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## Language Shift and Endangerment of Sundanese Banten Dialect in South Tangerang Indonesia

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### Abstract

*The objective of this research is to find out the language shift in one of Sundanese dialects known as Bantenese (SBD) and the reasons underlied, in the spoken area of South Tangerang, which could bring to endangered of extinction. The SBD is spoken by the native in South Tangerang in several areas along Cisadane river which is adjacent to Tangerang district. The observation was carried out on two things, namely the use of SBD words among the native speakers and the use of Sundanese among children. This is a qualitative-descriptive research using participant observation and i interviews. Observations were made in six sub-districts, where the majority of the native people are Sundanese. The data collected by using several approaches, such as observation, interview, taking notes, and recording techniques. The results showed that there was language shift in SBD among the Sundanese ethnic population in South Tangerang. The main reason is the negative perspective of speakers of SBD. As the consequence, the language is not transmitted to next generation thus led to endangerment of SBD.*

**Keywords:** Language Endangerment, Language Shift, Sundanese-Banten Dialect, Threat of Extinction.

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### Introduction

Regarding the issue of language extinction, Atlas of The World's Languages in Danger (2003) divides language threat into six levels ranging from safe languages to extinct languages. Safe language is a language that is spoken by all generations and the transmission between generations goes well. Languages at this level are not taken into account. Second, vulnerable language, which is the language spoken by most of the children, but limited to certain domains (home, etc.). Third, endangered language, the language is not transmitted to the younger generation at home. Fourth, critically endangered language, the language is



spoken and understood by the older generation only, and not transmitted to children. Fifth, critical language, the language is only spoken very rarely by older generation. Sixth, extinct language, the language that no longer has speakers.

Krauss in 1991 at one of the annual symposiums on endangered languages held by the American Linguistic Society has warned it. Krauss (1992) using the 11th ethnologue statistic estimated that only 10% of the world's languages will survive in the long term. According to him, 50 percent of those languages are close to extinction, the rest will die and become extinct by the end of this century. (Simons and Lewis, 2013).

The issue of the extinction has also spread to Indonesia. Sunendar (2016) the head of Language Development and Cultivation Agency of Republic of Indonesia announced the results of a research on languages in Indonesia which showed the possibility of the extinction of 139 regional languages in Indonesia. Currently, 15 regional languages have become extinct. He added, around 30% of the 617 regional languages in Indonesia, are no longer spoken. Within 20-30 years, another 30 percent will also become extinct. Thus, only a handful of languages are truly in a safe position.

The loss of local languages leads to a loss of ethnic identity and has an impact on the fading of local wisdom contained in local languages. Since the language is cultural product, local languages consist of ethnic cultures that comprise of wisdom, character, education, survival, and so on. In the long run, the fading of regional languages results in the loss of regional culture which leads to the loss of Indonesian culture.

The issue of extinction is not solely the matter of language, but the matter of dialects as well. However, the issue of dialect extinction has not drawn much attention compared to the issue of language extinction (Lauder, 2017). The extinction or loss of a dialect can be recognized from several things such as the lost of vocabulary as the main marker of the dialect. The threat of dialect extinction does not only hit the small speaker-languages, the language with large speakers like Sundanese also experiences the same. One of them is the Sundanese Banten dialect or SBD.

Sundanese Banten dialect (SBD) is one of the Sundanese variants spoken in the provinces of West Java and Banten as well as part of Central Java, and Lampung. Sundanese is spoken by 36 million Indonesians (Ethnologue, 2011) and becoming the second most spoken regional language after Javanese. As one of the dialects of Sundanese, SBD has a smaller distribution area in comparison to other Sundanese dialects. SBD is spoken in almost all areas of Banten, including Pandeglang, Lebak, Serang, Tangerang, Tangerang city, and South Tangerang city (Sunendar, et al., 2017).

As stated before that the extinction of SDB can be found out by a number of ways, one of those is from its words as the primary feature that distinguish a dialect or languages from other dialects or languages. The loss of vocabulary or dialect of a language at a certain level will result in the loss of the language or dialect its self. This can be observed in SBD that spoken in the Tangerang area which is a buffer zone of Jakarta.

