

BAHASA TANSI: The Language Loyalty of Its Speakers

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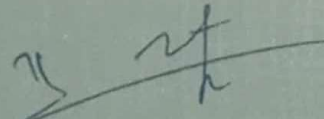


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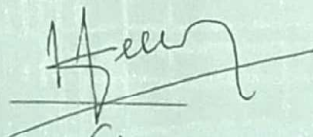
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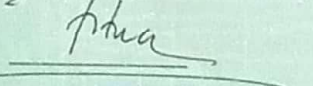
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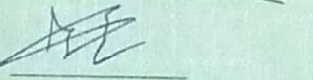
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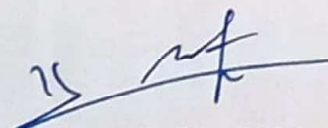
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ABSTRACT

Rahayu, Sabila. (2024). *BAHASA TANSI: The Language Loyalty of Its Speakers*. Thesis. Padang. English Language and Literature Department. Faculty of Languages and Arts, Universitas Negeri Padang.

The aim of this study was to determine the degree of language loyalty of *bahasa Tansi* speakers in Sawahlunto, West Sumatra, through a sociolinguistic analysis focusing on lexical differences, language loyalty, and language attitudes. This quantitative and descriptive qualitative research examined whether *bahasa Tansi* speakers are loyal in using the language or not. Data were collected using the 206 of Swadesh list words, questionnaires, interviews, and recorded conversations. The findings revealed that *bahasa Tansi* has 73.78% phonetic differences compared to Minangkabau, suggesting significant language divergence. Additionally, the study highlighted a strong sense of language loyalty and positive attitudes among speakers, indicating *bahasa Tansi's* robust sociolinguistic presence. Consequently, *bahasa Tansi* is classified as a creole with unique linguistic and cultural attributes, contributing to the linguistic diversity of West Sumatra.

Key Words: *Bahasa Tansi*, Language Attitude, Language Loyalty, Creole.

ABSTRAK

Rahayu, Sabila. (2024). *BAHASA TANSI: Loyalitas Bahasa Penuturnya*. Skripsi. Padang. Jurusan Bahasa dan Sastra Inggris. Fakultas Bahasa dan Seni Universitas Negeri Padang.

Tujuan penelitian ini adalah untuk mengetahui tingkat loyalitas berbahasa penutur bahasa Tansi di Sawahlunto, Sumatera Barat, melalui analisis sosiolinguistik yang berfokus pada perbedaan leksikal, loyalitas berbahasa, dan sikap berbahasa. Penelitian kuantitatif dan deskriptif kualitatif ini menguji apakah penutur bahasa Tansi setia menggunakan bahasa tersebut atau tidak. Data dikumpulkan dengan menggunakan 206 daftar kata Swadesh, kuesioner, wawancara, dan rekaman percakapan. Temuan menunjukkan bahwa bahasa Tansi memiliki 73,78% perbedaan fonetik dibandingkan dengan bahasa Minangkabau, yang menunjukkan adanya perbedaan bahasa yang signifikan. Selain itu, penelitian ini menyoroti rasa loyalitas bahasa yang kuat dan sikap positif di antara para penuturnya, yang menunjukkan kuatnya kehadiran sosiolinguistik bahasa Tansi. Akibatnya, bahasa Tansi diklasifikasikan sebagai bahasa kreol dengan atribut linguistik dan budaya yang unik, sehingga berkontribusi terhadap keragaman bahasa di Sumatera Barat.

Kata Kunci: Bahasa Tansi, Sikap Berbahasa, Loyalitas Bahasa, Kreol.

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Finally, the author acknowledges that this thesis has many weaknesses. Therefore, constructive criticism and suggestions are welcome to help improve it.

Padang, 05 June 2024

The Writer

Sabila Rahayu

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CHAPTER I INTRODUCTION

1.1 Background of Research Problem

Siahaan (2008:1) states that language is an essential element of human communication, acting as a key to open doors to different facets of day-to-day encounters. People use language to communicate in a variety of contexts, including the home, workplace, and educational settings, in order to transmit information and meet various communication needs. Communication is done directly via face-to-face interactions as well as indirectly through email, written letters, television, radio, and so on. In addition, Chomsky (2002: 1) argues that language is a fundamental feature of the human's condition, deeply embedded in the human mind, physically expressed in the brain, and a characteristic unique to our species. This intrinsic talent sets humans apart from other species, including animals, as it demonstrates human inventiveness and the special capacity to produce and use language. Thus, language acquisition is innate in humans, which adds to the unique characteristics of human communication.

