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Language Use of Ojandetun Village Community, Wulanggitang District, East Flores Regency

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ANNOTATION

This study focuses on the use of language by the people of Ojandetun Village, who are culturally closer to the Sikka ethnic group in Sikka Regency. At the same time, administratively it is included in the distribution area of the Lamaholot ethnic group in East Flores Regency. Ojandetun Village's position in cultural borders and government administration boundaries is assumed to display a distinctive character in terms of culture, especially in terms of language use. The study results show that the people of Ojandetun Village are more dominant in using the Sikka Krowin language in the family and customary domains. In the realm of religion, government, education, and the neighborhood realm, the Sikka Krowin-Indonesian mixed language is used. Meanwhile, in the realm of transactions in traditional markets, the Ojandetun people predominantly use Indonesian. The choice of language does not reflect a negative attitude towards a particular language, so there is little possibility of a reduction in the function of the Sikka Krowin language, which is the first language or mother tongue of the Ojandetun village community.

KEYWORDS: language use, language choice, language attitude, language shift.

1. Introduction

The phenomenon of using language from the past until now is still an interesting topic for discussion, both culturally, politically, and scientifically. Culturally, discussions (and studies) about the use of language are closely related to the speakers' dignity, worth, and identity. Politically, the discussion of the use of language is closely related to the resilience and prestige of a nation (nation) or state (state) in the context of the language of the country, the national language, and the official language. While scientifically, the study of language use is closely related to disclosures about frequency (frequency of use), diglossia, language attitudes, interference, code-switching, and code-mixing, in addition to the impact of use on language shifts and language extinction.

The cultural, political, and scientific aspects in the context of the study of language use, as previously stated, have placed the function and role of language in an important and strategic position. However, although the use of language is interesting to discuss, not many people are interested in researching it. This is due to the

low sensitivity to the phenomenon of language use and its impacts. In addition, methodological complexity and the breadth of material substance are obstacles to strong research motivation.

This study has entitled the use of language by the people of Ojandetun Village. As explained earlier, the substantive aspect of language use, is an interesting object of study because many phenomena will be revealed. However, what is more interesting is the geographical location of Ojandetun Village, which is between language boundaries, besides territoriality, in this case, the unitary government area. Regarding language boundaries, the people of Ojandetun Village are speakers of the Sikka language. At the same time, the village is located in the Wulang Gitan District area, a speaker of the Lamaholot language. Geographical location at the point of intersection of the territorial aspect and the point of contact of the map (location) of language ecologically gives rise to the phenomenon of the use of language typical of their role as insider/in-group and outsider/out-group.

As speakers of the Sikka language who are in the area of language boundaries and government area boundaries, the language of the people of Ojandetun Village is multilingual/multilingual. Ecologically, it can be ascertained that the languages used (at least the repertoire) are Sikka, Indonesian, and Lamaholot. The possibility that can occur in the phenomenon of language used by the people of Ojandetun Village is that there is balanced bilingualism. If so, a follow-up phenomenon might occur with the use of code crossing. Studies on language use generally only find code-switching and code-mixing.

The previous explanation implies how complex the scope of this study is as a logical consequence of the socio-cultural position and conditions of the people of Ojandetun Village. The main target of this research is the choice of language and the frequency of use of language (-language). In addition to these main objectives, other phenomena are implied in research on language use, including language attitudes, resistance, and shifts.

2. Method

This study uses a qualitative descriptive design to explain the use of language by the people of Ojandetun Village in a natural setting. Data were obtained through observation and interview methods with listening, note-taking, and recording techniques. These methods and techniques were determined based on considering the characteristics of oral data on the use of language by the people of Ojandetun Village.

The listening technique is used to intercept language behavior in a speech event. This technique is based on the premise that language behavior can only be understood if the language event occurs in an actual situation. The limiting factor of listening and memory requires note-taking techniques. In addition, the use of language, which is so complex with variables, often causes incompleteness in recording, so recording techniques are needed.

3. The Concept of Bilingualism and Its Scope

The word bilingualism is the equivalent of the English word bilingualism. Adler (1977), as quoted by Romaine (1995:23), argues that it is impossible to distinguish bilingualism as an individual phenomenon from a social phenomenon. A person may be bilingual or even multilingual in a multilingual society. Conversely, a society characterized by bilingualism does not necessarily mean that individuals are bilingual.

