

**EFFORT, FACTOR AND IMPACT  
OF MINANGKABAU LANGUAGE MAINTENANCE  
IN JAKARTA: A MODEL FOR LANGUAGE MAINTENANCE**

*Upaya, Faktor dan Dampak Terhadap Pemertahanan Bahasa Minangkabau di  
Jakarta: Model Pemertahanan Bahasa*



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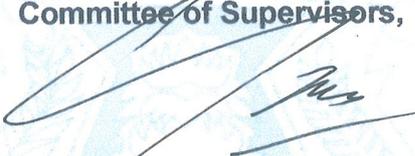
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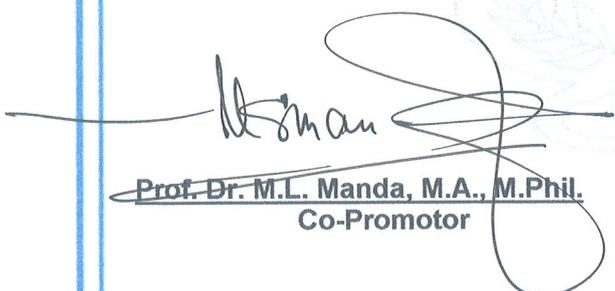
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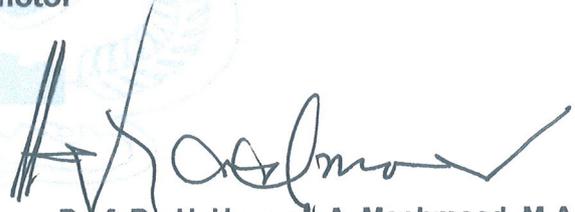
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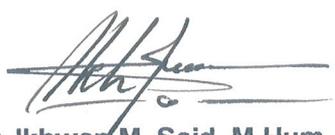
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## ABSTRACT

Erni Hastuti. Effort, Factor and Impact of Minangkabau Language Maintenance in Jakarta: A Model for Language Maintenance  
(Supervised by Abdul Hakim Yassi, Marthin L. Manda, Hamzah A. Machmoed)

This research aims to examine the effects of efforts variable, factors variable and impacts variable on the Minangkabau Language maintenance in DKI Jakarta. To answer this problem, the researcher used the population of Minang people lived in DKI Jakarta, a total sample of 144 people.

Methods of interviewing, questionnaires and observations were used to obtain the primary data, which was carried out for 14 months in 5 areas of DKI Jakarta. The primary data of the research were obtained from the answers to the questionnaire which contained questions about indicators of efforts, factors and impacts on language maintenance. The researcher obtained the secondary from various journals, documentations and books. The primary data collected was analyzed using a Likert scale and multiple linear regression.

The results of this research indicate that the variables of efforts, factors and impacts have a strong influence on the Minangkabau language maintenance in the DKI Jakarta Province. In this case, efforts were made, namely the Minang Community still used the Minangkabau language in their families and among the Minang ethnic groups, the participation of the Minang community in cultural, social and religious activities, Minang Language was also introduced to children. Supporting factors that influence language maintenance are self-confidence, cultural pride, and place of residence, economic conditions, and marriage. The impact of language maintenance is Minang Language is still being used by the Minang community in DKI Jakarta, creative in activities with a cultural background, and the motivation to use the Minang language. The results of testing the three efforts variable, factors variable and impacts variable simultaneously on the Minangkabau Language maintenance as a whole are very strong that language maintenance can occur through acts of languages maintenance that become identities when interacting with fellow communities, literature, and electronic media.

Keywords: effort, factor, impact, maintenance, Minangkabau language



## ABSTRAK

Erni Hastuti. Upaya, Faktor dan Dampak Terhadap Pemertahanan Bahasa Minangkabau di Jakarta: Model Pemertahanan Bahasa (dibimbing oleh Abdul hakim Yassi, Marthin L. Manda, Hamzah A. Machmoed)

Penelitian ini bertujuan untuk mengkaji pengaruh yang ditimbulkan dari variabel upaya, variabel faktor dan variabel dampak terhadap pemertahanan Bahasa Minangkabau di DKI Jakarta. Untuk menjawab permasalahan tersebut, peneliti menggunakan populasi masyarakat Minang yang berdomisili di DKI Jakarta, total sampel adalah 144 orang.

Metode teknik wawancara, kuesioner dan pengamatan digunakan untuk memperoleh data primer, yang dilaksanakan selama 14 bulan di 5 Wilayah DKI Jakarta. Data primer penelitian diperoleh dari jawaban kuesioner yang berisikan pertanyaan mengenai indikator dari upaya, faktor dan dampak terhadap pemertahanan bahasa. Data sekunder peneliti peroleh dari berbagai jurnal, dokumentasi dan buku. Data primer yang terkumpul dianalisis dengan menggunakan Likert scale dan regresi linear berganda.

Hasil penelitian ini menunjukkan bahwa variabel upaya, faktor dan dampak memiliki pengaruh yang cukup kuat terhadap pemertahanan Bahasa Minangkabau di Provinsi DKI Jakarta. Dalam hal ini upaya yang dilakukan yaitu bahwa Masyarakat Minang masih menggunakan Bahasa Minangkabau di keluarga dan antar sesama ethnic Minang, Keikutsertaan masyarakat Minang dalam kegiatan budaya, sosial dan agama, Bahasa Minang juga diajarkan kepada anak-anak. Faktor pendukung yang mempengaruhi pemertahanan bahasa adalah kepercayaan diri, kebanggaan budaya, tempat tinggal, kondisi ekonomi, perkawinan. Dampak pemertahanan bahasa adalah Bahasa Minang masih terus digunakan oleh masyarakat Minang di DKI Jakarta, Kreatif dalam kegiatan yang berlatar belakang kebudayaan, Motivasi untuk menggunakan bahasa Minang. Hasil pengujian ketiga variabel upaya, variabel faktor dan variabel dampak secara simultan atau bersama-sama terhadap pemertahanan Bahasa Minangkabau secara keseluruhan sangat kuat bahwa pemertahanan bahasa dapat terjadi melalui tindakan pemertahanan bahasa yang menjadi identitas ketika berinteraksi dengan sesama masyarakat, Kesusatraan, Sarana media elektronik.

Kata kunci: upaya, faktor, dampak, pemertahanan, Bahasa Minangkabau



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# CHAPTER I

## INTRODUCTION

### A. Background

Language is a means of communication used by humans in interacting with others to convey information, express all their ideas and thoughts language. Due to its very important position, a language will never be separated from human life and always exist in every activity and life. Other than determined by the linguistic factor, using language in communication is also determined by non-linguistic factors or beyond language, such as social factor which is an influential factor in using a language. This is quite reasonable because language is basically part of a social system.

Indonesia is a unitary state consisting of thousands of islands, ethnic groups in which Indonesia as a multicultural nation is also known to have many regional languages. There are no less than 748 regional languages found in Indonesia. However, the number of native speakers of the regional languages has declined along with the development in global era and modernization. Global communication is dominated by international or foreign languages. In fact, based on data from the Language Development and Fostering Agency there are 139 regional languages that can become extinct (Sunendar 2016).

Each ethnic group has their own unique characteristics which serve as of communication for local language speakers both within and



outside its area. This diverse local language Indonesia makes local languages as one of the indicators of an ethnic identity and is used as a supporter of traditional cultural values. In this regard, local language as the language used in this country is one of the elements of national culture and is protected by the State, as stated in the Commentary of Article 36, Chapter XV of the 1945 Constitution. According to Chaer (1995:297), the function of local language is as a symbol of regional pride and symbol of regional identity. It is a means of communication in a family and regional community and a means of development and supporter of regional culture.

Based on the sociolinguistic concept, the Indonesian people are a bilingual community. The term bilingualism (Chaer, 2004:84) deals with the use of two languages by a speaker in his daily activities. Indonesians are usually required to be able to speak in local and Indonesian language. Local languages are used to communicate in their region and the Indonesian language is used to communicate at the national or inter-regional level (inter-ethnic group). In this language-community, there are domains of language use that establish certain norms of using language in each domain. For example, Indonesian uses their local language aside from the Indonesian language, especially at home. Thus, at a glance, it can be seen that the house is the important domain of language use for local languages in a bilingual situation in Indonesia.



In a homogenous geographical region, this language domain often does not have a clear relationship with the use of certain languages. In other words, a domain cannot be associated with the use of a particular language, both local and Indonesian language. Local language tends to dominate the domain of language use in a community. In contrast, there are two prominent relationships in heterogeneous language communities, namely a strong relationship between the domain of language use and the shaky relationship between them. In the first pattern, language maintenance occurs, whereas, in the latter pattern, there is a language shift. It occurs when the language community begins to leave the language used and shifts to another language.

Assessment of language maintenance and language shift usually leads to the relationship between change and stability that occurs in the language habits with the psychological, social and cultural processes that are taking place when different language communities relate to one another. That language or language variety is sometimes used by speakers in certain inter-group interaction situations attracts many people's attention. Language maintenance and language shift are recognized as a field of systematic investigation among observers of language behavior (Fishman, 1966).

