

SERAWAI LANGUAGE SHIFT AND MAINTENANCE IN BENGKULU MALAY HEGEMONY IN THE CITY OF BENGKULU

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Abstract

This paper talks about Serawai language shift and maintenance in Bengkulu. Often, when two speakers of communication from two different communities, will tend to use other language that can bridge the language difference. The language is Bengkulu Malay. Bengkulu Malay language used by all the tribes who lived and live in the city of Bengkulu, both newcomers Javanese, Batak, Sundanese, Chinese, Padang, Pasmah and the local indigenous tribes such as Serawai, Rejang, Lembak, and Bengkulu Malay. Language shift occurs in some domains such as religious, educational, family, neighborhood, and workplace. Factors that contribute to the shift are economic, social, political, and demographic. Several maintenance efforts should be taken include the need for government policies in education and culture.

Key Word: Language Shifting, Language Maintenance.

1. Introduction

In communication people will try to get in and be part of that communication so that they tend to use language they can understand together. In City of Bengkulu, Bengkulu Malay is used as a Lingua franca is (here in after abbreviated BMB). The ability to use two languages or more (bilingual or multilingual) this case is almost found everywhere, so often a shift occurred in the bilingual community or multilingual community (Fishman, 1972:49).

2. Discussion

Shift in language (language shift) is a gradual change in the use of one language into another language (Weinreich, 1968:106). So the shift in language occurs when a community leave a language and fully switch to use other languages (Sumarsono and Partana, 2002:231). Holmes (1992) describes a shift in language (language shift) as follows:

"Language shift generally refers to the process by which one language displaces another in the linguistic repertoire of a community".

Thus language shift refers to the process where one language is replaced by another language in a community language. This usually occurs in an open speech community, which has a relationship with another speech community and it comes in contact languages is quite intensive. Language shift can occur at the level of sound, the system of words, syntax, and semantics (Chaer, 1995:180). Fishman (1972) said that:

"..., when huge populations adopted a new language or variety into their repertoires, whether or not at the same time they also gave up a language or variety that they had previously used."

According to Fishman when a society adopts another language at the same time then they will leave their mother tongue. Apparently this phenomenon also occurred in Serawai community in the city of Bengkulu.

Serawai language is the language used by the tribal region Serawai the majority live in the southern Bengkulu. Geographic location of South Bengkulu lengthwise from northwest to southeast, located between 102 ° - 104 ° longitude east and 4 -5 ° south latitude. The total area is 6824 km². Serawai populations is around 290,196 people, spread across the district Seluma and South Bengkulu ([Http://www.bps.go.id/p4b](http://www.bps.go.id/p4b)). In City of Bengkulu, Serawai population is 41,841. Serawai population is not so far adrift with Bengkulu Malay is 41,974 (source: BPS Bengkulu: results of population census 2000).

Serawai people who lived City of Bengkulu generally live in the border area between the town of Bengkulu with Seluma District, including: Betungan, Sukarami, and Pagar Dewa Village. The rest live in

the downtown like in Anggut, Kebun Grand, Sawah Lebar, Kebun Kenanga, Penurunan, and also Kandang Limun.

They live with other tribes such as the Bengkulu Malay, Lembak, Rejang, Pasemah, Chinese, Padang, Batak, Javanese, Sundanese, and others. Because people in the city of Bengkulu are Malays, most tribes in Bengkulu, including Serawai speaks the new language, that is Bengkulu Malay is used to communicate with other tribes. It is intended that communication becomes more smooth. In addition, the emergence of a new language trend described by Soepomo Poedjosoedarmo (2001:1) in his article entitled *The Behavior of Language Used in A Bilingual Society: The Case of Javanese and Indonesian in Java* that new language is likely to emerge due to the confluence of two people who want for communication to be smooth. Indonesian people are generally bilingual speakers. Javanese exemplified generally bilingual. Their mother language is the Javanese and second language is Indonesian.