Mackey (in Fishman, 1970:554), "bilingualism is the property of individuals." Based on Mackey's opinion, Ola (2012: 25) states that bilingualism belongs to the individual even though its use is in a social context. Based on this understanding, Hamers and Blanc (in Romaine, 1995:23) use the term, bilingualism, which refers to the bilingualism of both society and individuals.

Bilingualism has consequences for language selection. The choice and use of a language by a person or group are determined by the domain that allows a language to be used to communicate. The choice of language occurs in a bilingual or multilingual society. The characteristics of this society are marked by the use of a single language (monolingual) or in the form of code-switching, code-mixing, and code-mixing.

The choice of language in a bilingual society also reflects language attitudes. What is meant here is the attitude towards language, which can be a positive attitude and negative. A positive attitude towards language includes respecting, loving, and caring for language. On the other hand, negative attitudes, include not caring about language, and allowing people to use language in ways that do not comply with norms, being indifferent to shifts in a language that leads to extinction, and are not proud or do not feel they own a language with a certain position and function.

Fishman and Agheysi (1970: 130) explain attitude as mental and nervous readiness and can only be observed employing introspection (looking into oneself). Introspection is done to correct negative things and build awareness to do positive things. Introspection is an inner attitude reflected through observed language behavior, meaning that language attitudes can be observed through speech behavior.

4. Results and Discussions

Language Situation and Mobility of the Ojandetun Community

The population of Ojandetun Village consists of Sikka, Hewa, and Lamaholot people. This situation exists today and has been passed down from generation to generation. This is illustrated in the linguistic situation that appears in the people of Ojandetun Village, namely, as a multilingual community. Culturally the people in Ojandetun Village are ethnic Sikka, but administratively the government is part of the Wulanggitang people, who consist of the majority of the Lamaholot ethnicity.

The geographical map shows that Ojandetun Village is the westernmost part of East Flores Regency. This village is on the border between Sikka Regency and East Flores Regency. The geographical location in the border area between the two ethnically and linguistically diverse regencies have consequences for the characteristics of language use by residents/communities of Ojandetun Village.

The people of the Ojandetun and Hewa villages use the Sikka Krowin language. Interviews with informants obtained an explanation that the Sikka Krowin language used by the people of Ojandetun Village is different from the language used by residents of Hewa Village, which they call the Hewa language. The results of checking using Swadesh's revision of Blust's Basic Vocabulary List (1982) obtained lexicon similarities ranging from 80% to 85%, including similar lexicons (with a difference of one to two phonemes). Although this study does not highlight lexicon comparisons to determine the language status of some isolects, It is checking the differences and similarities of the lexicons is important to clarify the mention of Hewa language and Ojandetun language is a subjective attitude of society, and not based on linguistic parameters.

This is also the case with the language used by the Pruda people, located in the western part of Ojandetun Village, part of the Sikka Regency area. The Pruda people also claim they own the Pruda language or the Tana Ai language. This claim is also refuted because the languages used in Ojandetun, Hewa, and Pruda have more than 80% of similarities and lexicon similarities.

Ojandetun Community Mobility

The Ojandetun Village community has characteristics of a traditional community. Traditional society is synonymous with rural communities that depend on the agrarian sector. An agrarian society like people in Ojandetun has a relatively limited vertical and horizontal mobility level.

Horizontal mobility in the movement of people from their homes to the outside is very limited. Communities whose livelihoods are field farmers and whose income is mostly consumed directly have less impact on the horizontal mobility of their people. A small portion of agricultural produce is sold in the Boru market, the only market that can be reached by simply marketing agricultural products.

The vertical mobility of the people of Ojandetun Village is also very limited. The educational infrastructure in Ojandetun Village is very limited. Only one primary school exists in the village. To continue their education to the junior and senior high school levels, graduates of elementary schools in Ojandetun Village have to go to a neighboring village, Hewa Village, which is about 5 km away. Reality shows that modern social status, with its changes as an indicator of vertical mobility, is not visible in the people of Ojandetun Village.

This relatively limited mobility characteristic directly affects the intensity of interaction, both among speakers and between speakers of different languages. It contextually shows the treasure/language repertoire of the Ojandetun people.