Language maintenance is a characteristic of bilingual or multilingual communities that can occur in a diglossic community, which is a community

ains the use of several languages for different functions in different



domains. Kridalaksana (2001:159) stated that the language maintenance is an attempt to get a language continues to be used and appreciated, especially as the identity of a group of the language community concerned. Meanwhile, Weinreich (1974:89) mentioned that “there is a relationship between ethnic languages and extra-linguistics factors like cultural, psychological, social and historical processes as well as non-linguistic factors like geographic areas, religion, race, sex, age, social status, occupation”.etc. which lead to create linguistic divisions between mother-tongue groups. Weinreich (1974:89) added that “some ethnic groups stick to their mother language because of the emotional involvement with it, as one learned it in childhood or because of the role of language as a symbol of group integrity”. So, language maintenance, here occurs when a group of community collectively decides to continue using a language. The success of language maintenance depends on the dynamics of the people who use the language in relation to social, politics, economic, and cultural development of the community. The language maintenance is largely determined by people’s vulnerability to the process of industrial, urbanization, national language policy, and the mobility level of the members of the language community.

Industrialization and urbanization process can lead to the growth of culture which in turn can create bilingualism, and biculturalism in one hand, but on the other hand, it often causes loss of language and the acculturation

the problems of bilingualism and language loss are often the



subject of a number of reviewers and researchers in scientific disciplines, such as sociology, psychology, and linguistics. Since many bilingual observers recognize the language field as having complex nature, they feel the need for an integrated approach to review the bilingualism behavior in the multilingual context.

Language as the primary means of communication and means of relationship which are used by humans in interpersonal relationships is one of the factors that need to be considered in the national development process. It may also show that human relationship is related to language. This relationship can show certain problems in the national development process, especially when viewed from the multicultural and multilingual condition of Indonesian society.

Local languages maintenance became a phenomenon as well as a step emerged in the midst of the polemic of regional language shift. Both language maintenance and shift are like two sides of the same coin. It meant that both phenomena occurred at the same time. In other word, linguistic phenomena occurred as a result of the collective choice of language. Language choice was defined as a result of choosing a language conducted by a language community or multicultural speakers. It meant that the speakers could speak two or more languages, so that they could choose which language to be used through a single language variation, code

and code mixing. Language maintenance was related to the



problem of attitude or assessment toward certain language, i.e., whether to keep using the language amidst the other languages. We could not deny that the regional language gradually eroded away in this modern life. However, local language maintenance also became a strategic and effective step in keep these appalling conditions down. In general, language maintenance could be defined as the decision to continue using a certain language collectively by a community.

The existence of a similar view of the language varieties with social differentiation is that there is a uniform tendency in the language and other social behaviors along with the process of industrialization. At the language level, uniformity and differentiation can occur together. This means that the old value tradition along with the modern value form new constellations that do not replace each other. The uniformity pressures seem to be most influential in relation to a variety of languages, both in the community language repertoire and with some of the community interaction networks.

Major cities in Indonesia are generally areas that are most exposed to the industrialization and urbanization process as a result of development. These cities developed into areas characterized by a highly complex urban society although at a certain level, it is still dominated or influenced by one of the sub-cultural elements. One of the big cities marked with such characteristics is DKI Jakarta.



DKI Jakarta is the largest city in Indonesia which population consists of a variety of ethnics and language backgrounds. Diversity is almost representing the number of ethnic groups in Indonesia so that Jakarta can be considered as the mini-Indonesia in terms of population diversity. With such diversity background, there are two prominent sociolinguistic interactions within the communities namely, (a) within the ethnic groups themselves and (b) interactions between different ethnic groups. Both types of social interaction will naturally cause obstacles to the language pattern use and language attitudes of the community. Because group interaction involves members of the same ethnic group, the verbal communication formed tends to use ethnic or local language. Conversely, intergroup interactions involve members of different ethnic groups. The form of communication in such interaction will be marked by Indonesian language use.

If the social norms found in each interaction have a one-to-one relationship with the use of language, the form of language usage in the community can be expected to show language maintenance. Meanwhile, the form of unstable or developing language use is found in the community that shows overlapping social use in each interaction. In both conditions, there will be relatively different language attitudes according to the form of language usage mentioned above. Language speakers will show certain attitudes, both to the language used in intra-group and intergroup



interactions. Meanwhile, perhaps ethnic stereotypes tend to underlie language attitudes.

The responsibility of the community to keep and maintain local languages is needed to preserve the wealth of Indonesian people. Policy makers and relevant institutions should pay attention to the problems faced and provide appropriate solutions so that language extinction can be avoided as much as possible. Of course, it requires cooperation between the government and the community to make efforts related to the maintenance of local languages especially and cultural preservation generally. Language maintenance efforts can be started from the family scope, especially in children. This is where the role of parents becomes prominent in introducing local languages to children and getting them used to interact with family members. Basically, the main reason why people tend to keep using their local language is to introduce who they are, as individuals or social groups. The same view is also made by Lowley (in Siahaan, 2002). He concludes that speakers of local languages want to preserve their ethnic identity by using their local language.

It is interesting to examine the sociolinguistic symptoms that apply to people in big cities in Indonesia, especially DKI Jakarta which tend to have a high intensity of interaction between groups. In this case, the population and the environment greatly influence the preservation of a language by

au speakers in DKI Jakarta. Jendra in Sitorus (2014) says that



what influences language maintenance is the number of speakers, place of residence, identity and cultural pride, and good economic conditions. The city of DKI Jakarta is mostly inhabited by migrants from ethnic Javanese, Betawi, Sundanese, Batak and Minangkabau.

The ethnic Minangkabau uses the Minangkabau language as a mother tongue that still survives until today. Minangkabau language is a language spoken by the people of West Sumatra as a mother tongue which not only lives and develops in the West Sumatra Region but also exists outside the West Sumatra region. Nababan (1979) states that the Minangkabau language is not only used in West Sumatra but also in Malaysia, especially in Negeri Sembilan. Then, Lenggang in Nio (1984) states that this language is also used in Mukomuko (Bengkulu Province), Natal and Barus (North Sumatra Province), Tapak Tuan (Aceh Province), Bangkiang, Pekanbaru and Taluk (Riau Province). According to Holander, the Minangkabau language is one of the Malay dialects (1984: 243). Minangkabau language that has a position as a local language functions as (1) the cultural symbol of West Sumatra and a supporter of the development of Minangkabau culture; (2) the symbol of the West Sumatra regional identity and the Minangkabau community as one of the ethnic groups in Indonesia; and (3) a means of communication in the Minangkabau family and community in oral communication; also interethnic oral communication in West Sumatra.



Minangkabau is more of an ethnic culture than a growing Malay family because of the monarchy system (A.A. Navis. 1984). Minangkabau people or commonly abbreviated as “Minang people” are ethnic groups in the country who speak and uphold the Minangkabau custom. Minangkabau people are often likened to “Padang people”, referring to the mother’s name in the province of West Sumatera, the city of Padang. However, the community will usually refer to the group as “*urang awak*”, which is the same as the Minangkabau people themselves (D. Kingsbury and H. Aveling, 2003). Merantau Cultural Values are the main driving force for ethnic Minangkabau migrants to improve their standard of living.

The ethnic Minangkabau community is famous for its tradition of migrating to several regions in Indonesia. For some people, Minangkabau migrating custom is an ideal way to achieve maturity and success. By migrating, they can obtain not only wealth and knowledge but also individual prestige and honor within the customary environment (Hastuti et al, 2015). Therefore, many Minangkabau people migrate to work or study. In general, urban areas are mostly chosen by these migrants. These urban areas attract many migrants to try their luck. One of the destinations is the DKI Jakarta. As the capital city, this region is the center of economic, social and political activities. Therefore, the ethnic Minangkabau ethnic community will be proud of themselves if they can succeed in a big city like Jakarta.



It is clear that the mobility of ethnic Minang people is very high especially for work and education purposes where they are famous for their hard work and tenacity in their works. This can be seen by the many Padang restaurants that enliven the sides of the road in DKI Jakarta. Furthermore, ethnic Minang people who are speakers of the Minang language became bilingual after settling in DKI Jakarta, namely mastering two languages, Minang language as a mother tongue and Indonesian.

All ethnic groups live side by side in one settlement in DKI Jakarta. The ethnic Minangkabau along with other migrants maintain their relationship well. In the end, interaction occurs between different ethnic in their daily life. The language used is not Javanese, Sundanese or Minangkabau as a local language, but Indonesian. Generally, migrants use their mother language or native language when they interact with speakers from the same region. It is clear that language loyalty is an important factor in language preservation. The loyal attitude towards the language concerned can be seen from the speakers' behavior which tends to use vocabularies from the native language of the speakers to communicate or interact with others in daily life. Correspondingly, Garvin and Mathiot (in Chaer and Agustina, 2004:152) state that one of the important factors in preserving a language is the loyalty of the supporting community. With that loyalty, supporters of a language will still bequeath the language from generation to generation.



