

Variety in Using Language and Dayak Bidayuh Language Reviewed from Society's Attitude as a Preservation of Language in the Border Region of West Kalimantan

Netty Yuniarti, Andoyo Sastromiharjo, Dadang Suhendar and Yeti Mulyati
Universitas Pendidikan Indonesia, Jl. Dr. Setiabudhi No. 229, Bandung, Indonesia
yuniarty.netty@gmail.com

Keywords: Dayak Bidayuh, Attitude, Reservation of Language.

Abstract: The purpose of study was to describe the variety of regional language and Dayak Bidayuh language used in the border of West Kalimantan. Regional language mainly used in governmental institution, and Dayak Bidayuh language mainly used as the daily language. The attitude of language use is very important for a person live in bilingual or multilingual society. This attitude in using language can influence someone to use certain language, such as members of Dayak Binayuh society, who lives in border region in West Kalimantan. Regional language and Dayak Bidayuh language are endangered, which caused by language shift from Dayak Bidayuh language to Malaysian language, because the society is located in the border region of Indonesia-Malaysia. Qualitative method with communication ethnography approach was used in this study. The research data sources are members of Dayak Bidayuh society in the border of West Kalimantan, and their speech were used as data in this study. The data in this study collected through observations, interviews, and documentation. The research results shows that the attitude of language use in Dayak Bidayuh society portrayed their effort in reserving their regional language and Dayak Bidayuh language, so as not to become extinct.

1 INTRODUCTION

The linguistic phenomenon in Indonesia was shown that in general the society are mastering more than one language, i.e. the mother tongue is the regional language as the first language and the Indonesian language as the second language becomes bilingual society, even into multilingual society, which is mastering more than two language. Based on the concept of sociolinguistics, Indonesian society includes in multilingual society, even the monolingual speakers are minority in Indonesia (Darmojuwono, 2011).

Various languages that exist in Indonesia are verbal expression of diversity of Indonesian cultural. Unlike the Indonesian language which is the national language and the symbol of national identity, the regional languages seen from social-psychological aspects are social identity related to ethnic background and part of a speaker's identity (Darmojuwono, 2011). The regional language for Indonesian society generally are the first language learned in the socialization process, although it is

possible that in language processing a speaker learns more than one language at a time.

Problems that arise in the Dayak Bidayuh society are symptom of decreasing the quality of language mastering and the use of regional language among rural children and youth generation become inheritance (transmission) of regional languages between generations of speakers are began to falter. According to Tamrin (2014) today many regional languages were threatened extinction because of regional languages that are not maintained by speakers, let alone the smaller speaker number will experience extinction. Furthermore Sutjaja (2006) languages die because they are not used by speakers in verbal communication in a number of important spheres such as among families. People prefer to use language that is considered more prestigious, more prestigious, more modern, moreover instrumentally more economic value.

The extinction of regional languages can be minimized by looking at the language attitude of the society because the language attitudes are very decisive in order to maintain a language because the

language attitude can influence a person to use the language, and not another language in the midst of bilingual or multilingual society. There are two conflicting language attitudes: positive and negative attitudes. Language users are said to be positively when their degree of acting inclination is in high or strong scale to their language. Their actions are based on their senses of pride, loyalty, respect, and conscious to their language. Conversely a negative attitude if a person or a group of people no longer have the passion, encouragement, and desire to maintain the independence of the mastered language.

Language attitude is the behavior of the speakers in use based on loyalty, pride, and awareness that was applied to use what language on a particular context. It is closely associated with the defense of language because it is the right benchmark whether that language to knocked out or persist and dignified for the speakers.