This research will focus on the use of SBD among Sundanese as the indigenous of South Tangerang. South Tangerang is an expansion area of Tangerang district. The area is chosen as the subject of this study for several reasons. First, the small distribution of SBD in South Tangerang is often overlooked by local language researchers. Referring to Lauder (1993), SBD in the Tangerang area is spoken in the sub-districts of Balaraja, Tigaraksa, Cikupa, Pasar Kemis, Curug, Legok, some parts of Serpong, Tangerang, Teluknaga, Sepatan, Mauk, and Rajeg. Of these areas, only Serpong is currently included in South Tangerang administratively. Most of the area in South Tengerang uses Betawi language in daily needs.

The second reason is the geographical location of South Tangerang as the destination of a wave of urbanization from various regions due to its strategic location as a buffer city

for Jakarta. The economic and commercial centers in the South Tangerang area are emerging with many transportation links to the capital city. In addition, economic and business centers have also begun to emerge in the South Tangerang, providing many job opportunities. Furthermore, the migrants' presence from various ethnic origins will surely have an impact on the culture of the indigenous population, including the language. For these two reasons, the researcher is interested to see how far SBD has survived in the South Tangerang area.

Currently, the awareness of dialect extinction has not been the focus of research in Indonesia. The researchers only found one study written by Lauder (2017) on the shift and threat of extinction of the Betawi Ora subdialect in the Bekasi area. This is unlike the issue of regional language extinction which is currently being carried out. The following are some studies that discussed the issue. Firdaus (2018) investigated the extinction threats of the Suwawa language, analyzing the survival rate of the language. Yusri et al. (2018) studied the preservation of the Leukon language in Simeulue, Aceh. Putri (2018) researched the shift of Lampung language amongst Lampung community in Bandar Lampung. Rismawati (2016) addressed the level of threat and extinction of Gayo language. The research on Banten Sundanese language was conducted by Fauzi et al. (2020) who emphasized their research on the revitalization of Banten Sundanese dialect through "Komunitas Aing" means "my community" as an attempt to preserve Banten culture.

Wahya (2002) in his research on relic elements in Sundanese dialects categorizes the standard Sundanese language into six dialects, namely Banten, Bogor, Bekasi, Ciamis, Cirebon, and Brebes. The standard Sundanese language referred to in the study is Sundanese which is spoken in the Bandung area called *lulugu* language. The Sundanese that is spoken outside the *lulugu* language area considered as the non-standard Sundanese. This research distinguishes between SBD and standard Sundanese by referring to Wahya's research.

## Method

This is a descriptive-qualitative research with a methodology of observation and interview. The observation conducted is a participatory observation characterized by direct interaction between the researcher and the research subject for a long period of time (Moleong, 2006: 164.) Participatory observation is carried out through listening and speaking, as for listening it is done by listening to the use of language (Mahsun, 2005: 90). The researchers used tapping technique as the basic technique. The tapping technique is followed by listening, involving, speaking, and recording as well (Mahsun, 2005: 91). The speaking technique is carried out through conversations between researchers and informants (Mahsun, 2005: 93). The speaking technique based on how to provoke the informant. The conversation between the researcher and the informant is seems impossible without the stimulant from the researcher.

Interviews were carried out in formal and informal ways. Formal interviews were conducted with government officials in the sub-districts and community leaders, while informal interviews were conducted with the general public. The informal interviews were designed to run on ordinary and natural situation so that the questions and answers go like daily life conversations (Moleong, 2006: 187). In addition, the interview also used an open-ended standardized interview form. This type of interview uses a set of standardized questions (Moleong, 2006: 188). According to Gunarwan as cited by Mahsun (2005), the interview method is not only a complement in data collection because it is conducted in depth. The method is descriptive and explanatory, i.e researchers try to find information about facts and language phenomena descriptively and to explore information regarding the appearance of certain facts or phenomena.

This research was undertaken from March to September 2018 in three sub-districts, namely Serpong, Setu, and North Serpong, South Tangerang, in Banten Province. From those sub-districts then selected six kampongs as follows: Serpong, Cilenggang, Lengkong Gudang, Pakulonan, Kademangan, and Keranggan. These six kampongs are areas where the majority of the population is of Sundanese ethnicity. The examination of the status of SBD in these areas was conducted through observations of two things, namely the use of SBD vocabulary among the general public of all ages and the use of Sundanese among children under 12 years of age. For SBD usage, the researchers selected 10 SBD vocabularies to be observed.

