THE LANGUAGE ATTITUDE OF GANTARANG COMMUNITY TOWARDS KONJO LANGUAGE: A CASE STUDY IN THE REALM OF FAMILY AND SCHOOL

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E-ISSN : 2615-3092
P-ISSN : 2615-3084

Abstract. This study aims to reveal the language attitude of the Konjo-speaking community in Gantarang sub-district towards the Konjo language, especially in the village of Benteng Gantarang. The methods used in this research are survey, observation, and interview methods. The results showed that 53.3% of respondents Disagree, 16.7% chose to be Neutral, 10% of respondents Strongly Disagree; if the Konjo language must be taught/acquired by children at home; only 16.7% agree. As for the second statement, namely the Konjo language must be used as the main language in everyday communication at home, the response was not agree, as many as 56.7% of respondents, respondents who agree by 20% and 13.3% choose to be Neutral. The third statement, namely the Konjo language must be used in elementary schools (especially grades 1 to grade 3), was responded to disagree as much as 70% and only 13.3% Agree, and the rest Strongly Disagree. Then, the 4th statement, namely the Konjo language needs to be taught in schools, as many as 56.7% of respondents stated Disagree and 26.7% stated Agree, and 10% of respondents chose to be Neutral.

Keywords: Language Attitude, Society, Konjo Language.

http://sastra.unifa.ac.id/journal/index.php/jes/index

INTRODUCTION

The use of Indonesian, regional languages, and foreign languages is regulated in Law Number 24 of 2009. In article 1 paragraph (2), it reads "The language of the Unitary State of the Republic of Indonesia, hereinafter referred to as Indonesian, is the official national language used throughout the territory of the Republic of Indonesia. Unity of the Republic of Indonesia". As for article 1 paragraph (6), it reads "Regional language is a language used for generations by Indonesian citizens in areas within the territory of the Unitary State of the Republic of Indonesia". While in article 1 paragraph (7) of Law no. 24 of 2009 reads "Foreign language is a language other than Indonesian and regional languages".

What is worrying is the problems faced by regional languages in the midst of Indonesian and foreign languages. Indonesian is more widely used because it is the national language and foreign languages are very popular because it is related to job opportunities. The slogan which reads "Prioritize the Indonesian language, preserve regional languages, and master foreign languages" seems to emphasize this. So that the number of local language users is decreasing from time to time. In fact, there are several regional languages that have become extinct due to no one using them anymore.

The development of a language is strongly influenced by the language attitude of its users. One of the reasons for the decline in the use of regional languages in Indonesia is the fact that regional languages are not formal languages used in public life. In schools, for example, only Indonesian is used as the language of instruction. In fact, some schools use English as the language of instruction in their daily learning process. As a result, the local language is less exposed and becomes an
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unofficial language in the community that uses it.

The era we live in today is the era of globalization. Advances in science and technology also affect people's attitudes in using language. Regional languages tend to be considered outdated and have no prestige. Regional languages are also considered not to support one's success in public life, in contrast to Indonesian as the national language and English as an international language.

Currently, the state of the language in Indonesia is related to the position and function of each language, namely firstly, Indonesian as the national language and the language of the state. Second, English is the main foreign language because it is an international language. Third, regional languages are still recognized for their existence and are still given space, for example in some regions they allow local languages to be used as the language of instruction up to the third grade of elementary school. Indonesian as the national language and the regional language as the mother tongue are equally important. A positive attitude towards these two languages is a must.

Konjo language has a function and position as the main language of the Konjo language-speaking community in Gantarang District, Bulukumba Regency which can facilitate communication between communities so that the purpose of communication can take place well. In addition, the Konjo language is also a symbol of customs, traditions, and culture that are still maintained by the community. This can be seen in the use of the Konjo language in religious rituals such as wedding rituals, aqiqah, circumcision, in lectures, and also in sermons. Likewise in cultural rituals such as the ritual of addingingi balla (cooling the house), palette balla (moving the house), panaung ri ere (bringing offerings in the river), broomstick battang (seven-monthly ritual), and other rituals.