Minangkabau language maintenance is still visible when the researcher conducted an observation in Jakarta. In conversations within the family, neighbors, kinship, social activities such as mutual cooperation, gathering, and death, they use this language. They always take the time to join and participate in communication and friendship. Minangkabau people in DKI Jakarta are proud of their custom, so they try to preserve, develop and popularize the Minangkabau cultural values to the outside community. They introduce their traditional culture through a marriage ceremony. By holding a wedding ceremony in Jakarta, it means giving the Minangkabau people in Jakarta an opportunity to introduce Minangkabau customs. Related to this purpose, the Minangkabau people tend to use the Minangkabau language within the multilingual and multicultural communities because of their desire to be in their own region and also to increase a sense of familiarity and create a familial relationship.

In the social life in Jakarta, the Minang language provides smooth communication between the Minang tribes. In this case, using Minang Language is closely related to shifting and language preservation. The essence of the shift and preservation of language is basically a behavior change that occurs in the use of language in multilingual communities caused by psychological, social, and cultural processes that take place at the time of contact between different language communities. A language can be

if active speakers use and teach it to the next generation. In other



words, the higher the intensity of the use of a language the higher the level of preservation of the language of the speaker.

Industrialization and urbanization are seen as the main causes of language shifting or extinction, which can be related to practical use of a language, language efficiency, social mobility, economic progress, etc. (Sumarsono, 1993: 4). However, Sumarsosno (1993) also said that mastery of the second language for minority jokes did not always result in the shifting or extinction of the first language belonging to minorities, the second language only shifted its role as a means of communication between groups. Transferring one language into another language often occurs in informal conversations.

In line with this opinion, urbanization carried out by the Minang Community to Jakarta has a significant influence on the linguistic treasures of the previously owned regions. In addition, the intensity of the use of Indonesian language which is considered high and the lack of interaction among ethnic Minang allows a language shift. As far as the researcher's observation, the Minang community in DKI Jakarta is still fluent in their native language, namely Minang Language, even though they have lived in Jakarta for a long time. The second language mastery, namely Indonesian, also does not destroy the first language, seeing the phenomenon of bilingualism for the Minang community in Jakarta, both of Sumarsono's assumptions are equally



Minangkabau language maintenance in a multicultural society in the City of DKI Jakarta is a relevant effort to preserve as one of the ancestral heritage. This research focuses on the maintenance of Minangkabau language which is directed to the knowledge of effort, factor, and impact variables that influence its maintenance in DKI Jakarta which can be used as maintenance model. According to the census conducted by the Central Statistic Agency, the ethnic Minangkabau in 2008 is ranked 6<sup>th</sup>, with an estimated of 272 thousand migrants from Minangkabau spread in the DKI Jakarta and are able to exist above other ethnic groups who dominate the population. This motivates researchers to document the Minangkabau language as one of the languages used in DKI Jakarta in addition to Javanese, Betawi, and Sundanese.

This makes the researcher interested in studying the Minangkabau language maintenance by investigatig the effort, factor, and impact variables of its maintenance in the DKI Jakarta. Studies on language maintenance have already been done by linguists, but this study seems to be an interesting issue and is never separated from the attention of language observers. Therefore, this has encouraged the researcher to conduct a research on Minangkabau language maintenance in the DKI Jakarta.

### **B. Statement of the Problem**

The problem formulation is marked by research questions, which are formulated in the form of questions. This problem needs to be



formulated clearly and is expected to find out what variables will be measured and whether there are appropriate measurement tools to achieve the research objectives and as a guide for the next steps. In accordance with the background stated above, the problems of this research are:

1. What does the effort which influence the Minangkabau language maintenance in the DKI Jakarta Province?
2. What does the factor which influence the Minangkabau Language maintenance in the DKI Jakarta Province?
3. What does the impact which influence the Minangkabau language maintenance in the DKI Jakarta Province?
4. To what extent do effort, factor, and impact which influences the Minangkabau language maintenance in the DKI Jakarta Province?

### **C. Objectives of the Research**

The purpose of the research is the formulation of a sentence that shows the results to be achieved in a research and expresses the desire of the researcher to obtain answers to the problems of the proposed research. Some characteristics must be fulfilled to make good research objectives, namely: specific, limited, measurable, and can be examined by looking at the results of the research. Therefore, the objectives of this research are:

1. To find out and analyze the effort variables that affect Minangkabau language maintenance in the DKI Jakarta Province.



2. To find out and analyze the factor variables that affect Minangkabau language maintenance in the DKI Jakarta Province.
3. To find out and analyze the impact variables that affect Minangkabau language maintenance in the DKI Jakarta Province.
4. To find out and analyze the efforts, factor, and impacts of Minangkabau language maintenance in the DKI Jakarta Province.

#### **D. Significance of the Reseach**

There are two benefits of this study: theoretical benefits and practical benefits.

1. Theoretically, research on sociolinguistic studies of language maintenance is expected to enrich the repertoire of scientific development, especially in language studies, that is, language encompasses all linguistic events in accordance with their social functions and is also expected to add references to subsequent related studies.
2. Practically, the study of language maintenance with a sociolinguistic approach can provide insight into language users which have implications for their social life, especially the Minangkabau people in Jakarta in order to maintain and preserve the Minangkabau language as the mother tongue of the Minangkabau community in the present and in the future.



## E. Scope of the Research

The scope of the research can be more focused. This is done to avoid too broad discussion to the aspects that are far from relevance. Limitation of the problem can also be understood as a limitation of the definition of the problem, namely the operational affirmation of the problem which will make it easier to conduct the research (data collection). The scopes of the research are:

1. This study is limited to the use of effort variables for language maintenance, factor variables for language maintenance, and impact variables for language maintenance.
2. This research was conducted to the Minangkabau people who live in the DKI Jakarta Province.
3. Data collection in this study used interview and questionnaire techniques.



## CHAPTER II

### LITERATURE REVIEW

#### A. Review of the Previous Studies

Sociolinguists conduct a lot of research on language maintenance with various problems occurred. Some researches are referred to as the literature studies for interesting research, namely the case study of language maintenance in Minangkabau community in Jakarta based on the effort, factor and impact of language maintenance. Therefore, the researcher will refer to several references related to this research.

Sumarsono's research (1993) on "Maintenance of Malay Loloan in Bali" states that industrialization and urbanization are as the main cause of language shifting or extinction. Industrialization and urbanization are related to the practical use of language, economic progress, language efficiency, social mobility, etc. This research examines the Loloan language communities who live in a separate geographical concentration from the settlement (but not isolated) from the majority of language communities in Bali. crowded settlement. The Mastery of Balinese language proved not to make the Loloan Malay to shift, let alone to destroy the Loloan Malay as the first language. It means that the minority Loloan language community can preverse the Loloan Malay against Balinese language which belongs to the dominant language in the community around Loloan language community.

ge maintenance ability is affected by external and internal factors.



Deliana (2002) in her research describes the factor of social identity in Minangkabau language maintenance at Pasar Sukaramai Medan. According to this research, the Minangkabau language maintenance of Minangkabau traders at Pasar Sukaramai Medan is affected by factor of social element and traders at Pasar Sukaramai.

Wiliam (2006) relates the language maintenance manifested by Sumbawanese language speakers who settled in Lombok. They used to belong to the Sumbawa ethnic group. However, after they settled in Lombok for 3 centuries, the people – especially those under 20 years old – identified themselves as Sasak people than Sumbawa due to historical reasons. Some of them follow the Sasak customs or a mixture of Sasak-Sumbawa. In terms of culture, Sasak shows a lot of influence from Balinese culture, while Sumbawa culture is more influenced by Bugis culture. This research shows that there is an indication of diglossics life such as with the Sumbawa language of Lombok. The positive attitudes of language communities have significant impact on the rate of their language maintenance, the Sumbawa language. The more positive the respondent's language attitude, the more likely it is to maintain the language. Judging from the age factor, there is no difference in average value of choice of the community. Likewise, based on sex, education, and occupation, there is no difference of the community language choice found. The Sumbawa language is consistently used by the

both for fellow citizens and for their children. The Sumbawa



language is still used as the main communication tool within the family and neighborhood domain, as well as a tool for establishing a social relationship between friends and citizens who help each other.

Iwan Fauzi (2008), in his research about “Pemertahanan Bahasa Banjar di Komunitas Perkampungan Dayak” (Banjar Language maintenance in the Community of Dayak Village). This phenomenon focuses on factors that motivate its maintenance in terms of sociolinguistic aspects. There are three strategic factors in language maintenance which make the language still exists. First, the high prestige and loyalty factors of Banjar people towards their language. According to Dressler (1984), first step in the removal or annihilation of a language. Second, the factors of migration and region concentration. Migration is one of the factors that lead to a shift, so it cannot be denied that Banjar language has shifted the local language (Bahaur, Sampit, Pegatan, Samuda, Kuala Pembuang). Likewise with the concentration of residential areas, Banjar people prefer to build their communities in group. Third, a mass media publication is also a factor that contributes to maintain Banjar language. In addition to mass media, there are also electronic media such as radio and local television which promote Banjar language.

