

Tendency of Lampung Language use in Adolescents in Communicating: A Case Study in Lampung, Indonesia

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ABSTRACT

The community's cultural diversity in Lampung, especially in Kalianda District, impacts the continuity of indigeneity, such as the fading use of the indigenous language of the Lampung region. The objectives of this study were to analyze (1) the tendency to use Lampung language as a means of communication in adolescents in Kalianda District, South Lampung; (2) the tendency to use Lampung language as a means of communication in adolescents in the family, peers, and schools. This research employed a qualitative approach involving the case study method. Data collection techniques were observation, interviews, and documentation. The results of this study revealed that (1) The tendency to use the Lampung language as a means of communication in Kalianda District had shifted and faded; (2) The Lampung language was still used by adolescents to communicate in the family environment, while they did not use it in peers, because they were more likely to use Indonesian mixed with slang. Furthermore, in school, adolescents were inclined to speak in standard and non-standard Indonesian.

Keywords: Regional Language, Youth, Communication

1. INTRODUCTION

Indonesia is one of the largest multicultural countries in the world. It can be seen from the sociocultural and geographical conditions, which are so complex, diverse, and vast (Zalmansyah, 2019). Hence,

diversity makes Indonesia a language laboratory (Fasold, 1987). Lampung Province is located at the entrance to Sumatra island. Lampung has cultural wealth, one of which is the language (Ariyani & Yusie, 2014). The Lampung Provincial Government stipulates that the Lampung language is a mandatory local content at the primary to secondary education level, which is supported by the availability of textbooks in elementary, junior high school, and senior high school, along with the Lampung language dictionary. Moreover, the government continues to make various efforts to preserve and maintain the Lampung language (Abidin et al., 2021).

One of Indonesia's regional languages with certain uniqueness is the Lampung language. It is identically used in the daily life of the Lampung people (Rusminto et al., 2018) and linguistically operates on several levels in the form of morphemes, words, phrases, clauses, and sentences (Walker, 1976; Sujatna et al., 2020). In another part, Sudirman et al. (2021) state that the Lampung language is perceived to have two dialects, and some believe that there are more. The two dialects are located on the alphabet [/ o /] and [/ a /], known as a conservative opinion. Meanwhile, an argument supporting more than two dialects involves alphabetic sound elements from [/ a /] to [/ z /]. The element corresponds to the

lexicon of cognates followed by visual Support of isogloss sound elements in the geographical mapping of dialects is an Innovative Opinion belonging to the Malay-West Polynesian language (Anderbeck, 2006; Huda et al., 2019). In line with Huda, Hanawalt (2006) reveals that the two dialects above are derived from Lampung Api (known as A or Coastal dialect) and Lampung Nyo (known as O or Abung dialect), while Komering, which is often considered part of dialect A, is believed to be a completely different language.

Some regions in Indonesia tend to use the mother tongue in communication. For example, the people of Bandung, both adults and teenagers, use Sundanese when talking to their interlocutors. Likewise, Javanese people also use the Javanese language, both indigenous and immigrant communities or tribes following the customs prevailing in the area; as the saying goes: "When in Rome, do as the Romans do." However, it does not happen in every region, including Lampung Province, especially in Kalianda District, a village located in a coastal area of South Lampung Regency (Saputra & Setiawan, 2014).

Preliminary observational studies identified that the use of the Lampung language in Kalianda District was likely to shift to slang and modern languages. Teenagers tend to use Indonesian slang or modern language when communicating. They think that slang is an excellent language to use in everyday life. This tendency can also be caused by modernization, which is undoubtedly unfortunate because the Lampung language, as a regional language and identity of the Lampung community, deserves to be preserved.

The above statement is supported by Fishman (1972) in the "Politics of the National Language". Regional languages, especially the Lampung language, serve as (1) a symbol of regional pride; (2) the emblem of regional identity; and (3) transportation means within the family and local communities. Therefore, the development and preservation of the Lampung language, as an indigenous language in Lampung Province, is critical.

With respect to the statement above, it is considered an innovation for researchers to conduct research in state of the art. This study provided novelty related to analyzing the use of the Lampung language in adolescents in daily communication. The results were expected to inform adolescents that the Lampung language is the mother tongue of the people of Lampung and also one of the cultural identities, namely the first tool for introducing culture and identity in Kalianda District, South Lampung. Meanwhile, the objectives of the analysis were focused on (1) the tendency to use the Lampung language as a means of communication in adolescents in Kalianda District, South Lampung; (2) the tendency to use the Lampung language as a means of communication in adolescents in the family, peers, and schools.

2. METHOD

2.1 Research Design

The present study employed a qualitative approach specifically directed to the case study method formulated by Creswell (2014). More details of the implementation of the study are presented in Figure 1.



