

Local language vs. national language - proofreading & perusal - Kervan

by Nurlaksana Eko Rusminto

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Local language vs. national language:

The Lampung language maintenance in the Indonesian context

Nurlaksana Eko Rusminto, Farida Ariyani, Agustinus Bambang Setiyadi, and Gede Eka Putrawan

The native speakers of the Lampung language are now very much in the minority on their land. The Lampung language that is almost no longer used as a means of communication in the family domain has led to language loss among children and young people in Lampung. Although several studies on the Lampung language maintenance have appeared in the literature, the focus was only restricted to language maintenance in general. As a result, no comprehensive insights and implications appear to exist. Thus, the aim of this paper is to elucidate the issues through a study which focuses on Lampung language maintenance among young people, which was conducted with a quantitative approach. The findings of this study indicate that the Lampung language, like other local languages in Indonesia, has issues that need to be seriously addressed so that it can be still maintained as a means of communication. Young families of the native people of Lampung almost no longer use the Lampung language as a means of communication with other family members and relatives. Therefore, to avoid any potential conflict of interest between the Lampung language and the national language, Indonesian, the findings imply that the preservation and maintenance of the Lampung language should be done through a culture-based approach, which emphasizes a sense of pride and love for the Lampung language as cultural wealth and a product of the civilization of native people of Lampung. The limitations of the study and suggestions for future research are also discussed.

Keywords: please provide up to 6 keywords

1. Introduction

Lampung, one of provinces located on Sumatera (English: Sumatra) island, is a culturally and ethnically diverse province in Indonesia with multilingual speech communities (Sunarti *et al.* 2019). Those who are said to be Lampung people, either Lampung Saibatin or Lampung Pepadun¹, are indigenous people of Lampung who share native customs, traditions, and language (Katubi 2006). The Lampung language itself, one of native local languages in Indonesia, has several strategic functions for Lampung people such as a symbol of pride and identity and a means of communication within Lampung family and community.

However, the existence of this local language in the lives of its speech community is no longer reflecting its strategic functions as a local language due to language shifting. The Lampung language, at

¹ Lampung indigenous people, based on their cultural tradition, are classified into two groups, Lampung Saibatin and Lampung Pepadun (Puspawidjaja *et al.* 1987, as cited in Katubi 2006). Most of Lampung Saibatin people, also known as Lampung Coast people, live along the East, South, and West Coasts of Lampung, while Lampung Pepadun people inhabit highland areas of Lampung.

the present time, is only used in a very limited context by limited users. The native speakers are very much in the minority on their own land (Levang and Prayoga 2003, as cited in Katubi 2006). It is only used in the family domain at home when a parent is communicating with another parent, not with their children (Hasan, 2009; Rusminto, Ariyani and Setiyadi 2018). The fact that the Lampung language is hardly used as a means of communication in the family domain has led to language loss among children and young people in Lampung. The family is in fact the main domain where Lampung language skills are developed. Seen from the language attitude perspective, however, they still have a positive attitude to their native language. Older adults have more positive attitudes with stronger Lampung language maintenance compared to those younger (Wulandari 2018).

A large body of data is available concerning potential language extinction. Hawkins (2005) states that half of the 6,809 languages currently in use in the world are predicted to become extinct and no longer exist on the Earth within the next 500 years (Austin and Sallabank 2013; Vari-Bogiri 2005). Tondo (2009) states that some of the 742 languages in Indonesia will gradually become extinct. Some of the languages are already approaching extinction. Therefore, if the situation that the Lampung language is no longer used as a means of communication in the family domain continues to exist, it is believed that the language will be extinct in the near future, as experienced by other local languages around the world (Austin and Sallabank 2013; Rafieyan *et al.* 2013; Tondo 2009; Vari-Bogiri 2005). If there is no change in attitudes and policies towards the preservation and maintenance of the language, it is estimated that Lampung language will become extinct in 60 to 70 years (Hasan 2009).