Siahaan (2008) in his research describes the language maintenance in the community of Toba Batak language in Medan) based on their language

behavior. This select language behavior can be seen in the



interaction community in the interaction of intra ethnic group of Batak Toba. According to this study, the language community in older group refers to maintenance pattern of active language. While, the language community in children group is in the process of language shifting which refers to the pattern of passive language maintenance.

Ahmad Jalaluddin (2013) discusses “The Bajo Language Maintenance in Tanjung Luar Village of Keruak Regency, East Lombok’. This research shows that Sasak community lives in Tanjung Luar Village uses Bajo language eventhough code switching still occurs within families, government, and public domains. Bajo language is used by all age group in all situations either in formal situations, wedding events, or informal situations.

Sitorus (2014) discussed the Pakpak Dairi language maintenance. In this research, he described that the condition of Pakpak Dairi language maintenance in the adolescent group is very weak, and within the older people group it only survived in certain domain such as church/mosque

These researches above were used as the literature review because such object is still relevant to the research object that can support and directly analyzes for the further description. The writer hopes that the material description from those researches can contribute as the reference, supporting opinion and enrichment to this research. Some of the descriptions



above have similarities with the object of this research with a difference in the research location, Jakarta.

## **B. Theory of Sociolinguistics**

Language maintenance refers to Sociolinguistic studies, that is a science which is a combination of two scientific disciplines, namely sociology and linguistics. The object study of sociology is humans and society, while linguistics takes language and other fields of study whose objects are language of the community which is manifested in certain verbal forms in various social interactions. Therefore, sociolinguistics involves various factors found in society such as cultural background, family, education, age, gender, and situation, it also discusses about the relationship between language and community with the aim that the language functions in the communication is closely related to the social life. According to Radford (1999:20), "Sociolinguistics is the study of the relationship between language use and structure of society." In this case, the language used will be different depending on the needs, whether it is formal or informal, soft or harsh. Thus, sociolinguistics studies the phenomenon of language maintenance as a communication event as well as showing the social and cultural identity of the speakers (Rokhman, 2003).

While according to Chaer, (2003:16) sociolinguistics is an interdisciplinary field that learns languages in relation to the use of language

The studies in sociolinguistics consider things such as: 1) speech



actors, 2) language variations used, 3) interlocutors, 4) the purpose of conversation. Sumarsono (2004:1), states that sociolinguistics as a study about language is related to conditions of the society. In an interaction process, both speakers and listeners always consider who they are talking to, where, when, what the problem is and in what situations, judging from the cultural elements underlying the use of language. In addition, language also has social functions that can be seen in the formulation that considers language as the identity of the speakers, both individually and in groups.

By referring to the various arguments above, Mahsun (2005) explained that sociolinguistics can be grouped into two sub-fields, namely “microlinguistics and macrolinguistics”. Microlinguistics refers to the study of language on interpersonal communication, while macrolinguistics refers to a higher level, namely community level communication. It was further explained that the first discussion revolved around the form and structure of a language in relation to interpersonal communication, while the second discussed the issue of society in relation to a language. In this case, the issues involved are diglossia, bilingualism, language attitude, language planning, and so forth. In macrosocio-linguistic level, the language maintenance is usually aimed at bilingual language communities. Sociolinguistic study sees the phenomenon of language as a social fact that is related to the actual use of language, so sociolinguistic study addresses the phenomenon of language maintenance



as a communication and shows the social and cultural identities of the participants.

Holmes (2008) states “Sociolinguistics is the study of the relationship between language and society. He is interested in explaining why we speak differently in different social context, and they are concerned with identifying the social function of language and the ways which is used to convey social meaning.”

In sociolinguistics, every symptoms or social factors that exist in society related to language variation or otherwise there are two different languages variation in one language, then associating with social symptoms. For example, someone can start by looking at social symptoms and choose the communities based on the social symptoms, such as gender (men and women), and then analyze the language which is commonly used by men or women with the two different language variations in one language, then associate it with social symptoms such as gender, age, and others. This social symptom greatly influences the use of a language in the community. Jendra (2010) explains that in sociolinguistics, society is seen as the source of linguistic repertoire. It can be defined as a group of language, such the local language as the first language, and Indonesian language learned in schools and mastered by the same speaker. The science of linguistic repertoire from one speaker is determined by passive and active knowledge

the variations in the language community.



Based on the opinion of some sociolinguistics experts above, it can be concluded that sociolinguistics is one of the subdivision of linguistics that studies about the relationship between language use in society. Sociolinguistics studies, all things related to language that is used to establish social relations and community life.

### **C. Domains of Language Usage**

In this case, the concept of domain explains the behaviour of language use in a bilingual community and the patterns of language shift and retention in that community. According to Fishman (1966), there is institutional context, which is called domains in the use of language that is more suitable to be used in one language variation than the other. Who uses variety here? One domain is a group of speech situations. Situations in which the people involved in a conversation are family members, such as a conversation between husband and wife, mother and children, are considered a family domain. The social situation included in family domain is usually found in the household environment. In line with Fasold (1984:183), domain is considered as an institutional context in which one language tends to be more appropriate than the other and must be seen as a constellation of other factor situation while the majority language is connected with formal situation such as location, topic and participants. Based on the domain concept, we can see which language that is always used in a group interactions and which

is always used for interaction between groups from several



languages on one's language repertoire (Siregar et al., 1989:23). Other views on the concept of domains can include such understanding as formality and informality that minority languages are related to informal situations while majority languages are related to formal situations (Baker and Prys. 1998).

According to Holmes (2008:21), "Several social factors – who you are talking to, social context of the conversation, functions and topics of discussion – are important in using language choice in various types of language communities". In addition, he mentioned that certain social factors are very useful to identify the choice codes for "typical" interactions in large language communities. This distinctive interaction has been identified as relevant in describing the pattern of code choice in the language community. This distinctive interaction is known as "domain". As cited by Homes, Fishman provides the following illustrations for language use domain.

Table1, Domains of Language Use

Domain	Addressee	Setting	Topic	Variety/Code
Family	Parent	Home	Planning a family Party	_____
Friendship	Friend	Beach	How to play beach tennis	_____
Religion	Priest	Church	Choosing the Sunday liturgy	_____
Education	Teacher	School	Solving a Maths problem	_____
Employment	Employer	Workplace	Applying for a promotion	_____

The number of domains varies according to the needs and situations of the language of the people studied so that there are only a few numbers of domains. Greenfield (in Sumarsono, 2012) uses five domains only in his

on Puerto Rican people in New York City. They are family,



closeness, religion, education, and occupation. Meanwhile, there are also those who use seven domains, for example, Parasher (1980), they are family, closeness, neighbourhood, transactions, education, government, and work environment.

#### **D. Language Maintenance and Language Attitude**

Language is a communication tool that becomes a fundamental aspect of ethnic identity symbols and cultural heritage where the symbolic value of a language will influence the success of preserving the mother tongue in a society. Language maintenance is defined as a decision to continue to use language collectively by a community that has used the language before. Ferguson (1981) defined the term language maintenance as the preservation of the use of a language by a speech community under conditions where there is a possibility of shift to another language. According to Fasold (1984), language maintenance is the result of a language selection process in a very long period of time. Sumarsono (2004) reveals that in the language a community collectively determines to continue using the language that is commonly used. Hoffman (in Fauzi. 2008) describes that language maintenance refers to situations in which members of the language community always use their language in everyday communication. According to Measthrie (1999) in Zhang (2010: 43), language maintenance is the use of continuous language in facing the competition from stronger regional and

umerous languages. According to Brahmono and Rahman (2012),



language maintenance is commonly defined as an intentional effort to preserve the use of certain languages in the midst of other language threats, Lamusu and Masie (2013), state that people who preserve their local languages are people who still use the language in the scope of family, community activities, and recognition to use the language.

In language maintenance, the speech community collectively determines to continue to use the language that is commonly used. This situation occurs in communities that have more than one language. Language maintenance is also related to the results of the language selection process through attitudes or evaluations of a language to still be used in the midst of other languages. Dittmar (in Suwito, 1983) describes that language attitudes are characterized as language choice in multilingual communities, vocabulary distribution, and dialectical differences that originate from individual interactions. In a community that has more than one language attitude, the community must choose the language they want to use as a means of public communication. This shows the community's attitude towards language. Garvin and Mathiot (in Suwito. 1983) state that language attitudes contain at least three characteristics such as language loyalty, language pride, and norm awareness. Language loyalty is the attitude of the language community to preserve its language by preventing foreign languages from influencing their communication. Language pride is the

a person or group of people who make their language a symbol of



personal or group identity. Norm awareness of a language is an attitude that encourages the use of language carefully, politely, and appropriately. Holmes (2008) reveals three levels of attitudes toward social or ethnic groups. The first level is attitudes towards social or ethnic groups. The second level is the attitude towards the group's language and the third is the attitude towards the individual speakers of that language.

In essence, this language attitude will ultimately determine whether a community will retain their regional language or they will choose a second language for them to use. The attitude towards the language all depends on the community. If they have high loyalty to their local language, they will preserve and maintain their local languages which at the same time show their identity as language users.