The problem of linguistic attitude that arises is precisely in the younger generation, especially among children as the next generation. Many parents, especially new parents who are generally young and have received formal education up to college, no longer teach Konjo language as the first language or mother tongue for their children. This can certainly be a signal that the use of the Konjo language will shift to the younger generation. Anderson (2010), states that to know a language shifts or cannot be seen in communication between families within the family realm, namely the language of parents to their children, children to parents, and husbands to wives or vice versa.

One of the studies in sociolinguistics concerning linguistic facts that occur in speech communities is language attitudes. Language attitude is associated with motivation to learn a language. In essence, the attitude of language is politeness reacting to a pressure. Thus, language attitudes refer to mental attitudes and behavioral attitudes in language. Language attitudes can be observed, among others, through language behavior and speech behavior (Sukma, 2017).

Lambert (1967); as also quoted by (Sulastriana, 2017), states that the attitude consists of three components, namely the cognitive component, the affective component, and the conative component. Through these three components, people usually try to guess how a person's attitude towards a situation he is facing. These three components of attitude (cognitive, affective, and conative) are generally closely related. However, often the “pleasant” or “unpleasant” experience that a person has in society causes the relationship between the three components to be inconsistent. If the three components are in line, it can be predicted that the behavior will show an attitude. But if it is not in line then in that case the behavior cannot be used to determine attitudes. Many experts say that behavior does not necessarily indicate attitude. Furthermore, Garvin and Mathiot (1968) formulated three positive characteristics of language attitudes, namely:

a. Language loyalty, which encourages people of a language to maintain their
language and if necessary prevent the influence of other languages.

b. The pride of language (Language Pride), which encourages people to develop their language and use it as a symbol of identity and community unity.

c. Awareness of the Norm, which encourages people to use their language carefully and politely, is a factor that has a very large influence on actions, namely language use activities.

The three characteristics proposed by Garvin and Mathiot are characteristics of a positive attitude towards language. Positive attitude, namely the attitude of enthusiasm towards the use of the language (the language used by the group / speech community in which he is located). Conversely, if these characteristics have disappeared or weakened from a person or from a group of members of the speech community, it means that a negative attitude towards a language has hit that person or group of people. The lack of passion or drive to maintain language independence is one of the markers of a negative attitude, that the fidelity of the language is starting to weaken, which can continue to be lost altogether. (G. Lukman, 2015).

Language loyalty is the desire of a person or society to support the language, to maintain and maintain the language, even if necessary to prevent it from being influenced by other languages Garvin and Mathiot (1968). Furthermore, in the opinion of Fishman (through Karsana, 2009: 76) states that loyalty is a loyal attitude towards a particular language which in various ways will be maintained in the person who is loyal.

Loyalty can be seen in the behavior of a language user directly, for example the user always uses his language on various occasions and various media, corrects the mistakes of other speakers of the language followed by correcting the mistakes that occur, teaches the next generation with the intention that the language is not extinct. Language is maintained by the way it is used to communicate in everyday life. Regular use of language is one form of effort to maintain language. Language defense is needed when a language is in danger of being replaced by another language.

Sumarsono (2011) also states that language pride is a belief in language, which is embedded in a person to make the language a self-identity. The pride of language is manifested through one's speech and behavior. From the aspect of speech, someone who has a sense of pride in language, will speak using the language he likes, while from the aspect of attitude, someone who has a sense of pride in language, will have a positive attitude towards language, namely by considering his language important, even believing that his language can exist in the world in globalization era. The pride of language encourages a person or community who supports that language to make their language a marker of their ethnic identity and at the same time distinguish them from other ethnic groups.