Figure 1. Qualitative Research Stages referred to Creswell's formulation

The determination of the research focus was more directed at the novelty of the information obtained from social situations and phenomena. It was intended to restrict qualitative studies to determine which data was relevant and which was irrelevant. Limitations in qualitative research are likely based on the degree of importance and urgency of the issue. In this regard, this study concentrated on the tendency of adolescents to use the Lampung language in communication in family, peers, and school.

2.2 Research Location

This research was located in Kalianda, Lampung Province, Indonesia. Kalianda District is administratively included in the South Lampung region, covering a 179.82 km² area of 25 villages and 4 urban villages. Kalianda District has a plural society because it is inhabited by various tribes and regional languages with uniqueness and characteristics (Fariz, 2022). The study informants were taken from Way Urang Village, Kedaton Village, and Merak Belantung Village. These villages were chosen because they were dominated by the Lampung people.

2.3 Research Subjects

The subjects were teenagers who were students aged 13-18 years with the criteria including (1) being part of the indigenous ethnic of Lampung; (2) being fully bound

and living in the research area, namely in Kalianda District, Lampung, Indonesia; (3) having sufficient information required by researchers.

2.4 Data Collection Techniques

Data collection techniques incorporated in this study were observations, interviews, and documentation. They were utilized to obtain the necessary information regarding 1) the tendency to use Lampung language as a means of communication in adolescents and 2) the tendency to use Lampung language as a means of communication in adolescents in the family, peers, and schools.

2.5 Data Analysis Techniques

The data were analyzed using the theory of Miles & Huberman (2014), consisting of 1) data reduction, 2) data display, and 3) conclusion drawing. Researchers also employed Manuel Castells' Identity Theory in Margaretha (2017), which mentions three basics for forming group identity: Legitimizing Identity, Resistance Identity, and Project Identity.

3. RESULTS AND DISCUSSION

Diversity and multiculturalism cannot be separated in developing and developed countries, involving diverse tribes, cultures, customs, and regional languages (Firdaus et al., 2020). On the other hand, the diversity

and spirituality of a nation are perceived as a source of self-energy, which is society's responsibility in the form of spiritual, social, and cultural. Correspondingly, Nekoto et al. (2022) argue that the essential thing in preserving and developing diversity is understanding that culture is not inherited genetically but goes through a continuous learning process over generations. Regional language is a symbol of socio-cultural values that reflect and are bound to the community's culture (Salem & Mesra, 2020). In this context, the Lampung language is a regional identity owned by the people of Lampung, which is also a legacy of the nation's local wisdom (Ariyani & Yusie, 2014). Thus, the present study analyzed the trend of Lampung language usage in Kalianda District, South Lampung Province.

3.1 Tendency to Use Lampung Language as a Communication Tool in Adolescents

Indonesia's cultural wealth, which is reflected through language, demonstrates the behavior and identity of each region. In addition, language is an identifier for every human being and is also influenced by the place they are raised and educated (Marta & Rieuwpassa, 2018). Nandita (2018) discovered that the Lampung language became a communication tool for the people of Lampung. However, it was rarely used, especially by teenagers. Most only knew the Lampung language without being able to speak it. The same condition was also confirmed in one of the areas in Lampung Province, especially Kalianda District, as illustrated in the following interview excerpt:

The interview with subject A1 revealed that:

"... The Lampung hayan language is used by some teenagers or families who are part of the Lampung ethnic in the family environment. Meanwhile, in the community, adults and parents mostly use the Lampung language, while teenagers use Indonesian and Slang ..."

Subsequently, subject A2 argued that:

"... In the past, we always used the Lampung language in communicating, but children nowadays are different. My child often uses Indonesian at home, especially with his friends outside. At home, he sometimes wants to use it occasionally, and if he goes to the village (Pematang village), he wants to use the Lampung language ..."

The statements showed that the use of Lampung language as a means of communication was degraded. If left unchecked, it might experience extinction because Indonesian and slang have replaced it. The Lampung Provincial Government was concerned about a language shift. The government's desire to preserve and maintain the regional language was very high. It was stated in the Lampung Provincial Government regulations, which had an essential position in the legal basis, such as the regional regulation No. 2 of 2008 on the Maintenance of Lampung Culture and Governor Regulation No. 39 of 2014 on the Introduction of Lampung Language into Subjects as Local Content. In response to these regulations, all government elements had the same strategic position to preserve regional languages amid globalization (Roveneldo, 2017).