The general factors that contribute to the extinction of these local languages are also well known. In Indonesia, more specifically, Tondo (2009) states that the factors that lead to the extinction of local languages include:

1. the influence of the majority language in which the local language is spoken. A local language that is unable to compete with other languages in the same region can transition from a high-level language (religion, education, work) to a low-level language (family and friendship). If the language continues to be pushed around, it might become a dying language and then extinct eventually (Gunarwan 2006; Tondo 2009);
2. bilingual or even multilingual speech communities;
3. globalization. The current period of globalization, which takes place in various aspects of human life, such as economy, community, politics and culture, has enabled language speakers to interact and communicate effectively with speakers of other languages from other countries, especially English-speaking countries;
4. migration. The survival of a language is also dictated by the movement of people out of their home areas due to jobs, schooling, family or many other factors;
5. inter-ethnic marriages. Social interactions among ethnic groups in Indonesia, inter-ethnic marriages in particular, also promote the extinction of local languages;
6. natural catastrophes and calamities. These can also lead to a language's extinction as happened with the Paulohi language speakers around 1918, drought, war, disease, earthquakes, tsunamis and so on may wipe out a language speakers;

7. lack of respect for an ethnic language of one's own. Everywhere, this can happen and seems to happen to the younger generation;
8. lack of local language communication frequency in various domains, especially in family domain. This may indicate that there is a gap between the older generation and that of the younger in which linguistic transfer across generations is at a standstill;
9. economic factors. This aspect also indicates that many local languages are on the edge of extinction. Many local language speakers tend to use other languages (for example, English) for a particular purpose. An economic motive, for instance, exists. This also influences individuals to both actively and passively learn and use the language. This means, among other things, to get a better job and livelihood; and
10. the use of Indonesian language as the official language in various settings e.g. in education and government settings (Ferguson 2006; Tondo 2009; Liddicoat and Baldauf 2008; Rusminto, Ariyani *et al.* 2018).

In addition to the data that have been presented in the literature, based on our observations of the Lampung language, several reasons that lead to language loss have been found, which include:

1. only a limited number of speech communities still use the Lampung language (generally they use Indonesian);
2. the Lampung language is not used in formal education and in the work settings (Indonesian is generally used), and
3. the policy of fostering and developing Indonesian as a national language indirectly causes the Lampung language to become a marginalized language. In other words, the facts show that the existence of Indonesian as a national language is often the main factor that prevents Lampung language speakers from maintaining their native language. This fact also poses a conflict of interest when maintaining the Lampung language.

Several studies on Lampung language maintenance have appeared in the literature, but the focus was only restricted to language maintenance in general. As a result, no comprehensive insights and implications appear to exist. Thus, the aim of this paper is to elucidate the issues through a study which focuses on the Lampung language maintenance among young people. Several suggestions as how to avoid any potential conflict of interest between the Lampung language and the national language, Indonesian, are also provided.

2. Lampung and the Lampung language

Lampung is a province of about 4,624,238 inhabitants in which most of them are outsiders (immigrants) coming from other provinces in Indonesia and the rest are native people of Lampung, 65% and 35% respectively (Puspawidjaja 1982, as cited in Katubi 2006). Therefore, the native speakers of the Lampung language are very much in the minority (Levang and Prayoga 2003 as cited in Katubi, 2006) and they are

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divided into two groups: native people of Lampung with Saibatin tradition and those with Pepadun (Puspawidjaja et al. 1987 as cited in Katubi 2006).

The Lampung language, which is classified as part of Western Malayo-Polynesian (Anderbeck 2006; Frawley 2003), has two main dialects, i.e. Lampung Api (known as A-dialect or Pesisir) and Lampung Nyo (known as O-dialect or Abung), whereas Komering, which is oftentimes considered as part of A-dialect, is believed to be a totally different language (Hanawalt 2006).