#### **1. Language Maintenance Effort**

Language maintenance refers more to a situation where members of a language community try to preserve the language they have by using it. Because language is always changing, what is expected is positive and stable change. That is, the language is still used by the speaking community and passed on to the next generation in a sustainable manner. In the concept of maintenance, language survives dynamically despite a shift and change from generation to generation. Therefore, language maintenance efforts are necessary in regional ethnic group in Indonesia.



Efforts according to the Oxford dictionary are defined as the activities of a group of people with the same purpose. In other words, effort is the use of physical or mental energy, actions or results of trying to do something. Hoetomo (2005) states that the effort is to do something that still exists and survives. We must make efforts for language maintenance to avoid language shifts.

Efforts to retain the regional language expressed in previous studies, such as research by Encep Suherman (2015) where he finds efforts to maintain language as a communication tool; through arts and cultural activities; local wisdom, and printed and electronic media

In addition, according to Endang, efforts to maintain language are 1). through philosophy by instilling philosophical values through expressions where these phrases are true wisdom of basic philosophy and can be a source of pride for speaking local languages; 2).Through cultural competitions and festivals. This activity is an effective means to encourage people to speak local languages; 3). Through traditional arts; 4). Through language culture days. Furthermore, according to the research done by Sitorus (2014), language maintenance efforts could be done through 1) using the mother tongue in everyday life, 2) teaching and using mother tongue to communicate to children at home, 3) using mother tongue in culture activities, 4) taking a part as a member in an institution, and 5) using mother

religious activities.



An effort to language maintenance is said to be successful if the speakers of the language respect their language as their minority group identity and as a vehicle for their ethnic cultural expression. The more positive the attitude of the minority language speakers, the more positive is the impact on the minority language maintenance. For this reason, the relationship between language and culture is so strong. From the language used, one can guess the culture, the value adhered, or the religious belief of the speakers. Therefore, the language maintenance efforts according to Astri (2016) were by using mother tongue to communicate and interact with the family, community, in religious activities, or in social activities.

In this study, efforts can be understood as efforts involved in activities so that other languages preserved and survive. Local language maintenance efforts are still well preserved by people from their language community and these languages are also preserved by the State because Local languages are parts of Indonesian culture and Minangkabau language as well.

## **2. Language Maintenance Factor**

According to KBBI (*Kamus Besar Bahasa Indonesia*) factors are defined as things (events) that contribute (influence) to the occurrence of something: in other words, something that actively contributes to the production of a result. Kusumaharidjoyo (2000) states that factors in

maintenance are cultural supporting factors in various aspects of



their supporting lives, the value of how they fulfill their biological needs, respond to their soul's vocation, fulfill their ecological needs for how they preserve a history of continuity.

Some experts have classified the factors that contribute to language to be able to survive. Fishman (1972) states that the most important factor in language maintenance is the loyalty of their community. With loyalty, language supporter communities will continue to pass on their language from generation to generation. Fishman's opinion is in line with Miller's (1972), language survival depends on three factors such as 1). Children who are still learning languages; 2). Adult speakers still use mother tongue in various contexts; 3). Presence of native language speakers. Holmes (1993) classifies three factors for preserving language, namely, first, the number of people who recognize the language as their mother tongue; second, the number of media supporting these languages in the community (schools, publications, radio, etc.); third, the index related to the number of people recognized by the total ratio of supporting media.

According to Sumarsono (1993) factors that support the continuity of a language to prevent it from extinction includes the factor of place concentration; language used as the instruction language in schools; publishing religious books; and as the language of instruction in religious ceremonies. Meanwhile, Romaine (2000) states that the factors that

the languages retention are migration, domain, participants, culture,



politics, religion, educational background, contacting relatives in their hometowns, language attitudes, inter-ethnic marriage, administration, concentration of residence, occupation, age, gender, code mixing, and code switching.

Chaer and Agustina (2004) state that there are several factors that cause the language to survive, such as: First, having a large number of speakers of regional languages. Second, language loyalty which encourages the community to maintain its language, and if necessary prevents the influence of other languages. Third, language pride which encourages people to develop their language and use it as a symbol of community identity and unity. Fourth, awareness of the existence of language norms which encourages people to use their language carefully and politely. Fifth, the continuation of the transfer of speech languages from the previous generation to the next generation. Sixth, the broad distribution of language in the area. According to Jendra (2010), there are several factors that contribute to language maintenance: 1) Number of speakers. 2) Concentration of residence, 3) Identity and cultural pride, 4) Better economic conditions. Wijana & Rohmadi (2010) have their own opinions about important factors in the success of language maintenance such as language pride, norm awareness and language loyalty.

According to Kasmilawati (2016), factors that support the continuity of

include 1) the concentration on using a language by the



speakers, 2) the continuity of mother tongue transfer, 3) the loyalty toward the mother tongue, and 4) the language attitude of the young generation. The factors that influenced language maintenance according to Sitorus (2014) were 1) confidence, 2) loyalty, 3) cultural pride, 4) domicile, 5) numbers of speakers, 6) domain, 7) occupation, 8) marriage, and 9) habit to maintain communication with the family in one's hometown.

### 3. Language Maintenance Impact

According to the *Kamus Besar Bahasa Indonesia*, Impact means influencing which has positive and negative effects. Influence is the strength that exists and arises from something (people, things) that forms a person's character, beliefs or actions. Influence is a situation where there is a reciprocal relationship or causal relationship between what affects and what is affected. (KBBI Online, 2010).

Chaer (2004) states that language attitudes are directly related to the speakers attitude in choosing and determining language. Language attitudes emphasize self-awareness in the use of language in an orderly manner. Sumarsono states that the relationship between language attitudes and language use can be positive or negative. A positive attitude towards language can be seen in language behavior in the language community; it is shown, among others, if someone uses language as a communication tool in various situations and conditions of conversation, it has a relatively high level

of language mastery. Negative attitudes toward a language can occur when



someone or a group of people no longer have a sense of pride in their language, and shift to other languages that are not theirs.

The impact of language maintenance condition is the maintenance element can be accepted and local language is still used by most of the community, so that the language can be said to have already integrated with the language attitude (Chaer and Agustina. 2004). According to Lambert (1967) in Chaer (2004) stated that the attitude consists of three components, namely the cognitive component, affective component, and conative component.

The cognitive component is related to knowledge of the natural environment and the idea that it is usually the category used in the thought process. Affective component is related to problems of good judgment, likes or dislikes, towards something or situation. The conative component concerns behavior or attitude as the “final decision” of reactive readiness towards the state. Based on these three components people usually try to suspect how a person behaves towards a situation they faced.

According to Anderson (1974) in Chaer (2004), language attitude is a belief in procedures or cognitions that are relatively long-term, partly about language, about object language, which gives a tendency for someone to react in a certain way that he/she is loved. However, it is noteworthy because attitudes can be positive and negative. So that is also an attitude towards any

Referring to bilingual community language attitudes, there are



impacts of language selection, such as 1) the achievement of communication goals in linguistic activities, 2) speakers and speech partners can balance their language skills.

The impacts on language maintenance according to Taha (2015) were 1) making someone to be more creative in activities that have a cultural background and 2) giving someone motivation in creating creative works that use regional languages. Moreover, according to Merti (2010), the impacts of language maintenance were 1) bilingualism in society, 2) cultural commercialization, and 3) preservation of regional languages.

Thus, the impact of language maintenance on language attitudes is shared by language users, both bilingual and multilingual. The reaction form can be feeling proud, mocking, refusing or at the same time accepting. In other words, the attitude of language is positive and negative, and characterized with language pride, language loyalty and language awareness.

### **E. Bilingualism**

In general, the problem of bilingualism arises from the interaction between two groups of speakers (or more) in different languages. This interaction between the two continues to produce people who can speak more than one language. In increasingly open relationships, it is more difficult for languages in the world to survive without outside influence. If this is the

number of speakers can master two or more languages gradually



grow. Bilingualism is a language community agreed upon as a communication tool. If we see or hear someone using two or more languages in relation to others, we can say that they are bilingualism or multilingualism.

According to the *Kamus Besar Bahasa Indonesia*, Bilingualism is the use of two language or more by speakers or a language community. In other words, the habit of using two languages or more in bilingualism applies individually and also in community groups. There are some experts who explain bilingualism. One of them is Weinrich (in Aslinda et al. 2007). He mentions bilingual as “the practice of alternately using two languages”. In using two or more languages, according to Weinrich “speakers do not necessary master both languages with the same fluency”. This means that the second language mastery does not as fluent as the first language. However, the use of a second language is only as a result of individuals who know the language.

Regardless of whether or not there is knowledge about the system of the two languages used, at least the speaker knows the language itself or the use of the term language. This is in line with Chaer and Agustina (1995) who state that bilingualism begin to master the first language (of course by their own mother tongue) and knew the second language, until he mastered the second language and also the first language.

Bilingualism is closely related to the development of the Indonesian community, because Indonesian people use more than one



language, namely, mother tongue (regional language) and Indonesian as the national language. The use of regional languages is also known as the first language, while the use of Indonesian is also known as the use of second language.