People need to relate to each other for a variety of reasons, including the smallest ones. For instance, in order for humans to do business, communication between both parties is obviously necessary, and language plays a significant role in this process. This is also relevant to buying and selling transactions. Additionally, as technology advances and times changes, human demands

inevitably rise as well. Because not everyone in every place speaks the same language, there are occasions when people must transact with those outside of their native language. Sometimes, in order to address these needs, two or more languages are blended for one purpose. Over time, a pidgin would emerge to bridge the gaps between the various languages for the sake of mutual understanding.

According to Ramoo (2021), a pidgin language is a grammatically simplified communication method. It typically arises when two or more groups are forced to create a communication system due to the lack of a common language. When groups gather for trade, it is typical for them to not be regarded as whole languages. There is no speech community from which Pidgins is native. Its limited core vocabulary is made up of sounds and words from other languages. There is a situation in which the community or group no longer sees the need to speak in pidgin, but they nevertheless do so and even include it into their everyday interactions. Koyfman (2017) argues that a pidgin has enough of distinctive features evolved to have its own unique grammar by the time it becomes a creole, it can refer to a pidgin that is spoken by native speakers or by speakers of a second generation who will formalize and strengthen the bridge into a strong structure with a fully formed grammar and syntax.

A multitude of circumstances, including as trade, colonization, and slavery, might lead to the development of pidgins and creoles, and this is what happened

in Sawahlunto, specifically in areas that use *bahasa Tansi*. Sawahlunto is a town in West Sumatra, Indonesia, the historical and cultural background of Sawahlunto and *bahasa Tansi* has had a tremendous impact on the linguistic environment of the area. The Dutch founded the mining town of Sawahlunto in the late 1800s in order to conduct coal mining activities. The Dutch imported communities of Chinese, Batak, Sundanese, Madurese, Bugis, Balinese, and Javanese to Sawahlunto in addition to the native Minangkabau (Asoka et al., 2016; Erman, 2005). These ethnic groups later contributed to the development of *bahasa Tansi*, which at first was a pidgin language used by workers who spoke multiple languages for communication in mining before evolving into a creole language as Pambudi et al. (2019) stated in his research. *Bahasa Tansi* captures the historical and social context of the area, influenced by the multiethnic population of Sawahlunto and the forced labor of prisoners of many ethnic backgrounds. In order to break the last traces of colonialism's ongoing impacts on Tansi culture, the language has undergone processes of changing parts of the language to fit cultural changes or make it stronger or known as recreolization. This has also helped to build a postcolonial mining and tourism city with the uniqueness of the history.

Because of the uniqueness of *bahasa Tansi*, there are some researchers study *bahasa Tansi*, but none of them have focused on the language loyalty and the language attitude yet. Therefore, this research aims to study the language loyalty

and the attitude of the speakers of *bahasa Tansi*. Language loyalty, language attitude, and language maintenance can relate to each other. Language loyalty refers to the degree of how individuals favor or prefer a language to use in their daily life. For example, you have a high loyalty to Minangkabau language if you truly enjoy speaking it and wish to use it everywhere. Language attitude relates to your attitude about a language or similar to your viewpoint on it. For instance, you have a good language attitude toward English if you find the language to be attractive to hear and if you enjoy speaking it. While language maintenance refers to preserving and using a language continuously, a community is preserving its language if they teach the young generation the language. It's similar to ensuring that the language doesn't vanish with time. The loyalty toward a language is important to keep the language alive and could preserve it from language loss or death because the speakers continue to use the language everywhere which can increase the possibility of its spread.

Before doing the study, the researcher already did a pre-observation to the field and make sure that people in the two areas in Sawahlunto, which will be the main focus of this research, are speaking *bahasa Tansi* in their daily life, so this research later can study about the speakers' loyalty and their language attitude deeper.

Hidalgo conducted a research about language loyalty on the Mexican border in 1986. She didn't focus only on one field, but she studied about language contact, language loyalty, and language prejudice on the Mexican border. The Juarez-El Paso region, which is home to Mexican immigrants, Mexican Americans, and other ethnic groups, was the focus of Hidalgo's 1986 study on linguistic loyalty on the Mexican border. She discovered that people in this region demonstrate an interest for ethnic identity assertion, and linguistic loyalty is a crucial component in that regard. This loyalty is linked to opinions on English-Spanish code-switching, since supporters of Mexican Spanish are more likely against code-switching. Her research methods included interviews and questionnaires, and the results showed that residents of Juarez preferred traditional Spanish types.

