

Sundanese Language Variations on Children's Speech Found in Multicultural Environment

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Abstract. Language used in multicultural environment has been analyzed and showed many new findings. This study was purposed to examine Sundanese language variations on children's speech found in multicultural environment, especially who live in Bandung, West Java. Obtaining data were done by observing competent observations. Results of *simak*, *libat*, *cakap* methods are described qualitatively. The results show that there are some different language variations with their various factors. Language variations began to be used along with the development of their age, so the acquisition of the language has begun to show its uniqueness. The level of speech used is not used to fulfill the rules in force, such as using polite language when talking to their parents. This situation is very possible to occur due to environmental factors that do not support the use of speech levels at the time of speaking. Language variation of formal and informal can already be distinguished by speakers both consciously or not. The speech form is marked by the form of words and sentences that are concise, such as in the language spoken in a child's environment. Some languages that emerge and are used in daily life, are Indonesian, Sundanese, English and Arabic and they make speakers have a lot of vocabularies. Serious revitalization is needed to protect local language lost.

Keywords: language variation, speech, multilingual, language lost

1. Introduction

Language and culture are two things that provide synergy with one another. Hymes said that the language "as the symbolic guide to culture" (1970: 164). Language is often used as an indication of a culture. Many countries in the world use language as identity, such as cultural identity. Some countries use more than one language, even their children speak one, two or more languages. In order to understand the use of many languages in a society, it will be very helpful if the speaker already has a concept in mind. The language of life in the community as a communication tool. Likewise, languages that live in society have different variations, and of course human language has its own features.

According to Radcliffe-Brown, A.R., society as a social structure consists of a complex network of social relations between its members. A social relationship between two particular members at a certain time, in a particular place, is not seen as a stand-alone relationship, but is part of a wider network of social relations, which involves the whole member of the community. The relationship between the two people above must be seen as part of a social structure. People relate to other people in their capacity as a social status, for example as father, mother, laborer, employer, seller, buyer, and so on. Differences in social status determine the form of social relations, and therefore influence social

structure. In traditional societies, the status of members is mainly differentiated according to gender (men's social status differs from women's social status), age level (parents differ from young people), and kinship relations (mother, father, child, sibling are different from "other people").

Family is a group of people related by blood or marriage. The structural-functional approach emphasizes the stability of a stable system in the family and the stability of the social system in society. Language becomes one of the instruments in realizing the balance of the system.

Language is a system, that is, it is formed by a number of components which are patterned permanently and can be educated. As a system, language is systematic and also systemic. Systematic means the language is arranged according to a certain pattern. Systemic means that the language is not a single system, but rather consists of a number of subsystems. Basically, language can function in accordance with the wishes of its users. The language used in communication can convey intentions or provide information for others who are invited to communicate. In social life, many models of language use by humans, language models that are used will certainly have different functions and impacts.

Language lives in the community and is used by its citizens to communicate. The survival of a language is greatly influenced by the dynamics that occur in every speaker and is related to everything that the speaker experiences. In other words, the culture that surrounds the language will also determine the face of the language itself. The relationship between language and culture is a subordinate relationship, where language is under the scope of culture. Language diversity (multilingualism) cannot be separated from cultural diversity (multiculturalism). In terms of culture, language is a cultural aspect, language wealth is something that is beneficial. The various languages will reflect the cultural wealth that exists in the user community (multicultural). To uncover the cultural behavior of a society, various ways can be done, including through a study of certain terminology contained in the language used by the community. That is because language is the result of culture that can describe the cultural results of the speech community. The richness and distinctiveness of culture will be reflected in its lexicon so that the lexicon of a language can reflect its community. Mastery of a person's lexicon will develop because of association with others.

As said by Nikitina, et al in *The Linguistics Journal* that human beliefs on a wide number of subjects are shaped by peoples' surroundings, backgrounds and previous experiences. As Barcelos (2000, p.4) asserts, "Beliefs cannot be separated from our identities, actions, and social experiences". It has been recognized that students enter a language classroom with a set of ideas as to what learning a foreign language involves. Students who begin learning a new language usually have some ideas about the language difficulty, their own ability to master the new language, etc.

Participants in this study are speakers inherited by couples of Javanese and Sundanese, born and raised in the city of Bandung, West Java. As individuals who are part of a society or a civilization, speakers are required to be able to master the language used in the community in their environment in order to adapt to the surrounding civilization. This opinion is in line with the statement of Hymes (1972b: 277-8) in Duranti, "We have to account for the fact that a normal child acquires knowledge of sentences, not only as grammatical, but also as appropriate. He or she acquires competence as to when to speak, when not, and as to what to talk about with whom, when, where, in what manner. In short, a child becomes able to accomplish a repertoire of speech acts, to take part in speech events, and to evaluate their accomplishments by others. This competence, moreover, is integral with attitudes, values, and motivations concerning language, its features and uses, and integral with competence for, and attitudes toward, the interrelation of language with the other code of communicative conduct (Duranti, 1997: 20).

