-district, ensuring that mother tongue preservation continues and is challenging to shift, as P1 and P2 only interact with speakers of the same language regularly. It affects how the language is used, as P1 and P2 rarely interact with speakers of other languages in daily communication.

Additionally, because P1 and P2 rarely travel outside the region, the Inge Ndai language is still used within the family sphere. In this scenario, the work component contributes to language preservation in the Lambitu community of Sambori Village, as the labor they undertake is still in the exact location and involves speakers of the same language.

## CONCLUSION

According to the findings, the following variables contribute to the survival of the Inge Ndai language in the family domain in Sambori Village: (1) loyalty, (2) language pride, (3) awareness of language rules, (4) age, and (5) job. The Inge Ndai speaking community in Sambori Village continues to speak the Inge Ndai language, which is the community's native tongue. The use of other languages is reserved for discourse between family members and those who do not understand the Inge Ndai language in the family domain, both to ensure appropriate speech comprehension and to demonstrate respect and courtesy amongst speakers. Thus, the factor of sustaining the Inge Ndai language in the family domain in Sambori Village contributes to the preservation of the local community's language.

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