3.2 Tendency to Use Lampung Language as a Communication Tool in Adolescents in Family, Peers, and Schools

The use of Lampung language as a means of communication had several tendencies in family, peer, and school environments. Specifically, each of these trends was described as follows:

1) Analysis of Tendency to Use Lampung Language in Family

Family is the most critical institutional icon with a significant influence in the context of cultural inheritance (Melo, 2015). The role of parents creates opportunities for the maintenance and use of children's language both in schools and in the community, especially in the family (Garcia et al., 2013). This inheritance is a trait or asset acquired since a child was born (Hornberger et al., 2012). Therefore, parents play a vital role in inheriting the Lampung language from early childhood to adulthood because they are the first teachers to prepare their children as successors to one form of local wisdom, namely the Lampung language. The use of Lampung language in the family and home environments is still carried out in the communication. Family members, such as parents, grandparents, siblings, uncles, and aunts, usually use the Lampung language in interacting at home.

One of the research subjects further emphasized it, "... My parents always invite me to speak using the Lampung language, especially since I have a grandmother who lives in my house. My grandmother can only communicate using the Lampung language, so she always invites me to speak using the Lampung language, and finally, I follow her ..." It was followed by an interview with another subject who said, "... My Mom and Dad often invited me to chat or ask something using the Lampung language, such as asking something, then I answered. This habit made me familiar with the language ..." This confirmation was strengthened by Sofia (2015), who explained that the Lampung language should remain sustainable and be used intensively by the people of Lampung, especially within the family.

2) Analysis of Tendency to Use Lampung Language in Peers

The environment can shape behavior and activities among adolescents, whether it is formed directly or indirectly through parents or peers (Ding et al., 2011). The formation process occurs through a long stage (Alawiyah, 2012; Prasanti & Fitriani, 2018). Character building in children focuses on values, attitudes, behaviors, and the language used in communication (Ginanjar, 2017). Children tend to break away from dependence on their families to enter the broader social environment (Sutarto & Suminar, 2010) and choose the environment according to their interests. Afterward, they begin forming groups, known as peers, with similar characteristics (Utami, 2018). Peers are individuals with almost the same social status, age, and education (Blazevic, 2016). The existence of peers also has a vital role in children's lives, especially in shaping their characters. Previous research uncovered that peers influenced character building, including communication styles (Negara & Lyna, 2015).

According to Castells, legitimizing identity encountered the resistance identity carried out by perpetrators in a stigmatized position. In this regard, many local citizens, especially teenagers in the Lampung community, have begun to slowly ignore and forget their mother tongue due to stigmatization influenced by the surrounding environment. The analysis results revealed that adolescents in Kalianda District used Indonesian and slang when communicating with peers. When the research subjects were interviewed, it was recognized that they talked in the Indonesian language mixed with slang. A conclusion could be drawn that the Lampung language was not used per its function, namely as a communication tool for teenagers in Kalianda District. It was also reinforced by factors influencing the infrequent use of the Lampung language in peers, as illustrated in Figure 2.