## Result and Discussion

South Tangerang is experiencing rapid growth as a new city directly adjacent to Jakarta. Because of its strategic location, the area has become an urbanization destination. The presence of migrants from various parts of Indonesia has had an impact on the indigenous South Tangerang. The SBD which is spoken by a small number of people in the area has suffered a significant impact. The findings of this research are the shift of SBD and the factors behind the shift.

### The Shift of Sundanese-Banten Dialect (SBD)

The shift of SBD can be examined from the usage of the several words among the indigenous community. To know how often the words is used during daily conversations, researchers select ten typical SBD vocabularies that are not found in the standard Sundanese dialect. Ten vocabularies were randomly selected from the Banten Sundanese dictionary. The vocabularies are as follows.

**Tabel 1.**  
**Ten typical words of BSB**

No.	SBD	Standard Sundanese	English
1	jamang	acuk	shirt
2	kejo	sangu	rice
3	tesis	sendok	spoon
4	hulu	sirah	head
5	cokor	sampean	leg
6	tilok	tara	never
7	hakan	tuang; dahar	eat
8	jasa	pisan	very
9	mokla	getih	blood
10	kotok	hayam	chicken

The usage of ten typical SBD vocabularies differs in one region to another. Geographical location greatly affects the uses of SBD words. Following are the results.

#### a) Kampong Serpong

Serpong is a dense, strategic, heterogeneous and long-time popular urban destination. Its popularity dates back to the Dutch colonial era due to its ease of access. Both the railway station, which dates back to the Dutch colonial era, and the Cisadane river have been used as the main means of transportation for the surrounding area to reach the Serpong traditional market for a long time. This made Serpong a melting pot of cultures and languages as well



as Sundanese dialects from various regions around West Java and Banten. This situation continues to this day. Serpong is the fastest growing area economically and physically. Dozens of housing complexes, apartments, hotels, office buildings, new roads, and so on were built. The areas around Serpong are now transformed into centers of business, housing, education, and tourism. Serpong now has almost all the facilities that a big city needs.

As the result Sundanese is not the only language and dialect spoken with in daily communication amongst the community. The impact on SBD is more severe, one of it is the use of several SBD words. Of the ten typical words only the word <jasa> is still widely used among the speakers. The word which means <very> is used in almost all situations, such as in the sentence “*mc<sup>wal</sup> m<sup>eli</sup> lah, marahal d<sup>zasa</sup>*» (I’m not buying it, because the price is very expensive). Other word is <hulu> which is occasionally used among the elderly people to communicate with family or close neighbors. As in the following conversation between a granny and her son.

*Granny: aja bcdrek t<sup>a</sup>? ama’ ri<sup>t</sup> h<sup>o</sup>l<sup>o</sup> ti k<sup>er</sup> p<sup>ati</sup>n<sup>ij</sup> (is there any Bodrek? Emak has had a headache since last night).*

*Son: ama’ g<sup>as</sup> dahar <sup>a</sup>ncan? dahar h<sup>ala</sup> m<sup>on</sup> <sup>a</sup>ndek <sup>n</sup>in<sup>om</sup> <sup>o</sup>bar (has you eaten yet? Eat first before taking the medicine).*

The word <hulu> is used in conversations with close relatives. But when the interlocutor is not a close person, the word shifts automatically to <sirah>.

*Granny: m<sup>on</sup> k<sup>er</sup> ri<sup>t</sup> sirah h<sup>e</sup>’<sup>es</sup> g<sup>eh</sup> t<sup>a</sup> t<sup>ibra</sup>. (When you have headache, your will not sleep well either)*

The use of the word <hulu> was replaced with <sirah>. Meanwhile, another SBD word <he-es> is still used. The shift took place because the speaker felt that the word <hulu> was less appropriate when the interlocutor was newly acquainted person. The word <he-es> is commonly used in familiar and informal speech. As for the word <jasa>, it is still used in various speech situation and between all age groups. In contrast, the word <hulu> is rarely used. People choose to use the word <sirah> instead.

**Tabel 2.**  
**The Usage of 10 typical SBD vocabularies in Serpong**

No.	SBD	Kampung Serpong
1	jamang	baju
2	kejo	sangu
3	tesi	sendok
4	hulu	hulu; sirah
5	cokor	suku; sampean
6	tilok	tara
7	hakan	dahar
8	jasa	jasa
9	mokla	getih
10	kotok	hayam

The usage of words <jamang>, <kejo>, <tesi>, <cokor>, <tilok>, <hakan>, <mokla> and <kotok> is no longer found. Serpong people prefer to use the word <baju>, <sangu>, <sendok>, <suku> or <sampean>, <tara>, <dahar> , <getih> and <hayam> instead. The phenomena of such is usually happened as found in Betawi Ora subdialect in the Sudimara area of South Tangerang. The younger generation has begun to leave using the word <ora> which means <no> with the word <enggak> which is a middle Betawi dialect of Jakarta word. They consider it more modern, in contrast to the older generation who still use <ora> in daily conversation (Lauder, 2017).