### **F. Diglossia**

Most Indonesians use more than one language, namely, their mother tongue (local language) and Indonesian as a national language. The use of local languages is also known as the first language, while the use of Indonesian is also known as the second language. The use of these languages is referred to as Diglossia (Aslinda, et al., 2007). For the first time, Diglossia was introduced by Ferguson (1964) to describe the linguistic situation in Greece, Arab countries, Switzerland and Haiti. In the four community languages, there are two different languages used in different situations. Various languages are used in formal situations, while other variations of a language are used in everyday informal situations. Various languages used in formal situations are considered as high and prestigious languages by the language community. This diversity of languages must be learned at school, while not everyone has the opportunity to learn it. The various languages used in informal situations do not need to be studied because they are commonly used at home.

Based on Fishman (1972:92), diglossia is not only used in high and  
ons of the same language, but also used in languages that are not



at all numerous. In addition, diglossia is not only people who use classic variations and current variations, but also people who use various dialects, registers, or various types of languages that are different from any type. This emphasis is the difference between the two functions and variation of languages. Fishman defines diglossia as follows “... diglossia exists not only in multilingual societies that officially recognize some ‘languages’, but also in societies that imply separate dialects, registers, or various types of languages that are different from any type”.

For example, it can be seen in Indonesia which has various ethnic groups and each region has its own regional language. Therefore, Indonesian communities recognize two languages. For example, in Bali, Indonesian is considered a high language, while Balinese is considered a low language. In Bali, Indonesian is used as a means of communication and social interaction related to education and government. Conversely, many Balinese people use Balinese language for recreational activities or traditional events, such as gathering at the Banjar Hall. Diglossic communities are one of the characteristics of language shifts. On the other hand, this can be triggered for language retention (Romaine, 1994). The diglossic community also makes people choose the language to be used.

### **G. Study of Similar Research**

Research on language maintenance has not been done much, for Minangkabau language in the DKI Jakarta from several



previous studies. These researches regarding language maintenance related to this study are as follows:

No	Year	Writer	Title	Sample	Theory	Result
1	2008	Iwan Fauzi	Maintenance of Banjar Language in Dayak Village Community		Theory of Language Maintenance and Language Shift	Banjar people are indeed a minority community in village of the Dayak Central Kalimantan, But the spirit power of language cannot be shifted by ethnic languages in that province, although it is majority language (dayakNgaju)
2	2010	Herawati	Maintenance of Konjo Language in amidst pressure of Bugis language In Buffer Stard Area	Konjo Community respondents who inhabit in region of Bugis language speech,	Sociolinguistics theory and Concept of Speech Component.	This research shows the external factors and internal factors that support the maintenance of Konjo language to Bugis language.
3	2010	Nina Setyaningsih	Maintenance of Samin Javanese in Blora Regency	Samin community Respondents	Theory of Language Maintenance	This research stated that the Samin Community retains the use of the Javanese because of speakers' Loyalty



No	Year	Writer	Title	Sample	Theory	Result
						historical background, as well as ideology and Saminism tradition
4	2010	Wahono	Maintenance of Javanese by the Javanese, domiciled in Gedong Air Bandar Lampung.	The respondents are the Javanese spouses living in Bandar Lampung	Bilingual, Diglossia, code shift and the mixcode, the language selection, Language Shift and Language Maintenance	This research indicated that community of Gedong Air Bandar Lampung 80% used the Javanese as mother tongue.
5	2012	Aan Setyawan	The pattern of language selection of Semarang Community : Language Maintenance and Language Shift.	The Respondent is Semarang Community	The Domain Theory	This research is more focused in occurrence of language shift than language maintenance. There is permeation of language on family domain i.e. Indonesian is chosen as main language and decrease in quantity and quality of the Javanese proficiency by younger generation is more prove on process of Javanese shift



No	Year	Writer	Title	Sample	Theory	Result
6	2013	Ahmad Jalaluddin	Maintenance of Bajonese in Tanjung Luar Village Keruak Regency, East Lombok	Respondents are Sasak Community who lived in village of Tanjung Luar,	Theory of Language Maintenance and Language Shift, domain, diglosia and attitude of language.	The research indicated that Sasak Community living in Tanjung Luar Village used Bajonese although it still occurs the mix code on the family domain, the domain of government, and the public domain. The Bajonese used to all levels of age and all situations either in the formal situation in the term of marriage or relax situations.
7	2013	Puji Hadiati	Shift and Maintenance of the Javanese on a Band Community in Studio Orion, Kebumen Regency	Respondents are Band Members in Studio Orion	Sociolinguistic Theory, Language Shift and Language Maintenance	The research stated that the shift of language in conversation band members in Studio in the form of phrases, clauses and words and maintenance of Javanese consists of two forms namely active and passive maintenance.



No	Year	Writer	Title	Sample	Theory	Result
8	2013	Hayati Lateh, M.Fadzeli Jaafar, M. Azlam Mis, Norsimah Mat Awal	Language selection at the border of Malaysia-Thailand based on Domain Analysis	200 Respondents are Malaysia and Thailand Community	Language choice and Domain Theory	This research showed that languages choice in Sempadan Malaysia-Thailand is influenced by age. The results showed respondents from the Malaysia-Thailand tend to use the dialect of Kelantan Malay and dialect of Malay farmer in family domain.
9	2014	Nurhay-ati Sitorus, Dwi Widaya-ti, Masdiana Lubis	Pakpak Dairi Language Maintenance in the Dairi Regency,	Respondents are 99 groups of teenager, adult groups, and a group of parents,	Domain Theory	The current condition of maintenance of Pakpak Dairi language on a group of teenagers is very low in all domains. Both domain of home, domain outside home, domain of Church/ mosque, and domain of schools, next on the adult groups and groups of parents just depend on to a particular.



No	Year	Writer	Title	Sample	Theory	Result
						domain, namely domain of Church/mosque But conditions of Pakpak Dairi language maintenance in domain of home, domain of outside home, and domain of work have not been survived.
10	2014	Tamrin	Maintenance of Bugis language In domain of families in Central Sulawesi, Indonesia	99 respondents are Ethnic Bugis	Domain Theory	This research show the Bugis people in Central Sulawesi still maintain their language in domain of families both in terms of categories of age, gender, education, and works.
11	2014	Jumharia Djamereng	Supporting Attitude Factors towards Maintenance of Balinese between Migrant communities in Sukamaju Luwu Timur	200 Respondents are Balinese Migrant communities in the transmigration area Sukamaju	Theory of Language Maintenance	This research show that the language attitude as the highest position in language maintenance.
12	2014	Bader S. Dweik dan Tiba A. Al Obaidi	Maintenance of Syrian among Asia Iraq community	150 Respondents Assyrians living in Baghdad	Theory of Language Maintenance	This research show that Assyrians relative managed to



No	Year	Writer	Title	Sample	Theory	Result
						maintain their ethnic language while many languages such as Arabic, The Kurds, Turkey and Persia. Factors of the Syrian maintenance were found in domain of House with family members and relatives, church, social media relations.
13	2014	Zalili Sailan	Maintenance of Muna language in Muna Regency, South East Sulawesi	Respondents are Muna Speaker Community residing in Muna Regency	Sociolinguistic Theory	population growth did not support the maintenance of Muna Language Community due to increased multiethnic migrant community; level of mobility of younger generation is increasingly for Indonesian usage: Maintenance of Muna language strengthened in the elderly
14	2014	Amanda Putri Selvia	The attitude of the Sundanese Maintenance in the context of	Respondents are PAUD members who speak Sundane-se	Sociolinguistics Theory, Language Attitude Theory, Language	The attitude of PAUD members in Sarireja village, Jalan Cagak Regency,



No	Year	Writer	Title	Sample	Theory	Result
			early childhood education (the study of Sociolinguistics in Sarireja village, Jalan Cagak Regency, Subang Regency)		Maintenance and Language Shift.	Subang Regency toward the Sundanese is positive. The frequency of use of Sundanese by PAUD members is quite high than Indonesian. Supporting maintenance Factors of Sundanese in Sarireja village, Jalan Cagak Regency, Subang Regency, include 1). Loyalty to mother tongue, 2) family environment. Restricting Factors of Sundanese Maintenance: 1) inhabitant migration, 2) economic factor and 3) factor of marriage between ethnic.
15	2014	Deliana, Rohani Ganie dan Nilzami Raswi	Language Attitude And Choice By Minangkabau Community: A Sociolinguistic Study In Medan	400 Minangkabau community residing in Medan	Language Attitude, Domains, Code switching	Respondent's representing the Minangkabau community in Medan show positive attitude toward Mkl. Secondly, the majority to respondents