Speakers are expected to master the language knowledge not only from the grammatical arrangement, but also the culture, so that speakers can use the language properly and correctly, such as when, where, with whom they will speak. Speakers are not only required to master performance but also competence in language. This research is to find out the variation of Sundanese speech used by speakers and the factors underlying the use of the variation used in the speech. It is described the

extent to which Sundanese has been mastered by speakers. Thus, the findings obtained will be used as evaluation material in order to realize the revitalization of regional languages, especially Sundanese.

The purpose of this research or literature study is to describe specifically about Sundanese language variations on children's speech found in multicultural environment, who live in Bandung, West Java and who were inherited by couples from different city.

2. Method

This research method is descriptive. Descriptive research is a systematic way to describe the facts and characteristics of the object or subject studied precisely. The technique of collecting data and information through the study of literature. The data collection is conducted by reviewing the results of *simak*, *libat*, *cakap* from the respondents. The data were analysed descriptively and presenting descriptive.

3. Results and Discussion

Participants in this study are speakers who were inherited by Javanese and Sundanese couples or families (see Table 1). Research site in Bandung, West Java.

Table 1. Data of respondents

Parents	Participants	Ages (years old)
Denny (Garut- Sundanese)	Rasyi	12
Dini (Semarang- Javanese)	Langit	9
	Lintang	6
	1.	
Mayang (Bandung-Sundanese)	2. Rafassa	5
Didit (Cilacap- Javanese)	1.	
	2. Regan	11
Retno (Kutoarjo- Javanese)	1.	
Argon (Bandung- Sundanese)	2. Niken	7
Tyas (Madiun- Javanese)	1.	
Lingga (Bandung- Sundanese)	2. Rani	20
Sri (Wonogiri- Javanese)	3. Julian	17
Deden (Subang- Sundanese)		

Language variation is the variation of different languages which are caused by factors in society, such as age, education, religion, field of activity or profession, culture, and so on. The social environment plays a major role in children's language acquisition. Different social environments, such as differences in cultural factors, parents' socioeconomic factors, location or place of residence, and play environment, result in children getting different input in acquiring the language. In this social environment, according to Burt and Heidi (1991), children practice using the rules of language in accordance with the context of communication, for example, pay attention to the status and role of the speech partner, the topic of conversation, the setting of speech, variations in the code used, and so on. The process of mastering two or more languages by children is inseparable from the cultural background that houses these two languages.

Followings are the findings of the Sundanese lexicon controlled by respondents based on the Swadesh list provided, which then found some language variations in their speech (see Table 2).

Table 2. Data of language variations

Family	Participants	Number of Sundanese words	Variations				
			<i>frozen</i>	<i>formal</i>	<i>consultatif</i>	<i>casual</i>	<i>intimate</i>
1.	1. Rasyi	97	0	42	42	55	55
	2. Langit	70	0	27	27	43	43
	3. Lintang	14	0	7	7	7	7
2.	1. Rafassa	11	0	5	5	6	6
3.	1. Regan	63	0	15	15	48	48
4.	1. Niken	23	0	5	5	18	18

Table 2 shows that not all Sundanese lexicons on the Swadesh list (a total of 207 words) are mastered or understood by respondents. Frozen variation is used when attending the recitation program. Formal or consultative variations are used when discussing lessons at school or assignments from school that must be done at home. The casual and intimate variation are used by respondents when communicating with their peers. This variation is the most widely used by respondents.

The findings obtained indicate the factors underlying the variation of languages spoken by respondents. These factors are divided into two, namely:

a. Internal factors are as follow:

1. Parental education background
2. Parenting style
3. Religion and belief
4. Lifestyle

b. External factors are as follow (see Table 3):