Ojandetun Community Language Choices

The choice of language requires a diversity of domains in bilingual or multilingual situations. The realm is the constellation between the setting, the participant's relationship, the topic, and the situation. The number of domains that allow the Ojandetun people to choose their language choice depends on the complexity of the community regarding lifestyle, type of work, or livelihood. The results of observations at the research location, namely in Ojandetun Village, the realm of language use in the community include:

- a. family realm;
- b. neighborhood realm
- c. realm of government;
- d. the realm of religion;
- e. the realm of education;
- f. transaction realm;
- g. customary realm.

An overview of the use of language in the realm of usage in the people of Ojandetun Village is as follows.

A. Family Realm

The family domain is marked by typical language use variables in the form of taking place at home and family members as the involvement. The use of language in the realm of the family of the Ojandetun Village community is marked by the use of the Sikka Krowin language. Observations show that in this formal and informal domain, the Ojandetun people use the Sikka Krowin language. There is no difference in the choice of language between formal conversations, for example, between family members in matters of inheritance distribution, preparation for family members' marriages, and dispute resolution, as well as various other

formal matters in the family, and the participants always use the Sikka Krowin language. Likewise, the language used in non-formal settings, such as joking, greeting each other, telling stories, and ordering/giving instructions, and use in other non-formal settings is very typical of the use of Sikka Krowin's language.

B. Neighborhood Realm

The neighborhood domain includes the use of language in (and with) neighbors around the house, in the neighborhood (alley/alley) of the village, and playgrounds, in the village. The neighborhood domain is characterized by Sikka Krowin language or mixed language/code mixing between Sikka Krowin languages and Indonesian.

The Ojandetun people use the Sikka Krowin language if the speech partners are Ojandetun people, Hewa people, or Pruda people who speak Sikka Krowin. If the speech partners are not speakers of Sikka Krowin, then Indonesian is used. Meanwhile, if the speech partner is not an Ojandetun person who understands Sikka Krowin, then the language used is a mixed language of Sikka Krowin -Indonesia or Indonesian-Sikka Krowin.

C. Government Realm

The use of the Indonesian language and the Sikka Krowin language represents the realm of government. Observations show that the use of Indonesian dominates the realm of government. The village head and other village officials use Indonesian when giving directions or even chairing meetings. In various meetings, both at the village level, there is a dominance of the use of the Indonesian language.

In addition to the use of Indonesian, the realm of government also shows the use of the Sikka Krowin language. However, code-switching from Sikka Krowin to Indonesian often appears in this context. Using the Sikka Krowin language is an accommodation strategy so that the participants can understand the topic and content of the conversation carefully.

D. Religion Realm

The people of Ojandetun village are Catholics. In this regard, the domain of religion referred to in this study is the use of language by participants in various religious ceremonies in the Catholic religion. Based on the main variable, namely religious ceremonies, the use of the Indonesian language was found. Religious ceremonies as part of the situational and context variables are so strong that whatever the background of the participants and whatever the topic of conversation, the preferred language is Indonesian.

The use of the Indonesian language in the realm of religion is because various texts, worship manuals, prayer books, scripture texts, and sermon texts are presented in Indonesian. There are no manuscripts presented in Sikka Krowin. The texts presented in Indonesian are the patterns of interaction in the religious realm, which are dominated by the use of Indonesian.

E. Education Realm

General variables in the form of educational and teaching processes in schools characterize this domains. In Ojandetun village, there is only one primary school. These general variables include sub-variables in the form of a topic (material) of the lesson, the participants consisting of teachers and students, and the setting at school.

The results of observations show that in a formal atmosphere in class, in the learning process, interactions between teachers and students use Indonesian. Despite the collective awareness of Indonesian as the language of instruction in education in Indonesia, taking into account the background of the students, Sikka Krowin, as

the mother tongue of SDI Ojandetun students, is still used in learning in lower grades (grades I to grade III) in the form mixed language Indonesian-- Sikka Krowin. The frequency of using the Sikka Krowin language gradually decreases with each grade increase so that starting in grade IV, students no longer use the Sikka Krowin language in class. Meanwhile, outside the classroom, interactions between students still reveal the use of the Sikka Krowin language.