Because in the capital of Bengkulu already exist BMB which is considered similar to the BI so in casual situation the language used in everyday life is BMB. It Seems that people who live in the capital of Bengkulu consider BMB as the Low language (L). While BI is considered the High language (H) is used in formal situations. This phenomenon is explained by Ferguson as diglosia. According to Ferguson (2003:343) diglosia is the phenomenon of the use of variety of language selected in accordance with the situation and function. Language has a variety of low (L) and high (H). High variety is usually used in religious activities such as lecturing in churches or mosques, teaching in schools, lectures at the university, the parliament, political campaigns, radio or television news reading, writing editorials in newspapers and poetry. Low Language (L) used at home talking to family, talking with friends, neighbors, relatives, places like the unofficial rule waitress in the dinner, talking with fellow co-workers at the factory, radio dramatist, political cartoon commentary, and folk literature.

3. Domains of Shifting

The shift to the language commonly occurs in the informal and informal sphere as the realm of family, neighborhood or friendship, religious, educational, and workplace. Fishman detailing Domains of languages use a term popularised by Fishman (in Holmes, 1992: 24) were identified into five, namely a) the family (family) like to talk to parents at home, b) friendship (friendship), such as when talking with friends, c) religious (religion), religious lectures by cleric at the mosque, d) education (education) when the teacher spoke in class, e) jobs (employment) when the boss talked to subordinates.

The shift in the domain of the family happened to Bu Gadis and her daughter. Bu Gadis is a woman who married a man who came from Java, Surabaya (East Java). Because her husband does not speak Serawai but can speak Bengkulu Malay, to facilitate communication Bu Gadis using BMB With her husband and her daughters. Her daughter uses BMB because she lived and grew up in the town of Bengkulu, and accustomed to using BMB. The following conversation recording (1) between Bu Gadis and her daughter Puput:

- (1) Bu Gadis : *Pelajaran tadi apo ajo?*
'What Was your lesson?'
Puput : *IPA kek IPS*
'Science and Social subject'
Bu Gadis : *Tadi les idak?*
'Did not les?'
Puput : *Les. 'Les'*
Bu Gadis : *Jam berapa balik?*
'What time do you come home?'
Puput : *Jam tigo 'It's three'*
Bu Gadis : *Tigo, ngaji dak?* 'Three, not reading quran?'
Puput : *Idak. 'No'*
Bu Gadis : *Jam tigo la idak lagi ngaji. Mulai ngaji jam duo, balik la jam tigo.*
Kecuali ari kamis, iyo?
'Three o'clock and do not learn reading quran.
Start reading quran two o'clock, three o'clock go home, except Thursday, Is that true?'
Puput : *Iyo 'yes'*

Bu Gadis asked about the activities undertaken by her daughter named Puput. When talking with Puput, Bu Gadis is using BMB not BS. The words are used such as: *kek, idak, balik, Iyo*, in Serawai language is supposed to be: *ngan, nido, baliak, au*.

Because Bu Gadis is staying in the capital of Bengkulu, with the majority of community uses BMB. Bu Gadis teaches BMB to her children. This fact is supported by the statement of Hudson (1995:11) who said that the consequences that occur at different marriage rates will lead to a mother is not going to teach her language to her child, but she will teach another language at the place where she lives. Hudson concluded that these children do not have a mother language like her mother's language because the language was taught by his mother not a mother tongue, but the language of local people, so here is clearly a shift of language. According to Kridalaksana (2001:22) mother tongue is the language that dominated the first man since the beginning of his life through interaction with fellow members of society. Mother language (mother language) Bu Gadis is BS but his child's mother tongue is BMB, there is shifting the child's mother tongue from BS to be BMB.

The shift also occurs in friendship. Yuli is a student at FKIP, University of Bengkulu. Yuli came from Talo, South Bengkulu. Because her college friend is Bengkulu Malay, Yuli is talking to her friend with BMB not BS. Here's a recording conversation:

