

CHAPTER I

INTRODUCTION

Chapter 1 describes the background of the study, its purpose, statements of the problem of the research, the study's scope, its significance, and its organization.

1.1 Background of the Study

Indonesia is one of the most multilingual countries in the world. Data from the SwiftKey app released by Wallace (2015) shows that 17.4% of Indonesians are trilingual, making Indonesia the number one trilingual country globally. In addition, 57.3% of Indonesians are bilingual, ranking second as a multilingual country. The linguistic diversity in Indonesia stems from ethnic, linguistic, and cultural variations, evident in the fact that, apart from the national language, Indonesian, most languages spoken in the country are the local language.

Numerous scholars and linguists have delved into the intricacies of Indonesia's linguistic landscape (Anderbeck, 2015; Aziz, 2013; Ewing, 2014; Goebel, 2010; Pepinsky et al., 2022; Sneddon, 2006; Steinhauer, 1994). Unfortunately, some studies also show that most local languages are currently endangered because they have experienced a shift due to language contact with Indonesian as the national language (Anindyatri & Mufidah, 2020; Munandar, 2013). Therefore, it is crucial to ensure the continuity or vitality of these local languages in order to prevent extinction and guarantee the maintenance of Indonesia's rich cultural heritage.

Language vitality is closely related to the phenomenon of language shift and maintenance. Symptoms that indicate the occurrence of language shift and maintenance can be observed through the language use of a community, in this case, indigenous peoples. For example, when symptoms indicate that speakers of a language community begin to choose to use a new language in specific domains that replace the old language (mother tongue or local language), the possibility of language shift occurs. In contrast, in language maintenance, the speakers of a

language community collectively decide to continue using the language they have or traditionally used (Fasold, 1984).

In the context of local language use in Indonesia, Sundanese is the second most widely spoken language after Javanese (Cohn & Ravindranath, 2014). Ager (2023) states there are 39 million Sundanese language users in Indonesia. Based on the data by Badan Pengembangan dan Pembinaan Bahasa (2023), it was noted that Sundanese is spoken by people in the western part of Java Island, especially in West Java. In addition to West Java, it is spread in West Java, Banten, and Bali. Even people in several traditional villages in Indonesia also use Sundanese, including the indigenous people in the Cireundeu traditional village located in Cimahi and Baduy tribe in Banten (Heriyanto et al., 2019).

The Baduy tribe and Cireundeu traditional village have an essential role in preserving the culture and language they use as a responsibility for their status as a traditional village. They have deep knowledge of the environment and local cultural heritage, which can be the basis for reviving traditional culture and ways of local cultural expression, including local languages. As for efforts to prevent extinction and maintain local languages, it is essential to study the use of these languages in various generations, including the younger generation, because the inheritance of the first language (L1) from the previous generation is the first step in language preservation. Several studies on language vitality also emphasize the importance of intergenerational L1 transmission in language maintenance (Fishman, 1991; Lewis & Simon, 2010; UNESCO, 2003).

Several studies related to the use of Sundanese have been conducted in urban areas (Abtahian et al., 2016; Manap & Agustin, 2017; Wagiati & Zein, 2018), but there are still few that examine the use of Sundanese among indigenous people, especially in Baduy Luar and Cireundeu communities. As a traditional village, the phenomenon of Sundanese language use in the Baduy Luar and Cireundeu areas is interesting to study because the condition of language maintenance may be quite large considering its status as a traditional village which aims to preserve culture so that its identity does not become extinct, including the language they use.

On the other hand, the community's social conditions in Baduy Luar and Cireundeu traditional villages are also open to outside communities (Heriyanto et al., 2019; *Mengenal Kampung Adat Cirendeui*, 2019). Their status as traditional villages makes many people visit to conduct research or travel, making people in Baduy Luar and Cireundeu traditional villages accustomed to communicating with other people who are not from their traditional villages and often interact using Indonesian to understand each other. This phenomenon can produce diverse language contacts and allow language switching to occur.

The gap in this research also departs from the fact that there have been many studies on customs, cultural heritage, and unique habits in Baduy (Heriyanto et al., 2019; Rusady & Munawarah, 2021; Solikhah, 2020; Van Zanten, 2016). However, only a few researchers have focused on the use of language in Baduy, especially regarding the phenomenon of Sundanese language preservation against the use of the Indonesian language among the people in Baduy Luar. Research related to language in Baduy has been conducted by Van Zanten (2016) but only focuses on *pantun* storytelling inherited from the Baduy tribe. As for research related to the use of the Sundanese language in Baduy, it has been conducted by Rusady and Munawarah (2021), but the study focuses more on the differences in Sundanese language used by the Baduy Dalam and Baduy Luar tribes in terms of the speech level of the Sundanese language.

Several studies related to the traditional village of Cireundeu have placed significant focus on local wisdom and the unique food traditions within the area (Fahilah, 2014; Halawa et al., 2019; Herawati et al., 2022; Widyanti, 2015). Among these studies, Herawati et al. (2022) examined the development of rasi, specifically the traditional cuisine derived from cassava-based ingredients in the Cireundeu traditional village. Additionally, Widyanti (2015) conducted research emphasizing the application of local wisdom values among the community members of Cireundeu as a source for social science learning. Nevertheless, there has yet to be any specific research centered on language use within the Cireundeu traditional village, particularly concerning language preservation and shift efforts.