Language attitude became important in order defense language because it can affect the person to use their language. It associated with the language of loyalty and loyalty when the language associated with a contact in two languages or more could ascertain the community, then theoretically there are three possibilities of usage of language. First possibility would occur or the intermingling of the unification of two languages to a new language eventually gave birth to a commonly referred to as pidgin. The second possibility, the old language lost and shifted by the language that came later to the community so that there was a great shift in the language. The possibility of a third language of the old and new languages co-exist and both languages are concerned the sharing function. In this kind of condition, consciously or not, the old language are retained by the community concerned. This is called by the defense language. This can happen with the language on the ethnic in Borneo as Dayak Bidayuh.

Bidayuh is part of the Dayak society that has a language with characteristics and distinctive of *Bidayuh* or *Bidoih*. Their language distinctiveness was classed by language experts and researchers as part of the language group of the *Bidayuhic* group. It is a name for a group of Dayak society living in the interior of West Kalimantan. Bidayuh not only exist in West Kalimantan, it can also be found in Sarawak East Malaysia. They can easily be found along the border between West Kalimantan-Indonesia and Sarawak-Malaysia. The both of Bidayuh are not different because both are the same of Bidayuh only separated by the political administrative line between countries. Bidayuh in Sarawak their population and existence are more developed when

compared with Bidayuh in West Kalimantan. Thus, the use of regional languages (Dayak Bidayuh language) will be increasingly reduced the frequency.

Border region of West Kalimantan in Indonesia that was to be a place of research and data retrieval is done in district of Sanggau-Entikong. Entikong was chosen because it is an area of border official Indonesia-Malaysia and is the main road of the mobility of the inhabitants of the two countries. In addition, the Dayak Bidayuh population are also scattered Entikong and Tebedu (Sarawak, Malaysia) making it possible to get good research data about the attitude of the people speaking. This is supported by the fact that trade between countries is done by the same community with appropriate context variable language.

Research concerning the maintenance of Bidayuh Dayak language is a manifestation of efforts to maintain and preserve the Dayak Bidayuh language so that language is spared from extinction. In addition, it was expected that Dayak Bidayuh language can be played as much as possible in various sphere and life order of the supporters. Such efforts ultimately not only strengthen regional resilience through the language using, but also at the same time strengthen the nation's resilience.

The factors of Dayak Kenyah language shifting that occurs in the speaker society, are including of factors of prestige, migration, regional concentration, mass media publicity, and lack of Dayak Kenyah language mastering. While the preserving efforts of Dayak Kenyah language including defence efforts in the family, traditional markets, religious activities, indigenous activities, and art performances.

2 RESEARCH METHODS

The research method was used qualitative method. This study was used the communication ethnographic approach. This approach was used to understand the meaning of inter-ethnic communication phenomena. Inter-ethnic communication is the relationship between individuals of different cultures (Samovar in Suyitno, 2006). Interethnic communication takes place within the diglossic speech community. The meaning of diglossic refers to conditions about the stable of language using (Suyitno, 2006). Data collecting techniques were used observation, interview, and documentation. According to Sugiyono (2014) the parameters were used to

measure attitudes are the ability, impression, using, and transmission either vertically or horizontally to fellow generation.

3 RESULTS AND DISCUSSION

Attitude is the activity of cognition, affixation, and tendencies acting someone who is relatively fixed nature. The trend heading into one object, either an individual or an institution. That attitude is a source of cultural, family, and personal. Experts have different opinions about the attitude. Some are assumed, that attitude is a determining factor in the deed, but there is also argued to the contrary i.e. a decisive attitude. Without the need to sharpen the differences of opinions of experts, let alone argue it compellingly, certainly between attitudes and deeds difficult separated because both have a very tight relationship. Attitude with regard to what was thought, felt, and would like to be done by a person in respect of the existence of something circumstances. While it appears that deeds are always determined by the prevailing social norms, habits are wont to do, and by the thought of what might appear when the deed was done, and not just by sheer desire is based.