The Serpong community uses the word <baju> for <jamang> instead of word <acuk>, a Sundanese standart word. <Baju> is an Indonesian and Betawi word fo <shirt>. Serpong is geographically adjacent to the Betawi Ora-speaking community in both kampong Muncul and Rawabuntu, and to the urban Indonesian-speaking community in the housing estates and offices around Serpong.

There is a misperception among parents regarding the using of the language daily among their children. Parents assume that several SBD words are rough and not polite thus not decent for children to use them in communication to elder people. Parents feel embarrassed watching their children speak the language and consequently will be considered as rude and impolite. Parents prefer to transmit the standard Sundanese language brought by migrants from the Priangan area. In fact, some parents no longer use the language in home, they speak Indonesian or Betawi instead. In addition, several words as <kejo> and <kotok> are considered outdated, therefore they shift them with <sangu> and <hayam> of standard Sundanese in daily basis communication.

#### **b) Kampong Cilenggang**

The Sundanese language landscape in Cilenggang village is not much different from the Sundanese language landscape in Serpong. Cilenggang is geographically located next to the Bumi Serpong Damai (BSD) township, making it inhabited by migrants working in nearby trade and shopping complexes. As many rented houses occupied by migrants are found in the midst of native villages. daily communication is mostly done using Indonesian. As the consequence, the SBD words that still found used in Cilenggang are <jasa> and <hulu>. But the usage of the first is higher than the latter.

The same situation occurred among the children in Cilenggang. They use Indonesian in daily communication as their parents do. Sundanese is not communicated again at homes, Indonesian takes over the role of Sundanese. Most parents in Cilenggang have no idea of the importance of preserving the mother tongue by teaching it to their children. SBD words are perceived rude and impolite. Parents prefer to speak to their children using Indonesian rather than Sundanese (Nurhasanah, 2018).

#### **c) Kampong Pakulonon**

SBD in Pakulonon experiences the same situation. Unlike Serpong and Cilenggang, where the majority of the population is Sundanese, Pakulonon is inhabited by both Betawinese and Sundanese people. BSB is only spoken by adults and the elderly of Sundanese in Pakulonon. They prefer to speak Indonesian to their children. The neighborhood inhabitants, which are migrants, contribute to the loss of Sundanese language use among Sundanese children in Pakulonon. Pakulonon like her other village sisters is also attractive to urban dwellers because located close to the industrial center of South Tangerang.

**Tabel 3.**  
**The usage of 10 typical SBD words in kampung Pakulonon**

No.	SBD	Kampung Pakulonon
1	jamang	baju
2	kejo	sangu
3	tesi	sendok
4	hulu	hulu
5	cokor	suku; sampean
6	tilok	tilok
7	hakan	dahar
8	jasa	jasa
9	mokla	getih
10	kotok	kotok

The SBD word that continues to be used in Pakulonon are <jasa>, <hulu>, <tilok>, and <kotok>. Unlike in Serpong and Cilenggang, Sundanese people in Pakulonon used the words <tilok> and <kotok> frequently on daily basis. But words are replaced with the words <tara> and <hayam> by the speaker in Cilenggang and Serpong.

The choice to shift to other words rather than SBD's is most likely influenced by the Sundanese language spoken by the Bogor people (Subhan, 2018). Geographically, Serpong Village and Cilenggang Village are located near the Cisadane river, which in the past was a waterway for Bogor people travelling to Tangerang. They traveled along Cisadane river using rafts called "getek". The getek stops at some points before arriving in Tangerang. The point called "eretan" and served to cross into Serpong from the other side of the river as well. That function has now been replaced by a bridge. Today, *eretan* functions like a public transportation terminal. The interaction between the Serpong community and the Bogor community has influenced the words used by the Serpong community. Similarly, the people of Cilenggang are also influenced because they are located close to the *eretan* in Serpong.