There are also some other research that study about language loyalty on other languages, but there is no research that took *bahasa Tansi* as its subject that focus on its speakers' loyalty. Thus, this research will highlight the language loyalty as well as language attitude of the speakers with *bahasa Tansi* as the subject of the study and not just relies on questionnaire and interview, this research will use Swadesh list and recorded conversation to strengthen the validity of the data.

A research conducted by Nekula (2021) about language loyalty focused on recognizing the unique characteristics of language loyalty in Bohemia, a region well-known for its diverse linguistic, cultural, and historical variety. Nekula made

use of various approaches from sociolinguistics, anthropology, and cultural studies to investigate how political changes, cultural norms, and historical legacies influence people's language usage and attitudes in Bohemia. Among the primary methods used were qualitative interviews with a wide range of people from different age groups, socioeconomic origins, and language communities in Bohemia. Rich insights on the opinions, experiences, and attitudes of the participants regarding language use and loyalty in various contexts were revealed by these interviews.

Overall, a significant and comprehensive effort was made in 2021 by Nekula to investigate the complexity of linguistic allegiance in this distinct cultural setting through his research on language loyalty in Bohemia. Nekula contributed to a better understanding of linguistic dynamics in various socio-cultural contexts by using a combination of qualitative and quantitative methodologies to shed light on the elements influencing language loyalty in Bohemia. Different with Nekula's research, this research will focus on using descriptive qualitative approach in analyze, and conclude the data to make a clear understanding on the results.

Another study about language loyalty was conducted by Amrullah (2021) in minority urban migrant dialect of Sasak language in Mataram city. Amrullah's study examines the dynamics of linguistic loyalty in the urban migrant dialect of the Sasak language in Mataram City among the Nggeto-Nggete minority. The

purpose of the study is to investigate the variables impacting urban migrants' linguistic loyalty to this particular dialect in the sociocultural setting of Mataram City, Indonesia. This study aims to understand the complex interactions between historical, socioeconomic, and cultural factors that influence language loyalty, with a specific focus on the minority Nggeto-Nggete dialect of Sasak. In order to collect information on language loyalty among Nggeto-Nggete dialect speakers, Amrullah uses a mixed-methods strategy that blends qualitative and quantitative techniques.

In general, Amrullah's study of the Nggeto-Nggete minority's urban migrant dialect of Sasak language in Mataram City demonstrates a thorough attempt to comprehend the intricate dynamics of language maintenance and transition in a mixed urban environment. Amrullah seeks to further our understanding of language loyalty among Indonesia's minority language populations by utilizing a wide range of research methodologies. This method used by Amrullah seems complex for his research, but for research on *bahasa Tansi*, this research needs to see the purity of the vocabulary of *bahasa Tansi*. Therefore, this research will use Swadesh list to see the differences with other languages, especially Minangkabau language.

According to Pambudi et al. (2019), acculturation or contact between people from different cultures influenced the recent formation of the *bahasa Tansi* in Sawahlunto, West Sumatra. Interacting among people in the area, it is essential to

everyday communication and fosters understanding between them. *Bahasa Tansi* also facilitates cross-cultural communication and promotes respect for various cultures and customs. It enables effective communication between people with different origins, which aids in social integration. In addition, language is a means of expressing individuality and cultivating a feeling of solidarity and pride among neighbors. Pambudi mentions that *bahasa Tansi* has 71% difference with other languages, highlighting its special status in Sawahlunto.

Based on Pambudi's previous study, it emphasizes the language status of *bahasa Tansi* and also shows how the use and the importance of the language in its native speakers. Even though he also examined the language loyalty and language attitude of the speakers of *bahasa Tansi*, the results only relies on questionnaire and did not explore it deeply. Therefore this research will focus on the language loyalty and language attitude of the speakers of *bahasa Tansi* and using more instruments to gather the valid data, such as 207 Swadesh list, questionnaire, interview, and recorded conversation.

Bahasa Tansi is a valuable asset for establishing continuity of solidarity and culture within its native speaker environment. However, the previous studies on the *bahasa Tansi* have not provided more details about how is language loyalty of its native speakers. For this reason, further study is necessary for the researcher in order to find out and to conclude how the language loyalty of native speakers of *bahasa Tansi* is. This study is important to do since it clarifies the linguistic

environment and the influence of cultural and historical factors on language usage and maintenance. Additionally, it emphasizes the value of protecting linguistic diversity in West Sumatra and being aware of the possible repercussions of language loss, especially for *bahasa Tansi* in Sawahlunto.