This study focuses on the use of national and local languages among the communities in the traditional villages of Baduy Luar and Cireunde. It aims to investigate the differences in language use among the communities in Baduy Luar and Cireunde. More specifically, it aims to analyze language preferences in various domains such as households, friendships, education, neighborhoods, workplaces, religious practices, and daily transactions by using the theory proposed by Fishman (1972) with a sociolinguistic study approach. It also examines the possibility of language maintenance and shift in both traditional villages based on Fasold's (1984) theory.

1.2 Purposes of the Study

This research aims to provide a deeper understanding of how communities in two traditional villages, Baduy Luar and Cireunde, maintain or alter their language use. The study considers the impact of social interactions, environmental changes, and cultural dynamics that may influence daily language practices. The research analyzes language use preferences in various contexts based on Fishman's theory (1972), including within family, friendships, education, workplaces, and religion. In addition, the domains of neighborhood and transaction by Nalliannan et al. (2021) are included to gain a deeper understanding of language use patterns among the respondents.

Applying a sociolinguistic study approach with the foundation of Fishman's (1972) theory, the research also aims to identify potential language preservation and shift in both traditional villages, in accordance with Fasold's (1984). Overall, this research aims to offer a richer insight into the vitality of local languages and the dynamics of language change within the context of traditional village communities in Indonesia.

1.3 Statement of the Problem

The research questions of this study are shown below:

1. What languages are used by each generation in Baduy Luar and Cireunde in each domain?

2. Is there a phenomenon of language maintenance or shift based on the language used by the generations of Baduy Luar and Cireundeudeu?

1.4 Scope of the Study

This study investigates the language use among different generations in traditional Baduy Luar and Cireundeudeu villages. The framework of this study uses the theory of domain language by Fishman (1972), Nalliannan et al. (2021), and the theory of language maintenance by Fasold (1984).

1.5 Significance of the Study

This research holds theoretical and practical significance for various stakeholders, including readers, the two traditional villages (Baduy Luar and Cireundeudeu), and future research endeavors. Theoretically, the study provides profound insights into the dynamics of language use within the cultural and identity contexts of Baduy Luar and Cireundeudeu communities. The research contributes theoretically to linguistic studies by enhancing our understanding of how language plays a role in preserving cultural heritage and shaping social identity. Furthermore, the study emphasizes the importance of considering social, economic, and religious contexts in language studies, offering a fresh perspective on how language reflects complex social dynamics.

On a practical level, this research can guide both traditional villages in their efforts to preserve language and cultural identity. The recommendations generated, such as supporting local education programs and increasing community awareness, can assist them in maintaining their cultural uniqueness. Additionally, this study can be a source of inspiration and reference for future research. It provides valuable insights and methodologies for understanding language changes in traditional societies across various contexts.

1.6 Clarification of Terms

There are some explanations about the terms in this research to make this paper easy to understand:

1. Language Domain

The domain is a sociocultural concept that can be discerned through factors such as location, participants, and the topic of communication, all of which are integral to the social activities of a community. To elaborate further, Fishman (1972) categorized the domains of language use into domains of home, neighborhood, work, and religion.

2. Indigenous Community

The term "indigenous" itself denotes native or original, and indigenous communities are frequently identified by the sustainability of their cultural heritage, traditions, knowledge systems, and profound relationships with the environment in which they reside (Weaver, 2001). The term "indigenous community," often referred to as *masyarakat adat* in the context of Indonesia, pertains to groups of people with a solid historical and cultural connection to a specific region, often passed down from generation to generation.

3. Different Generations

In this study, the different generations in two indigenous communities refer to individuals between 12 and 45 years old who actively employ two or more languages for communication and language contact needs.

1.7 Organization of the Paper

This study consists of five parts, which are mentioned below:

1.7.1 Introduction

Chapter 1 describes the background of the study, its purpose, statements of the problem of the research, the study's scope, its significance, and its organization.

1.7.2 Literature Review

Chapter 2 contains a literature review explaining the present study's relevant theories, concepts, and previous studies.

1.7.3 Research Methodology

Chapter 3 describes how the study was conducted. This chapter also is divided into four sections: research design, research location, data collection, and data analysis. The data collection consists of participants and instruments of the study.

1.7.4 Findings and Discussion

Chapter 4 presents the findings of the research, followed by the discussion. The first section of the chapter covers the presentation of the dominant language (4.1). It is followed by the presentation of findings and the discussion on domains of language use (4.2). Lastly, it describes the presentation of language patterns, which shows the potential for language maintenance and shift.

1.7.5 Conclusion and Suggestion

Chapter 5 provides the conclusion based on the findings that answer all the research questions and discussion from the previous chapter. It also contains suggestions regarding the findings and discussion of the study, which may be beneficial for further studies in the relevant field.