F. The Domain of Transactions

This domain is focused on the use of language in traditional markets. The only market in the Wulanggitang District is the Boru market. In this market, the Ojandetun people carry out the transaction process. Pasar Boru is a gathering place for speakers of Muhang, Sikka Krowin/Tana Ai, Lamaholot, and Larantuka Malay. This condition allows visitors to the Boru market to use Indonesian more dominantly.

Observations of the Ojandetun people who transact at the Boru traditional market show that they prefer to use Indonesian. The relatively low mutual understanding factor between speakers of Sikka Krowin and speakers of other languages who visited the Boru market led to the use of Indonesian by visitors from Ojandetun Village. Muhang, Lamaholot, and Larantuka Malay speakers also admit that they find it difficult to adapt to using the Sikka Krowin language. On the other hand, the Ojandetun people also find it difficult to speak Muhang or Lamaholot.

G. The Customary Realm

The customary realm referred to in this study is synonymous with the use of language in traditional ceremonies/rituals. The results of observations and interviews show that the use of language in the realm of adat in the Ojandetun community is typical of language by Sikka Krowin. This means that the Sikka Krowin language is the main choice in adat, especially in ceremonies with sacred utterances.

The Indonesian language is also evident in semi-sacred (= semi-profane) traditional ceremonies. The decline in the mastery of the Sikka Krowin language of the indigenous variety by speakers under 60 causes this. Based on the results of the interviews, information was obtained that in traditional ceremonies such as proposing, a mixed language of Sikka Krowin and Indonesian was often used. The reality of using this mixed language is caused by inter-ethnic marriage between the Ojandetun people and people from outside the Ojandetun village. The principles of accommodation and adaptation to language use are considered in the selection and use of language in the realm of semi-sacred customs. For sacred ritual utterances emphasizing interaction with the Divine or even ancestral spirits, speakers always use the Sikka Krowin language.

Frequent Use of Language

The frequency of the use of language(s) in various domains is not identical to mathematical analysis in the form of frequency figures obtained by calculating the number of respondents who choose to use certain languages. The questionnaire used in this study is only an instrument that is believed to provide a picture of numbers that reveal the frequency of language use. However, the population is only in one village with a relatively simple number and domain characteristics (despite a large number of domains).

Based on the results of observations and interviews, which were confirmed by means of a limited number of questionnaires, an overview of the frequency with which the choice of language use of the people of Ojandetun Village predominated was obtained, as follows.

- a. Sikka Krowin language
- b. Sikka Krowin-Indonesian mixed language
- c. Indonesian-Sikka Krowin mixed language
- d. Indonesian

This sequence shows that the Sikka Krowin language is more widely used, while Indonesian is very limited in its usage. Likewise, the Sikka Krowin-Indonesian mixed language has a wider usage area. On the other hand, the Sikka Krowin-Indonesian mixed language is limited in its usage area. The order of domination of the choice of usage shows the accumulation of the repertoire, which also indicates which language was chosen first. Interaction constraints and demands of pragmatism, as well as the principle of accommodation alone, have caused the Ojandetun people to change their main choice from Sikka Krowin to mixed languages or to Indonesian. This phenomenon is a free choice, except for the use of the Indonesian language in the realm of education which is a product of language policy in Indonesia.

Language Attitudes and Language Shifts

The language attitude in the context of this study is the attitude of the people of Ojandetun Village toward the languages that are their repertoire/repertoire. The Ojandetun Village community does not have information and understanding of language policies, both national policies, and local policies. Therefore, they have a "flat" attitude towards the languages they use, including the local language Sikka Krowin and the national language Indonesian. A flat attitude is an attitude towards language that is free from subjective feelings in choosing and using a particular language. Subjective feelings are meant, for example, pride and prestige, if you choose to use a certain language.

The use of language in sociolinguistic studies is also related to its social meaning. Social meaning has implications for vertical and horizontal relationships between participants. The vertical relationship has implications for the position of the participant, which includes: high (top), equal, and low (bottom) positions. This position relationship implies the meaning of power, politeness, intimacy, involvement, and so on. These meanings are also the triggering factors for the emergence of language attitudes. However, the observation results show that there is no effect of attitude (towards language) on the choice of a particular language. Choosing or not choosing a particular language by the people of Ojandetun Village who speak Sikka-Krowin is not determined by the language attitude factor.