Awareness of language norms is a position/state of a person to obey a rule. This awareness encourages someone to use language in accordance with the standard rules or grammar that apply in that language. In the process of learning Indonesian, awareness of language norms is seen from how students use language according to the context of the situation with whom and in what situations. Awareness of norms encourages people who use language to use their language properly, correctly, politely, and appropriately (Sumarsono, 2011).

METHODS

The type of research is a combination of qualitative and quantitative research that is descriptive, correlative, and explanatory. This study aims to reveal the reality of language attitudes as a whole in the Konjo language-speaking community in Gantarang sub-district, Bulukumba district. The data collection method used in this research is the method of observation and survey. The data collection techniques that will be used in this
study were tapping techniques, questionnaires, and interviews.

FINDINGS AND RESULTS

1. Findings

Observation Results

Preferably, the Konjo language and the Indonesian language can coexist in harmony without any being weakened. However, the current situation is quite alarming. Parents no longer transmit Konjo language to their children at home as their mother tongue. When the transmission of a language stops, the language will lose its speakers. In fact, it can cause the Konjo language to become one of the regional languages that will become extinct in the future. As evidence of the data, the conversation between parents and their children aged 4 years.

(1) Mother : "Want to eat, kid?"
Child : "Yes, Mother. Do you want to eat crispy chicken?"
Mother : "Wait, mom, get me some rice and crispy chicken!"

In the short conversation above, it can be seen that the mother uses Indonesian in daily communication with her child. This can be an early signal that in the family environment, especially communication between parents and their children, Indonesian is used as the everyday language.

The inheritance of the Konjo language to children is no longer carried out by parents. In the school environment, especially elementary schools (SD), the language situation is almost the same as the family environment. Teachers only use Indonesian as the language of instruction in the process of teaching and learning activities. This can be seen in the following data.

(2) Teacher : "Why don’t you do Homework?"
Student 1 : "No, sir."

Questionnaire Results

The following are the results of the language attitude questionnaire to 30 randomly selected respondents, which are presented in the form of a simple diagram.

Statement 1:

A total of 53.3% of respondents Disagree (TS), 16.7% Agree (S), 16.7% chose to be Neutral (N), 10% of respondents Strongly Disagree (STS), and the rest Strongly Agree (SS) with the statement "Konjo language must
be acquired/taught as the children's first language at home".

Statement 2:

A total of 56.7% of respondents Disagree (TS), 20% of Agree (S) respondents and 13.3% chose to be Neutral (N), and the rest chose to Strongly Disagree (STS) with the statement "The Konjo language should be used as a primary language in everyday communication at home", the questionnaire as a whole showed good compatibility by applying it sustainably to students.

Statement 3:

As many as 70% of respondents stated Disagree (TS) and only 13.3% Agree (S) with the statement, and the rest Strongly Disagree (STS) with the statement "Konjo language must be used in elementary schools (especially grades 1 to 3)".

Statement 4:

A total of 56.7% of respondents stated Disagree (TS) and 26.7% stated Agree (S), and 10% of respondents chose to be Neutral (N) to the statement "Konjo language needs to be taught in schools". The rest stated Neutral (N).

**CONCLUSIONS**

Konjo language is no longer the mother tongue which should be the first language for children. This can be a signal for the shift in the position of the Konjo language as the mother tongue in the family realm. This is also one of the consequences of the influx of modernization in Gantarang District, Bulukumba Regency. This is based on the results of observations and the results of questionnaires that show as many as 53.3% of respondents Disagree (TS), 16.7% Agree (S), 16.7% chose to be Neutral (N), 10% of respondents Strongly Disagree (STS), and the rest Strongly Agree (SS) with the statement "Konjo language must be acquired/taught as the children's first language at home". However, a positive attitude was shown when they met fellow Konjo people.

This is indicated by the results of the questionnaire, as many as 66.7% of respondents stated Agree (S), 26.7% stated Strongly Agree (SS), and the rest stated Neutral (N) and Disagree (TS) attitudes that if they met with other Konjo people they must use the Konjo language.

**REFERENCES**