#### **d) Kampung Lengkong Gudang**

Generally, Lengkong Gudang is dominated by the Betawi ethnic group. The researchers chose Lengkong Gudang as the research area because of kampung Babakan, the only village in the area that has Sundanese speaking ethnic grup. The village is located in a fairly remote geographical area, separated from other villages in Lengkong Gudang urban village. Most part of kampung Babakan is situated close to the Cisadane river, while the rest of the area is located across the highway next to Lengkong Wetan urban village.

Since located directly adjacent to the BSD township, the vibrant development in BSD affects the condition of kampung Babakan culturally. Currently, Babakan is begun to be crowded with migrants working in the BSD area. Before the existence of BSD, Babakan village was a village with limited migrants due to its remote location and lack of public transportation. The small number of migrants in kampung Babakan, compared to other Sundanese-speaking areas in South Tangerang, meant that SBD in Babakan village was relatively preserved from the influence of other languages. The evidence is several typical SBD words that are no longer used in three of the above areas, are still used at a high level in kampung Babakan. For example, the word <kejo> remains in use

and well known in daily communication. Even the verb <ngejo> means “to cook rise” is well known and commonly spoken as in the following dialog.

*Mother 1: a'i sorajan gas ηcdʒo ancan? (Have you cook the rice?)*

*Mother 2: kedʒo nu kar isuk geh aja keneh (Morning rice is still available)*

Because the village is located in remote area and the people still maintain the SBD, Sundanese-speaking children of Babakan experienced difficulties in understanding lessons at school, both reading of textbooks and listening to teachers' explanations in Indonesian. Consequently, many parents tend to teach them Indonesian at home and leaving Sundanese behind (Subhan, 2018). However, those children are still able to understand communication in Sundanese since they often heard people speaking the language in the neighborhood.

Unfortunately, the children of Babakan village are gradually switching to Indonesian in their daily communication. The increasing number of migrants also contribute to this situation. However, some families still use BSB in their household affairs. The notion that BSB is rude and impolite is not found here. People still use SBD for various practical purposes. Perhaps the lack of migrants makes SBD relatively prestigious so people feel confident to communicate with it.

#### e) Kampong Kademangan dan Keranggan

The situation in the four kampongs explained above is different from that of Kademangan and Keranggan. Both kampongs are located alongside Cisadane river and are away from the main road. The less strategic geographical location made them less desirable to migrants in the past. But the situation changes, in recent years, Kademangan began to be filled with migrants because of the easily access to Serpong railway station. In contrary with Keranggan, which is remains remote.

The fact that there were few migrants in Kademangan in the past affects the condition of SBD in this area. Some SBD extinct words elsewhere are found in Kademangan, such as <mokla>, <tilok>, <tesi>, and <jamang>. Here are some utterances that use these words.

- a. *hontona mɔkla'an* (his or her tooth is bleeding)
- b. *dʒa' ηana mah tilok solat ka masjid* (he/she never prays in the mosque)
- c. *tesi di imah ema' laləŋitan* (the spoons in mom's house are lost).
- d. *tə məli dagiη geh tə nana<sup>w</sup>on lah, nu pəntiη mah kabəli dʒamaŋ anar* (It's okay not buying meat, as long as you can buy new cloth).

**Table 4.**  
**The usage of 10 typical SBD words in both kampong Kademangan dan Keranggan**

NO	SBD	Kampong Kademangan	Kampong Keranggan
1	jamang	jamang	jamang
2	kejo	kejo	kejo
3	tesi	tesi	tesi
4	hulu	hulu	hulu
5	cokor	suku	suku

6	tilok	tilok	tilok
7	hakan	dahar	dahar
8	jasa	jasa	jasa
9	mokla	mokla	mokla
10	kotok	kotok	kotok

A similar situation was also found in Keranggan Village, which is located next to Kademangan Village. The remoteness of the location has a significant impact on the use of SBD. In general, 8 out of 10 SBD words are still used in both Keranggan and Kademangan villages. Even the <mokla> verb “møklaan” which means “to bleed” is still used, as shown in the example above.

In fact, both Kademangan and Keranggan are the villages that use the most SBD words out of the six Sundanese-speaking villages in South Tangerang. Only in these two villages is the word <mokla> still found, which is no longer used in other villages.