- Yuli's friend : *Apo maksudnyo? (What do you mean by that?)*
 Yuli : *Misalnya IP si A itu tinggi terus, tapi yang lain tu masih ngurus-ngurus idak dapat. (For example: Someone is always got High GPA, but others were still trying but not got it)*
 Yuli's friend : *Yang ngurus-ngurus idak dapat tu kemungkinan dapat dak? (They are always taking care of the possibility of scholarship but They cannot. Could be?)*
 Yuli : *Yang idak dapat tu laju ke ini ajo dak, apo namonyo BBM bae. Kalu BBM, Pas angkatan mbak tu, Cak iko na. sistemnyo per IPK. IPK yang paling tinggi tu, yo udem kito yang dibawah nyo tu digarismerahi, garis merahi, garis merahi. Masalahnyo kawan mbak tu yang itu-itulah kan nyo tu dapek terus. Berapo taun, tigo taun. Empek kek iko kan. Nah la tigo kali nyo tu dapek. (Who do not get it, could switch to the Fuel Scholarship, what it's called BBM. If Fuel Scholarship, for example The system as GPA. The highest GPA will get the scholarship, and if we are after them, we are given a red line under our name. The problem is my friend always got the sholarship. How many years, three years. Four years untill know. Well, it's three times he could get it).*
 Yuli's friend : *Kalu BBM tu cak mano yo? (How is the Fuel Scholarship?)*
 Yuli : *Kalu BBM tu, yang pakai rapat iko nian, lumayanlah cak itu na, yang pakai rapat prodi. Nyo nengok kerjoan gaek kito kek berapo jumlah saudara kito, cak itu na. Nyo tu ditengok nian. Cak mano? (If the fuel scholarship, involving actual meeting, quite accurately, meeting Prodi first. They saw our parents work and how many of our brother, that's it. They look carefully. How?)*
 Yuli's friend : *Cak mano kartu keluarga ambo ko. Duo abang ambo udah nikah. Tapi nikahnyo tu baru-baru iko lah. Jadi kan kartu keluarga nyo belum diganti cak mano? (What about my family card. Two of my brothers are married. But has recently married. So my family card has not been changed, how?)*

Situation: Two students are talking about scholarships and how to get it.

Yuli and her friend were talking about scholarships PPA, fuel, and Supersemar, and how to get it. Because her friend is Bengkulu Malay, Yuli talk to her friend was using the BMB not BS.

The shift that occurred in the religious lecturer can be seen on the following data:

- Ustadz : *Introduction: Sayo tinggal di Kecamatan Muara Bangkahulu, kelurahan Pematang Gubernur, RT 25 RW 5 No 5, yang nunggu rumah limo, Yang dikerjokan limo, kebetulan tinggal di Jalan Penantian (sambil bersenandung) . Lalu hubungan dengan keluarga ini, sebab adik sayo 'Edi' nikah kek kakak Santi (Tuan rumah yang mendapat musibah). Berbicara malam yang ketigo ni agak sulit dari kami*

penceramah. Sebab Malam pertama sudah disampaikan, malam kedua juga sudah. Apo lagi yang ndak disampaikan? Nah mako kepada bapak-bapak, ibu-ibu seandainya samo, sayo mohon maaf. Sayo sudah berusaha mencari dalil-dalil baru dalam tabligh musibah belum dijabarkan.

I live in Muara Bangkahulu District, Pematang Gubernur Village, RT 25 RW 5 No 5, who lived in the house are five people, who worked five 'means praying five times', live on Penantian street. Then the relationship with this family, because my brother Eddi was married to Santi's brother. Speaking of the third night is somewhat difficult from us as a speaker. Since the first night's lecture was delivered content, the second night also. What else do we want to convey? Well then because of that, to ladies and Gentlemen if the same content of my talk, I'm sorry. I've tried to find new arguments in the lecture calamity that has not translated).

Contents: Who is in the Koran, which talked about when we replaced the disaster is none other than life and death. (Then read the verses of the Quran), verily Allah has promised to examine the life and death you who the most faithful. Verily Allah is very pleased with the people who always do good virtue wherever he is. Actually man is always in disgrace, except those who always remember Allah and those who always do good deeds.

Situation: Lectures by Ust. Burhanuddin, from Talo, South Bengkulu at the house of Mr Latif in the lecture calamity, in the capital of Bengkulu.

Mr. Burhanuddin is Serawai people who live in the city of Bengkulu. he came from Talo, South Bengkulu. When giving lectures on death in Mr. Latif's house, Mr. Burhanuddin is using BMB mixed with BI. At the opening he used the BMB, when he went into the content he used BI. He did not use the BS because not all people understand his speech.