The choice of language by the people of Ojandetun Village is determined by their linguistic repertoire and realm of usage. Their repertoire or linguistic treasures and the domains that include: participants, situations, topics, and backgrounds are factors that cumulatively determine the choice and use of a language. This condition is evident in the use of the Indonesian language by the Ojandetun people who transact in the Beru market. They have a wealth of Indonesian languages, and when interacting with fellow market visitors who do not understand the Sikka Krowin language, Indonesian is the preferred way of interacting.

An even attitude is also interpreted as the absence of negative attitudes, for example, feeling inferior or embarrassed when using Sikka-Krowin language. Therefore, wherever they interact among Sikka-Krowin speakers, the Sikka-Krowin language is the main choice.

Indication of Language Shift

Indications of language shifts are identified through whether there is a reduction in certain language functions in a typical domain. Depreciation of function generally does not stand alone in the context of language shift. The shrinking function of one language is always offset by the expansion of other language functions, which are also the common repertoire of a speech community.

In the context of the situation of the use of language by the people of Ojandetun Village, it seems that there has been no shift in the function of language. The languages that make up the shared repertoire still carry out their functions in the appropriate domain. The Sikka Krowin language, for example, as a window to reflect on language changes and shifts, is still fuzzy function properly, although it must be admitted that the presence of the mixed-use of the Sikka Krowin-Indonesian code in traditional ceremonies, which emphasizes the social dimension is not a threat to the survival of the Sikka Krowin language.

The shift in language function does not occur in prestigious languages or languages with stable functions. Shifts have the potential to occur in languages that have a low position in diglossic terms. Based on observations and interviews with a number of informants, information was obtained that the Sikka Krowin language and Indonesian both have functional stability. The facts also show that the Indonesian people, including the residents of Ojandetun Village, adhere to the principle of relativity diglossia between the national language/state language and regional language/local language. Regional languages have a high position in the realm of adat, and Indonesian has a high position in the realm of education and government.

The conditions for the stability of the functions of Sikka Krowin and Indonesian in typical domains are natural conditions that allow Sikka Krowin and Indonesian to survive in their respective functions. The use of Sikka Krowe-Indonesian language code-mixing, and vice versa, Indonesian-Sikka Krowe language is a logical consequence of the limited lexicon of the language used.

5. Conclusion

Conclusions that can be formulated based on the results of previous studies and discussions are as follows.

- a. The main choice of language used by the people of Ojandetun Village is Sikka Krowin and Indonesian, as well as code-mixing between the two. The assumption about the location of Ojandetun Village is among a number of groups who claim to have their own languages, such as Pruda (western part, Sikka Regency area) and Hewa (eastern part, East Flores Regency area and bordering the area of distribution of Lamaholot speakers) so that it has the potential to cause language shifts to be refuted.
- b. The Sikka Krowin language and Indonesian describe the interaction of the people of Ojandetun Village in seven domains, namely: (1) the family domain, (2) the neighborhood domain, (3) the government domain, (4) the religion domain, (5) the education domain, (6) the realm of transactions, and (7) the realm of custom. The realm of custom and the realm of the family is typical of the use of the Sikka Krowin language, while the realm of government, the realm of education, the realm of religion, and the realm of transactions are typical of the use of the Indonesian language. Neighboring domains are not typical (not absolute) for the use of Sikka Krowin or Indonesian. The choice of language in this domain is highly dependent on the speech partner involved. Even though the realm of using Indonesian is wider than the realm of using Sikka Krowin, this condition is not directly proportional to the frequency or intensity of usage.
- c. The language repertoire of the Ojandetun Village community, which is limited to its use in seven domains and lasts for a long time, shows their language attitude, which is "flat," or maybe it can be called a neutral attitude. This kind of language attitude can naturally suppress the potential of the Sikka Krowin language to

experience a decrease in the realm of use and, conversely, the expansion/addition of Indonesian in the realm of use. Only the factors of progress in science and technology, the intensity of community mobility, and the ease of access that changes the characteristics of the traditional Ojandetun Village community into a modern society can become a "way" for shifting language functions, especially the Sikka Krowin language as the first language/mother tongue and regional language/local language in Ojandetun Village.

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