1. Family home environment (urban, sub urban, rural)
2. Technology
3. Respondent's educational background

Table 3. Internal and external factors

		Internal Factors	Eksternal Factors	
1.	Family 1	The educational background of the respondent's parents are master degrees and they work as lecturers. The parenting style used is attachment parenting, that is closeness fosters a strong family connection. The lifestyle around the respondents is open, usually hold casual chats at breakfast or at night before bed	Both respondents' parents come from the city (rural), namely Garut and Semarang. Technology is very supportive of the respondents' daily lives, especially the use of hardware such as computers, laptops and cell phones which are supported by internet facilities. The three respondents attended formal education with the Islamic religion-based full-day school system	In family 1, it was found how the internal and
2.	Family 2	The educational background of the respondent's parents is graduate with the father works in a private company and the mother is as a housewife. The parenting style used is attachment parenting, that is closeness fosters a strong family connection the life style around the respondent is open. Respondents live with their extended maternal family who are originally from Bandung. Thus, the Sundanese language dominates the respondents' daily speech.	Both respondent's parents come from the city (rural), namely Bandung and Cilacap. Technology is very supportive in the daily lives of respondents, especially the use of hardware such as mobile phones which are supported by internet facilities. Respondents studied in Kindergarten class A (basic level)	
3.	Family 3	The educational background of the respondent's parents are graduate and post graduate. His father works in a private company and his mother is as a lecturer. The parenting style used is attachment parenting, that is closeness fosters a strong family connection The life style that is on surrounding respondent is independent. Respondent live with the nuclear family.	Both respondent's parents come from the city (rural), namely Bandung and Kutoarjo. Technology is very supportive of the respondent's daily lives, especially the use of hardware such as computers, laptops and cell phones which are supported by internet facilities. Respondent studied in a private formal school.	
4.	Family 4	The educational background of the respondent's parents are graduate. Both of them work in private companies. The parenting style used is attachment parenting, that is closeness fosters a strong family connection The life style around the respondent is open. Respondent live with their extended family from Madiun	Both respondent's parents come from the city (rural), namely Bandung and Madiun. Technology is very supportive in the daily lives of respondent, especially the use of hardware such as mobile phones which are supported by internet facilities. Respondent studied in formal public school.	

external backgrounds of the three respondents contributed greatly to the use of language and its variation in daily life. Speaking Sundanese with a formal variation is increasingly difficult because Indonesian language that dominates its use in daily life is supported by external factors such as the use of technology tools and formal education based on religion, resulting in the emergence of English and Arabic language interference in the use of Sundanese.

In family 2, the respondent used Sundanese and Indonesian language dominated by a casual and intimate variation. The age of respondent who is 5 years old is still at the age of language acquisition period and let him in difficulty when choosing the words and their variation. This situation is supported by living in an extended family. Most people in his surroundings actively speak in Sundanese with casual and intimate variation.

In family 3, respondents more often used Indonesian and made Sundanese as a passive speech. Mother is from Kutoarjo, Central Java more often speak in Indonesian. This situation is supported by his environment that he is the only son in the family.

In family 4, respondents could not use Sundanese in several ways. Some factors underlying are the age of the respondent which is still in language acquisition period, live with her mother and grandmother who are from Madiun, and her father who works in Jakarta and returns only once in a week.

In family 5, though coming from the same parents and living in the same house, the two respondents differed in the language variation used when speaking in Sundanese. Rani, or better known as Neng, with an older age and higher education already uses the five kinds of speech in Sundanese. The frozen variation in Sundanese is obtained when attending the recitation. But Julian, who is relatively younger and still attends formal education (high school), still better understands the formal or consultative variation that are obtained when studying at school. Casual and intimate variations are more widely used in Sundanese.

4. Conclusion

Based on the analysis and the above discussion, it can be concluded that the variation of languages spoken by eight respondents from five families when using Sundanese are most casual and intimate variations. The formal variation and consultative variation are used when the respondent discusses school lessons or assignments. The frozen variation is found only in the oldest respondents.

Internal factors that greatly affect respondents are the educational background of parents and their daily lifestyle. Respondents are strongly influenced by the variation used by those closest to them. External factors that are no less great in influencing are technology. The use of computers as well as mobile phones supported by internet access, makes respondents free to surf the world outside the home and find different languages with a variation of cultures. From a mother tongue retention perspective, the impact appears more in the negative direction. Respondents are increasingly difficult to recognize Sundanese with frozen variations because at the same time a lot of interference from other languages arise in their daily lives.

Sundanese is dominantly spoken in a casual and intimate variation. The family is the closest environment and the biggest contributor in the use of a language and variation, so it is expected that in this case the comprehend of Sundanese language and culture is more optimized. The variation of consultative and formal languages in using Sundanese is intensified in daily life. Thus, the mother tongue hopefully can be maintained and passed on to subsequent generations.

Acknowledgement

Suggested to the parents and the wider community, or anyone who cares about local language used. Serious revitalization is needed to protect local language lost. Getting involved for the local language used in the daily activities will give positive impact to the effort of local language conservation. It should be utilized properly by parents so that kids or young generation can be more aware of local language used.

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