No	Year	Writer	Title	Sample	Theory	Result
						prefer BI than Mkl. In general, it can be concluded that even though BI is their language preference, their attitude toward Mkl is very positive. Respondents still respect the language of their ancestors and they still feel proud even though they are Mkl passive speakers.
16	2014	Norsimah Mat Awal, Mohammad Fadzeli Jaafar, Mohammed Azlan Mis, Hayati Lateh	Maintenance of Mother Tongue: Patterns of Language Choice at the Malaysian-Thai Border	The Malaysian-Thailand border Communities	Domain, Language Use	Language choice of the speech community at the Malaysian-Thailand border in business and family domains has presented several interesting findings. Generally, we have discovered that the language(s) chosen or lingua franca of this community are (1) the Kelantanese dialect (Malaysia), and



No	Year	Writer	Title	Sample	Theory	Result
						(2) the Pattani Malay-Thai. The findings on language choice from Respondents on the Thai side interesting effort on language maintenance of Pattani Malay by its minority speakers due to culture, ethnic and religious factors.
17	2015	Umi Kholidah	Javanese Language Maintenance On Student and Teacher Interaction In Learning: Sociolinguistics Studies at MTS Al-Hikmah Pasir Demak	Javanese Speech Community	Sociolinguistics, Language choice	The pattern of language maintenance on the interaction of students with teachers at MTS Al-hikmah Pasir Demak consists of three patterns: (1) the pattern of student relationships with teachers, (2) the pattern of teacher relationships with students, and (3) the pattern of student relations with students, use of Java language. Factors affecting Javanese language maintenance in the interaction of



No	Year	Writer	Title	Sample	Theory	Result
						student with teachers are factors of geographical, situational, and transmission of Javanese language from generation to generation
18	2016	Hari Bakti Mardikan toro	Javanese Language Maintenance In Traditional Arts Performances In Central Java	Traditional art performances in Central Java	Bilingualism, Diglossia	The results of the study reveal that the forms of the Javanese language maintenance include forewords, songs, prayers, and quatrains. Meanwhile, the factors affecting the Javanese language maintenance in traditional art performances in Central Java include efforts to uphold the Javanese culture, areas of residence/performance, and harmony with movements/dances and music/gamelan.
19	2016	Isna Kasmilawati	Language Maintenance of Dayak Deah In Pangelak Village, Upau Subdistrict,			The preservation of BDD (Bahasa Dayak Deah) still very well (maintained by its speaker) or in



No	Year	Writer	Title	Sample	Theory	Result
			Tabalong Regency)			the category of holdable, whether by GTDD (Old Generation of Dayak Deah) and GMDD (Young Generation of Dayak Deah), with the result of possibility the BDD mutation in DP(Desa Pangelak) still relatively small. This because the society of DD (Dayak Deah) consistently used BDD outside the house according to the situation and condition.
20	2017	Falma Wati, Sahlan	Walio Language Maintenance as a Buton Cultural Heritage	3 (three) Parents, 3 (three) Chief of the Tribal, 3 (three) teacher		The Walio Language Maintenance Process is self-awareness that arises through Wolio language processes in various areas of life, the language attitude of Wolio community. Wolio language maintenance efforts are common in families, traditional markets, on customary activities, names

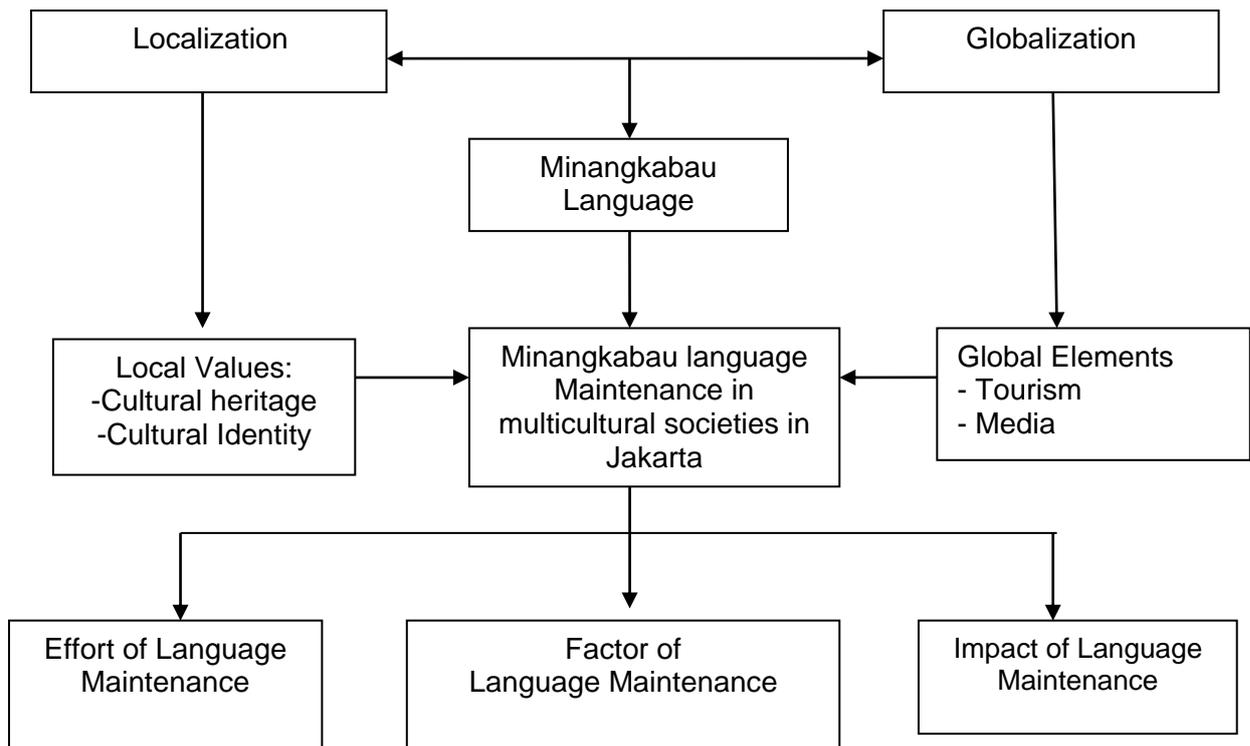


No	Year	Writer	Title	Sample	Theory	Result
						of street, figures and brands of beverage, the use of Walio language in traditional ceremonies, in some schools and Wolio language as a local content lesson at school
21	2017	Alfi Syahriyanti	Language Maintenance of Javanese Dialect Banten On Speech Community in Pecung Serang Village	91 respondent of Javanese Dialect Banten	Bilingualism, Diglossia, Domain, Language Maintenance and Shifting, Language Attitude	It was found that language shifts occur due to several factors, such as age, interaction, economic, educational development.



## H. Research Framework

The framework can be described in observing Minangkabau Language maintenance, especially in Jakarta can be described as follows.



**Figure 1, Research Framework**

The figure above can be described that there is interaction between the localities in Minangkabau cultural context with the era of globalization. Minangkabau language is a part of Minangkabau culture. The Influence of globalization is very apparent in multicultural societies such as the existence of a wide variety of languages, ethnicities, religious diversity, and background of the origin area. Diversity of social lives is the challenge for Minangkabau maintenance as the heritage and cultural identity of the



Minangkabau community. Multicultural society as a challenge for maintenance of Minangkabau language in public life in Jakarta which can not be avoided. DKI Jakarta is the largest metropolitan city in Southeast Asia as a business center, politics, and culture with a fairly rapid rate of economic growth. Thus, it is a challenge for the existence of local culture especially Minangkabau language maintenance. For that, these matters will be discussed and analyzed in this research, by formulating three problems; effort, factor, and impact of Minangkabau language maintenance in multicultural societies in DKI Jakarta.