1.2 Identification of Research Problem

There are several possible studies that can be discussed regarding the language phenomenon of *bahasa Tansi*. First, the language use of *bahasa Tansi* can be studied to comprehend how speakers modify their language use to suit various contexts and objectives. Due to differences in context, setting, and also the social background of the speakers, different pragmatic aspects can be formed in the Tansi language. This can be studied with pragmatics which seeks understanding how language is used in context and how the speaker, the addressee, and the situation all affect it can help one understand the pragmatic aspects of Tansi language.

Second, further research on language maintenance of *bahasa Tansi* can also be studied in sociolinguistics. Through the perspective of sociolinguistics, language maintenance can be understood with regard to social aspects like identity, attitudes, and the vitality of communities. The sociolinguistic study of language maintenance looks at the factors that contribute to keeping *bahasa Tansi* alive in its community. Understanding how and why *bahasa Tansi* are maintained

over time in spite of diverse factors that could cause linguistic shift or loss can be the main goal of this field of study.

Third, linguistic behavior of bilingual speakers can also be studied in terms of *bahasa Tansi* and Minangkabau language. Based on previous study about code-switching between Minangkabaunese and *bahasa Tansi* spoken by people in Lembah Segar sub-district by Afilta and Jufrizal in 2022, the linguistic behavior of bilingual speakers in Sawahlunto can be studied through code-mixing between Minangkabaunese and *bahasa Tansi* in further study.

1.3 Limitation and Scope Research Problem

This study was limited on language phenomena in Sawahlunto, especially on two areas that speak *bahasa Tansi*. Then, the research problem was limited on language used in several settings and context; the language attitudes of the native speakers of *bahasa Tansi*. And then, to uncover the tendencies of language loyalty of the native speakers of *bahasa Tansi*. By using Swadesh's list, the researcher saw how high and low the lexical and pronunciation similarities are between the Minangkabau language and *bahasa Tansi*. And with the help of questionnaires and interviews, researchers analyzed the attitudes of native speakers towards *bahasa Tansi* in their daily lives and its use. The results of this analysis determined the language loyalty of native speakers of *bahasa Tansi*.

1.4 Formulation of Research Problem

In live to the limitation of research problem, the problem of this study is *how is the language loyalty of the native speakers of bahasa Tansi?* Thus, the objective of this study focused on describing whether the language loyalty of the speakers of *bahasa Tansi* are high, medium, or low.

1.5 Research Questions

Based on the research problem, the research questions are as follow:

1. How is the lexical difference between *bahasa Tansi* and Minangkabaunese?
2. How is the language loyalty of the speakers of *bahasa Tansi*?
3. How is the language attitude of the speakers of *bahasa Tansi*?

1.6 Purposes of Research

According to the research questions, the research purposes are as follow:

1. To find out the lexical difference between *bahasa Tansi* and Minangkabaunese.
2. To find out the degree of language loyalty of the speakers of *bahasa Tansi*.
3. To find out and to describe the language attitude of the speakers of *bahasa Tansi*.

1.7 Significance of Research

Theoretically, this research is believed to help advance the study of sociolinguistics and language phenomena in West Sumatra, Indonesia, especially in Sawahlunto. In addition, this research is expected to provide the understanding about dynamics of language maintenance and revitalization, contributing to the preservation of linguistic diversity and cultural heritage in Sawahlunto, West Sumatra, Indonesia. By studying the language loyalty of the native speakers of *bahasa Tansi*, their contribution to prevents its decay, and their attitudes toward the language. It might serve as both motivation and support for further research.

Practically, this research is expected to make clear and strengthen the position of the *bahasa Tansi* in social life, and making the reader more conscious of the impact of high language loyalty in averting language loss or death.

1.8 Definition of Key Terms

1. Sawahlunto: a town in West Sumatra, Indonesia which is the focus area of the study.
2. *Bahasa Tansi*: a language in Sawahlunto which is the study's main subject.
3. Language loyalty: the native speakers' loyalty and commitment of *bahasa Tansi*, which reflects their passion for the language's use and preservation.
4. Pidgin: a language that was emerged due to labor factors during the Dutch colonial period in Sawahlunto.
5. Creole: a language that occur from pidgin development, and often emerging in multicultural settings, like in Sawahlunto.