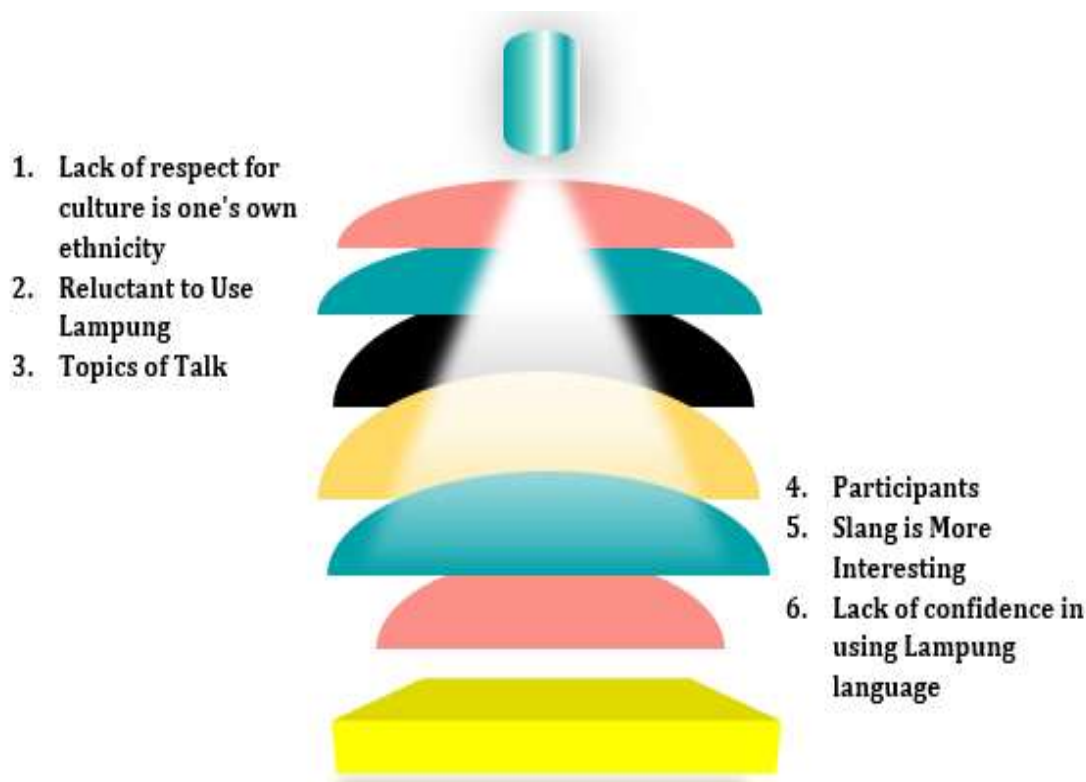


Figure 2. Factors Affecting the Use of Lampung Language in Peers

In line with the figure above, Andika et al. (2022) also mentioned that one of the factors causing the lack of use of the Lampung language was low self-confidence. This situation provoked the existence of the Lampung language to become endangered. In addition, Ethnologue (2020) noted that it was categorized as a language threatened with its extension. To overcome this issue, preventive measures are needed to legitimize its identity, which means that the Lampung language should be formed by the dominant institutions in society, namely the family or parents, to strengthen its position and maintain its existence.

3) Analysis of Tendency to Use Lampung Language in Schools

The concept of mother tongue in education, especially at the elementary and junior high school levels, is certainly applied in learning Indonesian and regional languages, such as the Lampung language. Indonesian language learning is included in the Education Unit Level Curriculum (KTSP) and the 2013

Curriculum. Meanwhile, regional languages become autonomous in each province or regency/city. The findings indicated that the use of the Lampung language in the Kalianda District in the school environment was limited to communicating in teaching and learning activities or socializing between students. On the other hand, the Indonesian language became a preference for adolescents/students to communicate.

The selection of Indonesian was considered the most appropriate because it could unify communication. Cohn (2014) considers Indonesian, as a unifying language, a root and a cultural product that simultaneously serves as a means of thinking and supporting the development of science and technology. Indonesian is a connecting language between humans from different cultures (Sulistiyowati, 2013). The adoption of Indonesian as a national language was announced at the historical event of the First Congress of Indonesian Youth in 1928 and further solidified when the first language congress was held in 1938 (Hamied &

Musthafa, 2019). On the other hand, the Indonesian language serves at least four functions, one of which is a practical means of cross-cultural communication within the archipelago (Hamied, 1997).

Based on the explanation above, it can be concluded that the use of the Lampung language in the school environment in Kalianda District was limited in communication. It was because people considered it more appropriate to use Indonesian than the Lampung language in the learning process. Moreover, researchers also found factors that hindered the use of the Lampung language in schools, including (1) Place/location; (2) Participants; (3) Lack of interest in using the Lampung language; (4) Lampung language learning in schools was not optimal; (5) The role of educational agencies/institutions.

4. CONCLUSION

The tendency to use the Lampung language as a means of communication in the Kalianda District had shifted and faded. It was considered an exclusive language that the general public did not use in Lampung province, especially in Kalianda District. However, the Lampung language was still used to communicate in family, peers, and the school environment in Kalianda District, South Lampung. In the realm of the family, it was used to talk with family members. It can be seen that the family played an essential role in inheriting culture and strengthening the identity of the Lampung tribe. Children learned the language from their parents' examples of using the Lampung language so that they could be more familiar with and attached to it, making the Legitimizing Identity process possible. As a result, the Lampung language could develop positively.

Furthermore, in the context of peers, the Lampung language was not used by teenagers because they were more likely to use Indonesian mixed with slang and

trending languages. It was caused by: a lack of confidence in using the Lampung language, friends' invitations, a lack of interest, slang favoritism, conversation topics, and a lack of appreciation for culture. Consequently, all those factors led to a Resistance Identity. In the school environment, the Lampung language was scarcely used by adolescents who originated from Lampung ethnic. Teenagers preferred standard and non-standard Indonesian to communicate in the classroom. During break time, they talked in non-standard Indonesian mixed with more modern slang due to the lack of interest in using the Lampung language. Additionally, Educational Institutions did not manage Lampung language learning optimally, hindering the Project Identity.

The implications of this study are expected to facilitate educators to improve and emphasize conversations, cultures, and the use of Lampung language in the learning process in the classroom. The development of this research is also anticipated to become a magnet for the younger generation to preserve the Lampung language as one of the cultural wealth of the Lampung area, as well as one of Indonesia's cultural identities. In addition, schools are recommended to create innovations in the development of local content in learning and training and activate the role of Lampung Language MGMP teachers to maintain language sustainability and existence.

Declaration by Authors

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