If the attitude is associated with language, then one thing cannot be denied that the language is not only an objective, not just tools or instruments that are social to deliver neutral meaning, but relate with the identity of a social group or ethnic. If there are strong links between language and identity of the wearer so that relationship will be revealed in the individual attitude towards the language and the wearer. Individually language serves as a tool and is a maid thought processes at once in social is a tool of social interaction or communication. Language as a tool relies on the human who uses it. In other words evolved and the demise of the language, not the language, as well as the defense power of the language depends on the community's use.

According to Moeliono (1985) was described language attitudes related to the language development into six parts, namely (1) attitudes that underestimate the quality of the language parallel to the language attitude, (2) the attitude that like to break through, (3) attitudes of low dignity, (4) attitudes away from discipline, (5) reluctance to assume responsibility, and (6) attitudes takes over diction and style. According Sugiyono (2014) in relation to language wisdom, language attitudes are more decisive and affect the effectiveness of policies taken. The language attitude also determines

whether the language that a society used is better or worse than any other language.

In Indonesia, the regional language or mother tongue (minor language) is always in harmony with the major language/s as well as mutually plays an important role. The national language as a unifying language is sometimes intimidating regional language so it is needed to set a clear regulation as an attempt in preserving regional language. According to Crystal (2000), the preservation of regional languages also need to be done and certainly has a purpose as follows:

- realizing cultural diversities;
- maintaining ethnic identity;
- allows social adaptability;
- adding safe feeling psychologically for children/person;
- improve linguistic sensitivity.

The fifth goal on top of one another interlocked in the context of culture. Empowering regional languages should be a part of a strategy in preserving culture.

The idea that cultural content is reflected in the language is widely expressed by experts. Boaz (in Wahab, 1995) confirms that the relationship of language and culture is not only the relationship between the mind and the reciprocal language but also between language and custom, between language and behaviour, as well as between ethnic and language changes happening in the culture. Linguistic anthropology can be divided into four areas, namely, physical, linguistic, cultural, and archaeological.

In terms of physical human beings grow and develop by way of adapting to the environment in which it is located, e.g. people who live on the coast or a hot place, less stand in a cool place or the mountains, and vice versa. These things have an impact on how the pronunciation of a word or sentence. The unique thing about speakers' attitudes and language strategies in communicating this is very exciting to be examined is no exception regarding the Dayak Bidayuh language in West Kalimantan, which borders Malaysia.

Language attitude data comes from observation and interview result. Aspects of taken data are loyalty, pride, and awareness of language norms. The data are analysed qualitatively. Suhati and Solihah (2015) explain the data was categorized to be very good, good, and less good. Based on the findings analysis results were obtained by researchers in Entikong District, the respondents were born and developed in Dayak Bidayuh society,

but their tendency to use mixed language between Dayak Bidayuh and Malay language. One of the factors that influenced is the environment where they live were visited by many tourists who want to neighbouring countries of Malaysia. Locals people are selling in the border area are in direct contact with tourists. Tourists who come from different backgrounds required Dayak Bidayuh people in the border are used Indonesian language to interact with them.

Language attitudes, especially teenagers to the Dayak Bidayuh language pertained not positive or less good. This is evident from the interview process, when teenagers telling stories using Dayak Bidayuh language is not purely using the Dayak Bidayuh language but still mixed with other regional languages, especially Malay language. According to Sukma (2017) one of the causes is the respondents' language habits in outside of home environment that then affect when they are outside the home. As they interact with others, other regional languages are used more often. This habit slowly shifts the Dayak Bidayuh language from their using.

In the framework of defence of Indonesian language and Dayak Bidayuh language in order not to be displaced by the Malaysia language or other regional languages should be started from the Indonesian language coaching in the school environment and Dayak Bidayuh in the family environment. Family and school are the gateways in instilling good values to the child. Efforts to maintain Indonesian language and Dayak language among adolescents can also be done by fostering a positive attitude of youth towards national language and mother tongue. The development can be realized by forming a collection or community of language. In the community at least emerge concern of adolescent to Dayak Bidayuh language. This is most likely to happen because the members were used Dayak Bidayuh language to greet and interact each other.