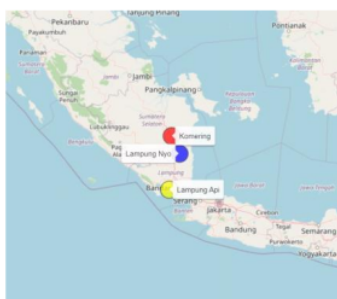


Figure 1. Map of speech varieties of the Lampung language (source: Glottolog 2021)

Figure 1. shows the varieties of the Lampung language. The yellow illustrates Lampung Api, the blue represents Lampung Nyo, and the red refers to Komering (Glottolog 2021). Lampung Api (code '1jp'), spoken by 827,000 native speakers (Ethnologue 2020a), is found in various locations such as Sekala Brak, Melinting-Maringgai, Pesisir Rajabasa, Pesisir Teluk, Pesisir Semaka, Pesisir Krui, Belalau, Ranau, Komering, Kayu Agung, Way Kanan, Sungkai, and Pubian (Sujadi 2012), while Lampung Nyo (code '1abf'), spoken by 180,000 native speakers (Ethnologue 2020b) is present in various locations such as Abung, Sukadana, Menggala/Tulang Bawang, and West Tulang Bawang (Sujadi 2012). In total, the Lampung language is spoken by about 1 million native speakers. In some literature, it is reported that this language is spoken by around 1.5 million people (Anderbeck 2006).

3. The Lampung language maintenance

Language maintenance (and shift) has to do with the connection between "change or stability in habitual language use, on the one hand, and ongoing psychological, social or cultural processes, on the other hand, when populations differing in language are in contact with each other" (Fishman 1964: 32). Hoffman (1991) further states that language maintenance is used to refer to a state where community members always make an effort to keep their language they have always been speaking, while language shift refers to where a speech community adopts another language and does not try to maintain their native language.

The well-known language maintenance and other issues that are related to local and minority languages phenomena have been favorite topics for investigation since the 1990's (Cohn and

Ravindranath 2014). It is reported that language maintenance in Indonesia is in a paradoxical situation with few local languages in western Indonesia having good opportunities for maintenance compared with local languages in eastern Indonesia (Musgrave 2014).

Despite a large number of native speakers, about 1 million, the Lampung language can be said as a minority language since the figure is only 11% of the total population of Lampung, a province of 9.007.848 inhabitants (BPS-Statistics of Lampung Province, 2021). Therefore, to maintain the Lampung language, considerable efforts have been made, see for example, the development of an Indonesian – Lampung bilingual dictionary (Ariyani 2015; Ariyani *et al.* 1999), a pocket book for daily conversation in Lampung language (Ariyani and Rahmansyah 2015), a pocket book for daily conversation in Lampung, Indonesian, English (Ariyani *et al.* 2015). The presence of the reading materials has created a “language-rich environment” (Pauwels 2016: 125) that is expected to make an impact on inspiring younger generations to use their own heritage language. The local administration of Lampung has also been in an effort to maintain the language through the issuance of policies and regulations. The Lampung language is a cultural wealth that must be maintained and developed (Local Regulation of Lampung Province on Cultural Maintenance of Lampung, 2008, para. 7). Although Indonesian is a national language which is used in various settings, the Lampung language is also recommended be used as language of instruction in educational settings and government’s meetings (Local Regulation of Lampung Province on Cultural Maintenance of Lampung, 2008, para. 8). Other local regulations have also been issued, see for example, Local Regulation of the Governor of Lampung Province Number 39/2014 concerning Lampung language as a mandatory local content subject in elementary, primary, and secondary schools and the Local Regulation of the Governor of Lampung Province Number 4/2011 concerning Lampung language maintenance, development, and preservation.

9

4. Indonesian as the national language of the Republic of Indonesia

Indonesia has 707 languages that are spoken by more than 600 ethnic groups living in 34 provinces including 7,217 districts (Zein: 2020). Based on the spread of languages in each province, Indonesia comprises 737 indigenous/local languages; however, based on the current statistics, Indonesia has 652 living indigenous languages and one national language although not all the local languages in the eastern part of Indonesia have been well documented (Badan Bahasa 2017 as cited in Zein 2020).