In the domain of education, the shift is certainly due to the language of instruction used during classroom teaching is BI. It is used by Ms. Uswatun during teaching in classroom. Ms. Uswatun :

Sahabat yang paling baik adalah Alquran. Bersahabat dengan Alquran sama dengan beriman. Iman itu tidak cukup bersahabat dengan Alquran, tetapi harus diamalkan. Orang yang paling baik adalah orang yang belajar dan mengajarkan Alquran. Siapa yang bersahabat dengan Alquran maka dia akan mendapat safaat dari Alquran. Orang yang hafidz quran nanti akan berkumpul bersama rosulullah dan para hafidz quran...

The best friend is the Koran. Friendly to the Qur'an the same as believing. Faith is not quite friendly with the Qur'an, but should be implemented. The best people are those who learn and teach the Koran. Who is friendly with the Qur'an then he will get Intercessory from the Koran. People who hafidz Quran will be gathered together with the hafidz and Rosulullah.

Situation: When Ms. Uswatun is teaching at SMPIT IQRA City of Bengkulu, on subjects hapalan quran.

Ms. Uswatun motivate her students to memorize the Quran by telling the virtues and advantages of those who memorized the Quran. Ms. Uswatun is Serawai people who have lived and settled in Bengkulu since he graduated from IAIN Raden Patah in Palembang. Currently, he teaches at SMPIT IQRA city of Bengkulu. He is married to a man who comes from Palembang. When speaking with her husband and children using the Indonesian language and Arabic.

The shift that occurred in the areas of work can be seen in Mrs. Diana Komena, a Board Member from Manna Province, South Bengkulu. He lived and grew up in the city of Bengkulu. His mother and father of his people Serawai Palembang (Ogan Komiring) so his name was an abbreviation of Komiring and Manna (Komena). Mrs. Diana married a Javanese tribes. Everyday language that he uses is not BS but BI and BMB. In informal situations in his office using a BMB and in formal situations using BI. The following data is recorded conversations between Mrs. Diana, a member of the Board of Bengkulu province with staff and reporters:

Bu Diana : *Ini nah sudah surat disposisi ketua. Surat disposisi ketua udah. Tinggal buat undangan lagi. Kesimpulannya kemaren tu apo?* (This letter of disposition of the

- chairmen is completed. disposition is completed. So just write the invitation. What was the conclusion yesterday?)
- Pegawai DPRD : *Nyo idak do datang.* (He did not come)
- Bu Diana : *Nyo idak datang. Tapi nyo pegi. Kemaren nyo idak datang.* (He did not come. But he went to. Yesterday he did not come)
- Pegawai DPRD : *Iyo, Kemaren nyo idak datang.* (Yes, he did not come yesterday)
- Bu Diana : *Nyo tidak pegi, astagfirullah. Seharusnya dio tu penting pegi. Nyo ndak ngundang kehutanan ngapoin? Kemaren nyo idak datang.* (He did not go, Astagfirullah. It was important that he should go. He would invite forestry for what? Yesterday he did not come?)
- Pegawai DPRD : *Ndak ditindaklanjuti dak bu?* (Want to follow up didn't mam?)
- Bu Diana : *Iyo.* (Yes).
- Soon the reporters come:
- Wartawan : *Asalamualaikum Bu,*
- Bu Diana : *Waalaikum salam.*
- Wartawan : *Lemak nian kalu ke ruangan Bu Diana ni.* (Bu Diana' room is very nice)
- Bu Diana : *Oh Iyo* (Oh yeah)
- Bu Diana : We had a meeting first fraction, I've come. For example, a settlement of the boundary commission means it must be complete. Who have for years not finished. Praise has been completed. Because the funds have been budgeted.

Situation: Bengkulu Provincial office

As chairman of the commission, Mrs. Diana with parliament officials talked about the other board members who do not come at an important event when they should be members of the board came. By the time she spoke with the employee using the BMB, when speaking to reporters while he uses mixed BI and BMB. When talking with reporters, he uses BI. Code switching is due to Mrs. Diana felt the situation when he spoke with officials and journalists are different. When talking with employees atmosphere was informal. While speaking with reporters, Mrs. Diana felt the atmosphere is formal and should switch to BI.

This shift tends to occur in urban areas. Shifts such as these experts say not to cause the current language is extinct, but if there is no retention efforts, it is feared the long run this language will become extinct as well, maybe in a long time, at some point.