However, the linguistic conditions in kampong Keranggan in the next few years will definitely undergo significant changes. Currently, kampong Keranggan has been awarded as one of the best tourist destination villages at the national level. Thus, the kampong will become a national tourist destination (Media Indonesia, 2023). The village will be exposed to the outside world more than usual. People will flock to the village from all over the region. The situation in the coming years will have a serious impact on the SBD language. The last heir of Banten Sundanese in South Tangerang will disappear along with the disappearance of some of these words from everyday communication.

### The Factors Causing SBD Shift

There are internal and external factors of language change that will trigger the language extinction. Campbell (2004) states that based on evidence on European languages the loanwords are the oldest phase of language change. Language change occurs under the following conditions: (i) language change occurs in the middle class, not in the lower class and neither in the upper class; (ii) the initiator of change is usually a person who has a high status in the community, where they have a central role in communication in the community; (iii) the initiators interact a lot with the communication network they have and often travel outside the area where they live; (iv) women are faster to accept language change and spread it than men; and (v) the inclusion of other ethnicities into a community participates in language change.

According to Burrige and Bergs (2017: 190) language change could be identified in the following three situations. First, speakers of each language persist in using their language (language maintenance). Second, speakers of a particular language leave their language and use another language (language shift), and finally, long-term contact between two languages produces a third new language (language creation) known as pidjin, creole, or a particular language that shows mixed features of languages.

Burrige and Bergs (2017: 193) further divide language shift into three forms. First, total language shift, where all speakers switch to using another language (usually the more dominant language). In migrant communities, their local language is still used in internal circles or for certain purposes. This situation in indigenous communities can lead to the death of their language. Second, partial language shift: in a specific domain. Other languages are used in certain domains, while the local language is still used in one or several specialized domains. Third, partial language shift, results in a reduced number of speakers. The number of speakers of the local language drops drastically, while the number of users of

other languages rises.

Rogers and Campbell (2015) mention four factors that cause language extinction, namely economic, politics, subjective attitudes (motivation), and government support. Ambarita (2019) added cultural dominance by the majority community and intermarriage between ethnic group as factors that influence the threat of language extinction.

Not all of the factors mentioned above can be found in the shift of SBD in South Tangerang. The shift of SBD and the threat of its extinction in area of South Tangerang is more dominated by the subjective attitudes of the speakers (Subhan, 2018). There are four things that underlie them. First, SBD is positioned as an impolite and rude Sundanese language variety. Second, it is perceived as old-fashioned. This labeling leaves SBD speakers with no prestige communicating it. Third, parents do not transmit the language as their children find difficulties in understanding the lessons taught using Indonesian in the school. Fourth, the majority of Indonesian is used in business and administrative matters.

There are two categories of SBD words that are starting to be abandoned by its speakers. First, words that are considered rude and impolite such as <hulu>, <hakan>, and <cokor>, especially when spoken to elders or strangers. Second, words that are considered old-fashioned, namely <jamang>, <mokla>, <kejo>, <kotok>, <tesi>, and <tilok> which are generally only spoken and understood by older people and hicks. This assumption certainly affects the attitude of its speakers, they automatically switch to other dialectal Sundanese words that are considered more modern.

The vocabulary <jasa> is treated differently. SBD speakers of all ages in all observed areas continue to use this word. This word does not experience language shift and decline in prestige because it is not considered as rude and impolite. This word also does not experience a decline in prestige because of its old-fashioned meaning. In fact, SBD speakers often use the word in Indonesian speech.

Researchers see that the word <jasa> is the pride of SBD speakers as well as a characteristic of SBD. The speakers do not hesitate to use the word in conversations using Sundanese or Indonesian. In contrast to the other nine vocabularies that have shifted. The word <jasa> represents the identity of the Banten Sundanese ethnic group in South Tangerang, which belongs to the larger ethnic group of SBD speakers in the Tangerang area. This is in accordance with the large clock icon in the triangle of Taman Potret, Tangerang City, which is named “Jam Gede Jasa” written in large and distinctive writing underneath which means “a very large clock”. This icon represents not only the people and the region, but also the Banten Sundanese Dialect.

The Sundanese language classification that places SBD as a rough dialect causes its speakers to feel insecure when communicating with speakers of standard Sundanese or other Sundanese dialects. SBD speakers who can speak standard Sundanese will switch their dialect to it. However, most SBD speakers in the research area do not have the ability to communicate in standard Sundanese, so they switch to Indonesian. In addition, some speakers consider that people who speak standard Sundanese are considered to be people who have good manners and usually come from a high social class and educated society.