Indonesian is the state language of the Republic of Indonesia as stated in Chapter XI, Article 36 in the Constitution of the Republic of Indonesia (The 1945 Constitution of the Republic of Indonesia 1945; Sneddon 2003). In other words, Indonesian is a national language and the only official language in Indonesia (Nababan 1991). Since then, Indonesian language has been well documented and developed through national language policies and regulations (see, for example, The Interior Ministry Regulation No. 40/2007 regarding the Guidelines for the Regional Heads in the Conservation and Cultivation of the State Language and Indigenous Languages, The Government Regulation No. 57/2014 regarding the Development, Cultivation and Maintenance of Indonesian Language and Literature, Law No. 24 of 2009 regarding the Flag, Language, Symbol of the State and the National Anthem, and Presidential Regulation No. 63 of 2019 regarding the Use of Indonesian).

5. Method

This research adopted a quantitative approach, with a total of 100 participants who took part in the current study. Most of them (81%) were male and the rest (19%) were female in the age range of 20 – 35 years old by an average of 29 years old. The majority of them live at the same home with their family members, e.g. husband/wife and children and most of them were also married with a husband/wife of the same ethnic group, i.e. Lampung ethnic group.

The data were collected through questionnaire which was to investigate if the Lampung language was used in the family domain. The questionnaire consisted of three sections. The first section focused on demographic questions, the second section looked at the Lampung language use and maintenance in the family domain with five questions, the third investigated language maintenance in a broader sense with two questions. In order to see whether the design of the questionnaire was suitable to achieve the aim of this study, this instrument received a pilot testing (McQuirk and O'Neill 2016). The pilot test was carried out with 10 students majoring in language and arts education in a public university to make sure the instructions and items of the instrument were clearly stated in an understandable way and reasonable in length (Schleef 2014). A descriptive statistics method using SPSS 23 for Windows was used to quantitatively analyzed the collected data. It was used to measure participants' responses to the instrument through frequency of their language use in the family domain.

6. Results and discussion

6.1. The existence of the Lampung language in the family domain

To start with, the participants under investigation were asked about their language use in the family domain as presented in Table 1.

No.	Language Used	Frequency	Percent
1	Lampung	29	29
2	Indonesian	22	22
3	Indonesian-Lampung	49	49
	Total	100	100

Table 1. Lampung language use within family domain

Most of them (49 respondents or 49%) stated that they use a combination of Indonesian and Lampung language in the family domain. A total of 29 respondents (29%) stated that they use the Lampung language in the family domain, and the rest (22 respondents or 22%) use Indonesian. This clearly indicates that only a small proportion (less than 30%) of native Lampung families use the Lampung language as the only means of communication in the family domain, while the rest (more than 70%) mix codes (Indonesian – Lampung) and use only Indonesian as a means of communication.

Regarding the Lampung language users in the family domain, the participants' responses to this item are presented in the following Table 2.

No.	Language Use	Frequency	Percent
<i>The Lampung language is used to communicate by ...</i>			
1	parents, grandparents, father, mother, and other relatives, e. g. uncle and aunt	75	75
2	all family members	15	15
3	no family member	10	10
Total		100	100

Table 2. Lampung language users within family domain

A total of 75 respondents (75%) stated that the Lampung language is used as a means of communication by parents, grandparents, father, mother, and other relatives e.g. uncles and aunts. Only 15 respondents (15%) stated that the Lampung language is used by all family members when communicating in the family domain. Finally, the rest (10 respondents or 10%) stated that the Lampung language is not used at all in the family domain. This explicitly suggests that the Lampung language is only used by the older generation, not by the children or younger generation. As for the Javanese language, it is reported that its maintenance depends on input from family members, particularly older persons to their children (Kurniasih 2006). In other words, home plays a vital role in indigenous language maintenance since it is the right place where the language is taught and reinforced. These findings confirm that a minority language is more frequently used when communicating with family members or relatives (Connaughton-Crean and Duibhir 2017; Efendi 2020). Seen from its contexts of use, the participants' responses are presented in Table 3.