### I. Conceptual Framework

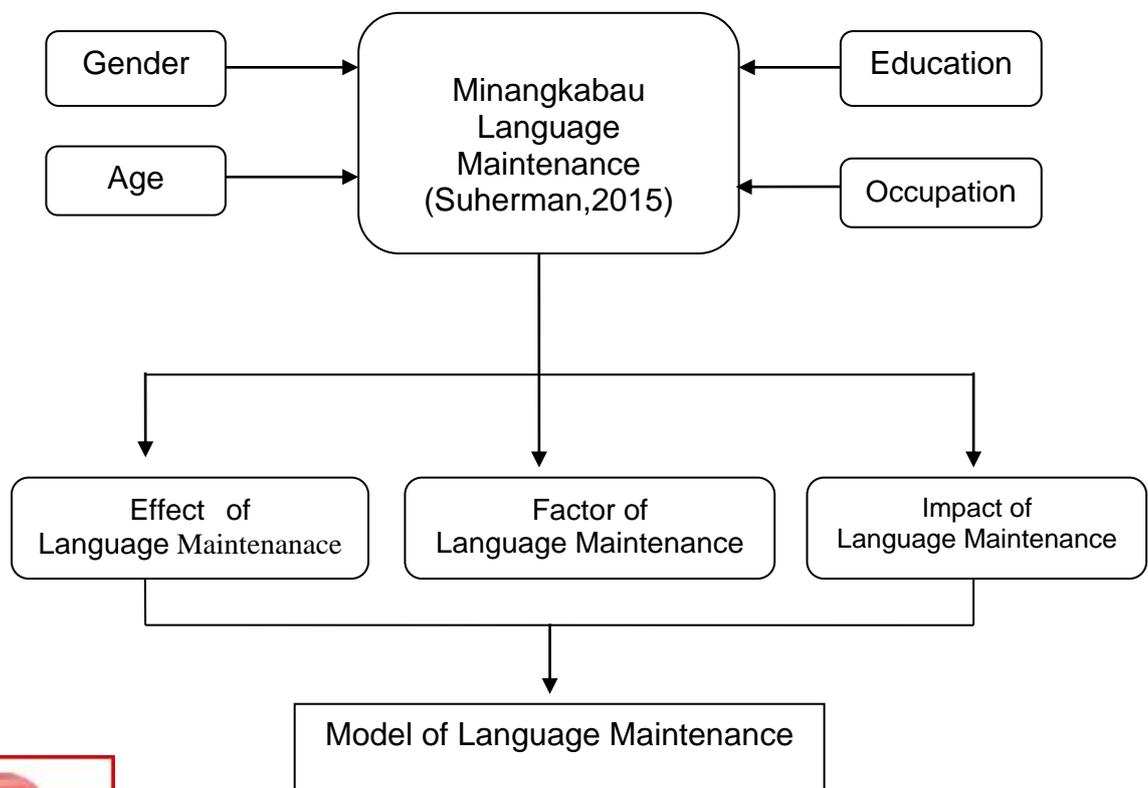


Figure 2, Conceptual Framework



In the design of this research on Minangkabau language maintenance, it can be described through demographic factors of gender, age, education and occupation. All factors of the demography has a relationship in Minangkabau language maintenance and has an important role in exploring the influence of effort, factor and impact variables on Minangkabau language maintenance.

### J. Model of Research Plan

Model of research plan is the effort, factor, and impact which contribute to Minangkabau language maintenance in Jakarta. It could be described as follows.

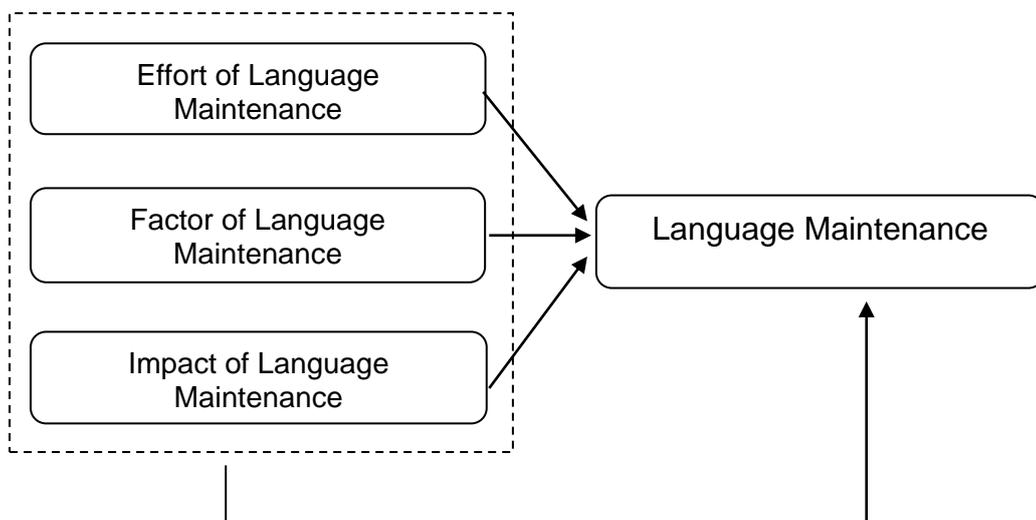


Figure 3, Research Model



## K. Hypothesis Formulation

The research model test was conducted to determine the influence of effort, factor and impacts together on Minangkabau language maintenance in Jakarta. Testing each independent variable (effort, factor and impact) with the dependent variable (language maintenance) used simple linear regression. The following are the test steps performed:

- (1) Calculating simple linear regression between the independent variables effort with the dependent variable of language maintenance:

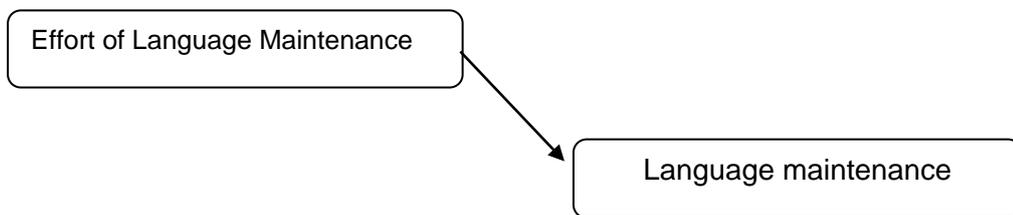
$$Y = \alpha + \beta_1 X_1 + e \dots \dots \dots (1) \text{ or}$$

$$LM = \alpha + \beta_1 E + e \dots \dots \dots (2)$$

In which:

LM : Language Maintenance

E : Effort Variabel



**Figure 4, Hypothesis Model 1**

Hypothesis 1: Effort variable positively influence the language maintenance.

- (2) Calculating simple linear regression between the independent variable of factor and dependent variable of language maintenance:

$$Y = \alpha + \beta_2 X_2 + e \dots \dots \dots (3) \text{ or}$$

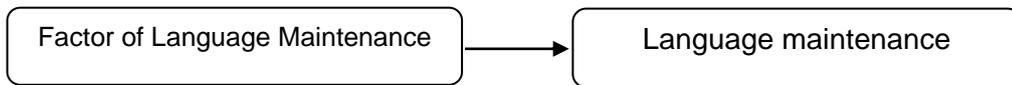
$$LM = \alpha + \beta_2 F + e \dots \dots \dots (4)$$

In which:

Language Maintenance

Variabel Factor





**Figure 5, Hipotesis Model 2**

Hypothesis 2: Factor variables positively influence the language maintenance

(3) Calculating simple linear regression between the independent variables of impact with the dependent variable of language maintenance:

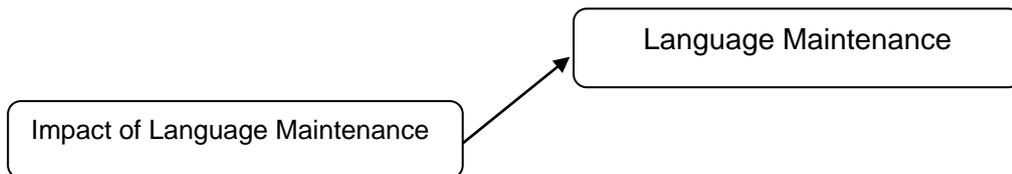
$$Y = \alpha + \beta_3 X_3 + e \dots \dots \dots (5) \text{ or}$$

$$LM = \alpha + \beta_3 I + e \dots \dots \dots (6)$$

In which:

LM : Language Maintenance

F : Variabel Impact



**Figure 6, Hypothesis Model 3**

Hypothesis 3: Impact variables positively influence the language maintenance.

(4) Calculating simple linear regression between the independent variables effort, factor and impact with the dependent variable of language maintenance:

$$Y = \alpha + \beta_1 X_1 + \beta_2 X_2 + \beta_3 X_3 + e \dots \dots \dots (7) \text{ or}$$

$$LM = \alpha + \beta_1 E + \beta_2 F + + \beta_3 I + e \dots \dots \dots (8)$$

In which:

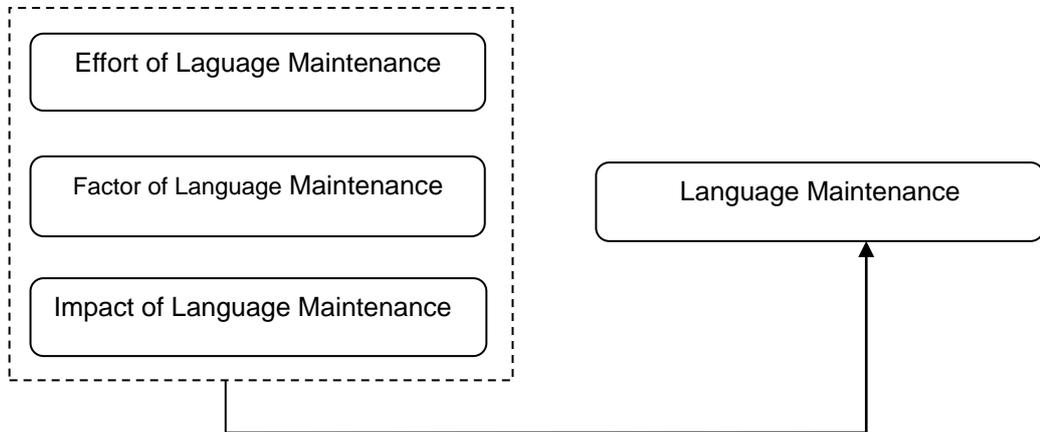
= Language Maintenance

= Effort variabel



F = Factor variabel

I = Impact variabel



**Figure 7, Hypothesis Model 4**

Hypothesis 4: The variables of effort, factor and impact together have positively influence on language maintenance.