This assumption cannot be separated from the socioeconomic conditions of the people of Tangerang in the past. According to Lauder (1993), the migrants in the Tangerang area at that time were civil servants who were assigned to Tangerang. Some of them worked as elementary school teachers up to the senior secondary level. Meanwhile, around 70% of the population of Tangerang were farmers. Many of these newcomers came from the Priangan region and spoke standard Sundanese. Their presence strengthened the position of Priangan Sundanese among the people of Tangerang as the language of a higher social class. Moreover, at that time the teaching profession was a highly respected profession in the

community.

In daily interactions between teachers and students, it is common for teachers to correct children's speech when communicating in SBD. The teacher will direct students to replace some words that are considered rude and impolite with standard Sundanese dialect words that are considered refined and polite. Words that are considered impolite are commonly used in people's daily lives. This condition forms the negative perception of SBD speakers towards their own language, which in turn results in SBD speakers no longer wanting to use the language and ultimately not passing it on to the next generation.

Other factors affecting the shift of SBD are inter-ethnic marriages, monolingual school conditions, dominance of the majority culture, and lack of government support. Mixed inter-ethnic marriages are inevitable in an expanding society. Sundanese people who marry people of different ethnicities tend to use the intermediary language that each understands for their household affairs. Usually, Indonesian will be the first choice. The offspring of mixed-ethnic marriages usually no longer use their parents' mother tongue, but Indonesian

Indonesian as the sole language of instruction in schools has contributed to the shift in BSB. The government actually allows local languages to be used as the language of instruction for students in grades 1, 2 and 3 in elementary schools. However, choosing which local language to use in the South Tangerang area is not easy. In addition to the large number of immigrants from various ethnicities other than Sundanese and Betawi, the linguistic facts in the South Tangerang area are quite unique. In one village it is common to find two regional languages being spoken, such as in Lengkong Gudang and Pakulonon, where people speak Betawi or Sundanese. This condition forces Indonesian as the only choice of language of instruction in schools.

The practical function of Indonesian in education has played a role in the shift of SBD. Young speakers of SBD often experience learning difficulties at school. They are constrained in understanding Indonesian. Parents overcome these obstacles by no longer using Sundanese but Indonesian in daily communication at home so that their children are accustomed to communicating in Indonesian and can follow teaching and learning activities at school smoothly.

The same case can be found in some other parts of Indonesia and even other countries. In Australia where English is the only language of instruction in schools children with mother tongues other than English are forced to switch to English in order to participate in school learning activities that are only delivered in English (Bromham et al., 2020).

Along with the above factors, the dominance of the majority culture and the lack of government support continue to influence the shift of SBD in South Tangerang. As a minority population in South Tangerang, Sundanese people often do not receive proportional support for their language and culture. The city logo of South Tangerang is *blondongan*, a typical Betawi house. The choice of *blondongan* as the logo of the South Tangerang region may imply that the identity of the people in South Tangerang is Betawi (Mahendro, 2020).

The lack of government support can be traced back to the use of standard Sundanese textbooks without including the word SBD. There has been no effort from the South Tangerang government to accommodate the richness of SBD since the formation of the region 14 years ago.

## Conclusion

The negative perceptions of SBD rudeness and impoliteness are the main reason of endangerment of SBD. This causes SBD speakers to feel no prestige in speaking SBD. Gradually, SBD speakers switch to other Sundanese dialects or Indonesian. For the same reason, parents no longer feel the need to transmit the dialect to the next generation. Children

no longer communicate using SBD in daily conversations. It is only a matter of time before SBD's culture and ethnic identity erode and even disappear. Referring to the language security level issued by UNESCO, SBD in South Tangerang is included in the endangered level. The indicator is that the dialect is not passed on to the next generation so that its speakers gradually decrease and in turn will disappear from the language.

The researchers see that Sundanese Banten dialect in South Tangerang is at endangerment level and need immediate handling. A conscious and systematic effort is needed from the government and the speaking community to maintain and preserve all the richness of the languages in the area. Banten dialect Sundanese in South Tangerang needs special attention and planned language revitalization efforts. Such revitalization efforts have been carried out both in Indonesia and abroad. There are several government and private institutions that can be worked with. Based on the discussion above, the researchers view the need for further research related to the preservation of SBD, especially to children in the South Tangerang speech area to find the best way to revive and raise the prestige of SBD among them and prevent SBD from extinction.

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