No.	The Lampung Language Contexts of Use (Daily Activities)	Frequency	Percent
1	Family life or household affairs	50	50
2	Emotions, e. g. anger, love, and fear	30	30
3	Spirituality	13	13
4	Others	7	7
Total		100	100

Table 3. The Lampung language contexts of use within family domain

Table 3. shows that the participants mainly use the Lampung language in daily activities in the context of family life or household affairs (50%), in the context of emotions e.g. anger, love, and fear (30%), in the context of spirituality e.g. offering prayers and complaining to God (13%), and in other contexts of life (7%). This illustrates that very few Lampung families use the Lampung language as a means of communication in any other contexts other than the above-mentioned. Most of them use the language for family- and household-related matters. These findings are similar to findings arrived by Ting and Ling (2013; Zuri *et al.* 2018), that indigenous language remains extremely strong in family and religious contexts (Dhanawaty *et al.* 2020).

Table 4. shows the motivations for using and not using the Lampung language.

No.	Language Use	Frequency	Percent
<i>What motivates you to use the Lampung language ...</i>			
1	It is a habit from generation to generation	30	30
2	My extended families still use it	25	25
3	My Lampung language is pride	24	24
4	To instill noble values of Lampung culture and civilization	21	21
<i>If you no longer use the Lampung language, what are the reasons?</i>			
1	My neighbourhood use Indonesian	35	35
2	I use Indonesian, the national language	25	25
3	Lampung language is not a medium of instruction at schools	25	25
4	Indonesian is used much in the workforce in every sector	15	15
Total		100	100

Table 4. Motivation for using and not using Lampung language within family domain

Meanwhile, in terms of motivation for the ⁵ use of the Lampung language as a means of communication in the family domain, a total of 30% of the respondents stated that the Lampung language is still used in the family because of habit from generation to generation. A total of 25% of them stated that it is still used because their extended families still use it. In addition, a total of 24% of them stated that they still use the Lampung language because they consider it as a pride that helps them to maintain it. Finally, only 21% of them stated that the Lampung language is the most appropriate means of instilling the noble values of Lampung culture and civilization. This indicates that the main reason the Lampung language is still used as a means of communication in the family domain is respect for their elders or predecessors who have been using the language from generation to generation in family life. These findings are similar to Ting and Ling's (2013) findings that indigenous languages are still strongly used in the family domain. The native speakers show great pride in their indigenous language, which is in line with Zuri *et al.*'s (2018) findings. It is also clear that a minority language plays an important role to retain identity of its native speakers, as also shown by the findings arrived by Chuchu and Noorashid (2015); Dhanawaty *et al.* (2020) and Zuri *et al.* (2018).

The respondents also have reasons for not using the Lampung language in the family domain. A total of 35% of them stated that people in their neighbourhood use Indonesian, which affects their language choice for communication in the family domain in favour of Indonesian, to allow them easily interact with their neighbours. They (25%) also stated that they are driven by a sense of nationalism

towards Indonesian, the national language. A total of 25% of them stated that the Lampung language is not used extensively because Indonesian is being and will be always used as language of instruction at schools and universities. Finally, a total of 15% of them stated that Indonesian is used greatly by the workforce in every sector, and therefore they always get their children to use Indonesian as a means of communication in life. These findings illustrate that the main reason for not using the Lampung language as a means of communication is practical interests, i.e. they accustom their children to communicate in Indonesian because it is used in the neighbourhood and in every sector of society, e.g. education and work. In addition, Lampung as a linguistic ecology consisting of several local languages including Lampung, Sundanese, Javanese, Bugisnese, Basemah, and Balinese (Language and Book Development Agency 2021) with more than 30 ethnic groups (BPS-Central Bureau of Statistics 2011) is a truly multilingual and multicultural context. The participants under investigation hope that their children will not encounter difficulties when communicating with the world around them. All this shows that the use of indigenous languages by the young generation has declined, as the findings arrived by Chuchu and Noorashid (2015) have shown. If this situation persists, the Lampung language is estimated to become extinct in 60 – 70 years (Hasan, 2009) or in 75 – 100 years (Gunarman 1994, as cited in Gunarwan 2002). In other words, the language might experience systematic extinction in the future as experienced by some other indigenous languages around the globe (Austin and Sallabank 2013; Rafieyan *et al.* 2013; Tondo 2009; Vari-Bogiri 2005). The fact is Indonesian is widely used in every domain of communication, and even an indigenous language with more than 80 million native speakers like Javanese is at risk of falling out of use (Cohn and Ravindranath 2014).