The lack of references to the Dayak Bidayuh in West Kalimantan can be understandably because not many people are interested in writing and archiving data about Dayak Bidayuh. It also aggravated again because it has not seen an interest of its own people, Dayak Bidayuh raised about who they are into various forms of documentation. It is expected that more researchers are able to examine and document the data about the existence of Dayak Bidayuh, particularly in the District of Sanggau-Entikong. If similar research continued, then the literature on Dayak Bidayuh will evolve and will become treasures of the literature world. The existence of literature will facilitate generation of Dayak Bidayuh

and the world community to get ideas about the language defense strategy which can conducted in variety of activities such as socializing about the attitude towards language, and also the strategies for language defence.

4 CONCLUSIONS

Indonesian people have many tribes and regional languages were caused the using of multi-language in the communication process cannot be avoided. The use of other regional languages and foreign languages in border areas cannot be avoided. The language attitudes of Dayak society in the border area of West Kalimantan can maintain the Indonesian language used in government institutions and Dayak Bidayuh language that was used as a colloquial language. Language attitudes are crucial in order to preserve a language because language attitudes are capable of influencing a person to use his language, not another language in a bilingual or multilingual society. The language attitude can affect a person to use their language especially Dayak Bidayuh people who live in the border area in West Kalimantan. Indonesian language and Dayak Bidayuh language are threatened with extinction or disappearance due to the shift of Dayak Bidayuh language to Malaysian language because the people are located in the border area of Indonesia-Malaysia. There is a need for Dayak Bidayuh language and Indonesian language community to build a positive attitude towards the language used by the people in Entikong Sub-district and used the Dayak Bidayuh language and Indonesian language orderly according to their position and function.

ACKNOWLEDGEMENTS

The authors convey thanks to the supervisor who have given a lot of input to the author to complete this article. They are Andoyo Sastromiharjo, Dadang Suhendar and Yeti Mulyati as language researchers in Indonesia University of Education in Bandung.

REFERENCES

Crystal, D., 2000. *Language Death*, Cambridge University Press. New York.

- Darmojuwono, S., 2011. Peran Unsur Etnoprogramatis dalam Komunikasi Masyarakat Multikultural. *Jurnal ilmiah Masyarakat Linguistik Indonesia*, pp. 19-34.
- Moeliono, A.M., 1985. *Pengembangan dan Pembinaan Bahasa: Ancangan Alternatif di dalam Perencanaan Bahasa*. Jakarta: Djambatan.
- Suhati and Solihah, 2015. Sikap dan Pemertahanan Bahasa Indonesia Siswa Kelas X SMA Internasional Budi Mulia Dua Yogyakarta. *Ling Tera*, 2(2).
- Sukma, R., 2017. *Sikap Bahasa Remaja Keturunan Betawi terhadap Bahasa Ibu dan Dampaknya pada Pemertahanan Bahasa Betawi* (Thesis). Fakultas Ilmu Budaya Universitas Diponegoro Semarang.
- Sutjaja, I. M., 2006. *Endangered Languages of The World*.
- Sugiyono, 2014. Sikap Bahasa Masyarakat Perkotaan di Kalimantan. *Jurnal Widyaparwa*, 42(2).
- Suyitno, I., 2006. Komunikasi Antar Etnik dalam Masyarakat Tuter Diglosik: Kajian Etnografi Komunikasi Etnik. *Jurnal Humaniora*, 18(3).
- Tamrin, 2014. Pemertahanan Bahasa Bugis dalam Ranah Keluarga di Negeri Rantau Sulawesi Tengah. *Jurnal Sawerigading*. 20(3), pp.403-412.
- Wahab, A., 1995. *Cermin budaya dalam Bahasa: Kasus Retorika Indonesia*. Suarabaya: Airlangga University Press.



SCITEPRESS
SCIENCE AND TECHNOLOGY PUBLICATIONS