Language is a instrument of culture dissemination. It is feared, with fewer young people who understand the language of Serawai the cultural values and local knowledge can be destroyed. If the culture of a nation is lost, then the nation's identity would be lost as well. As expressed by Holmes (1992:61) that:

When all people who speak a language die, the language die with them.

Quotations above suggested that if the community has rarely use language of so that society will also be extinct. Extinction here may not be human extinction, but its identity (ethnic identity) as a people of Serawai. Yet so many losses that would arise due to the extinction of cultures and national identity. The young generation is increasingly difficult to understand cultural Serawai.

Young mothers are no longer hummed Serawai regional language songs, telling stories to their children so that younger generation does not know and do not get the lessons and examples of role model that usually exist in fairy tales of Serawai. Serawai younger generation no longer knows Serawai oral literature, so they are more distant from the moral, cultural values, and values of local wisdom contained in the other Serawai oral literature such as proverbs and rhymes.

Previously, oral literature is an effective media to convey the message and advice so that those who advised not feel offended. Moral values contained in the oral literature of Serawai very is beautiful. Moral values in the form of advice delivered in a good manner, as reflected in the following proverb:

Munika tinjak aghi pengujan, munika bayang aghi pemanas
 (Hide footprints in the wet season, hide in the shadows of the summer)

The purpose of the proverb is not possible to hide your feet on the wet ground for footprints on the wet ground will be visible and may not be covered. So did the shadows during the summer can not be covered because of the shadow body will always follow the person. Value of advice contained in this proverb is not like lying, because after all the lies that are covered will remain compromised.

Serawai other forms of oral literature is the poem. One example of rhyme advice can be found below:

*Selimpat jangan dibabat
Daun perenggi kirai-kirai
Ado ading jangan besakat
Lambat gacang ka beceghai*

Leaves of selimpat should not be cut
Leaves of pumpkins scattered
There is a younger brother not to fight
Will eventually divorced

The purpose of these rhymes are not mutually hostile brothers, the opportunity to gather with relatives will not take long, a definite time to live life apart respectively. This poem is usually delivered by parents as advice for his children always living in harmony and avoid confrontation.

Serawai oral literature which is also nearly extinct is rejang (traditional songs). Only a few parents who still can sing this song. In Serawai there are several types lyric of rejang. Rejang is sung by a singer accompanied by solo guitar player. Rejang may contain advice, feeling love, feeling sad, happy or in the form of satire. Rejang containing expressions of sadness can be seen in examples:

Sukat Malang (Nasib Malang)

*Buah sumpit tumbuh di ghimbe... tumbuh di ghimbe...
Tumbuh seghimbat ...tumbuh seghimbat...
Badan sempit bukan pintaan...bukan pintaan
Sangkan ke tibe ... sangkan ke tibe ni bagian
Aduh...aduh sangkan ke tibe badan ni bagian*

Sumpit fruit (It's skin likes rambutan bertanda like fruits)
grow in the jungle... grows in jungle
Grow cognate grow cognate
Life is not hard to not desire desire
Because I had to have reached this part (my destiny)
Oh oh because it was up to this body part (my destiny)

*Jeme banyak nanam ka le pang
Masuk ke talang masuk ke talang... ai... dalam utan
Jeme banyak nasibnye malang...nasibnye malang
Biarpun sughang biarpun sughang malang nian
Aduh aduh biarpun sughang malang nian*

Many people grow cucumbers
Entrance to the garden entrance to the garden in the forest ah
Many people are unfortunate unfortunate
Although his own despite his own very poor
Oh oh own despite very poor

*Jangan mulai nanam ka padi nanam ka padi
Pipit besaghang... pipit besaghang di Ghumpun seghai
Jangan kudai mulan di ati mulan di ati
Bak ini sempit... bak ini sempit tanggung ka kudai
Aduh aduh bak ini sempit tanggung ka kudai*

Do not start planting rice planting rice
Sparrow nesting sparrows nesting in lemon grass plant
Do not be angry at first thought in my heart
Now narrow (hard) now narrow (difficult) formerly maintained
Oh oh now narrow (difficult) previously maintained

✂✂-----✂-----✂✂
makalah dipotong karena melebihi batas yang ditentukan