6.2. Efforts Made by Native People of Lampung to Maintain the Lampung Language

Facing the shifting of the Lampung language in the lives of the people of Lampung, actually a considerable amount of effort has been made by the families of the native people of Lampung as presented in Table 5.

No.	Maintenance Efforts	Frequency	Percent
1	Teach my children about noble values of Lampung culture and civilization	33	33
2	Keep trying to motivate my family members to always use the Lampung language	21	21
3	Teach the Lampung language to my children from an early age	20	20
4	require family members to use the Lampung language	10	10
5	listen to Lampung language songs	11	11
6	through storytelling	5	5
	Total	100	100

Table 5. Efforts to maintain the Lampung language within family domain

A total of 33% of them stated that they preserve and maintain the Lampung language by using the language to teach their children the noble values of Lampung culture and civilization. They (21%) also keep trying to motivate their family members to always use the Lampung language since this language

plays an important role as their local cultural wealth. They stated that they teach the Lampung language to their children from an early age to make them familiar with the language and require their family members to use the Lampung language in the family domain at home (20% and 10% respectively). They (11%) also listen to Lampung language songs. A few of them (5%) also make an effort to maintain the Lampung language through storytelling to make their children grow up with a strong tradition of Lampung oral storytelling.

The findings show that the speakers' love and desire to maintain the Lampung language as a sign of richness of Lampung culture and civilization seem to be really strong, although most of the families of the native Lampung people have begun to abandon the Lampung language as a means of communication in the family domain. It is clear that they are trying to implement what is called as family-language policy, especially heritage-language-only policy (Gupta 2020), at home with their children to maintain their indigenous language (King, Fogle and Logan-Terry 2008 as cited in Berardi-Wiltshire 2017). However, despite their positive attitude towards the Lampung language, they provide less Lampung language exposure to their children than, for example, activities or media outside of their home. This situation resonates with Nagpal and Nicoladis's findings (2010), where parents do not provide adequate minority language exposure to their children outside of home.

6.3. Obstacles and Challenges of the Lampung Language Maintenance

Some obstacles and challenges of the Lampung language maintenance also exist. The respondents' responses to this part are presented in Table 6.

No.	Obstacles and challenges of the Lampung language maintenance	Frequency	Percent
1	The existence of Indonesian—the national language	81	81
2	The existence of other local languages	17	17
3	The existence of foreign languages	2	2
	Total	100	100

Table 6. Obstacles and challenges of the Lampung language maintenance

Table 6 illustrates that most of the participants (81%) stated that the national language, Indonesian, is the main obstacle to maintain the Lampung language. It is the main competitor to the local language. A total of 17% stated that other local languages that exist in Lampung also prevent the success of the Lampung language maintenance. Only a few of them (2%) stated that foreign languages are the obstacle to the Lampung language maintenance.

It is clear that Indonesian as the national language is the main competitor in the efforts to maintain the Lampung language. This is also reinforced by the fact that there is a conflict of interest between the realities of the Lampung language use in the family domain and regulations regarding the function and position of Indonesia as the national language. As stipulated in the policy on the national language promulgated in Law Number 24 of 2009 concerning the flag, language and state symbol, as well as national anthem, as specifically outlined in Presidential Regulation No. 63 of 2019 concerning the use

of Indonesian, Indonesian is the national language as well as the state language that must be used in various aspects of life by the Indonesian people. In its position as the national language, Indonesian has

6 following four functions:

1. a symbol of national pride,
2. a symbol of national identity,
3. a unifying medium for different ethnic groups, and
4. a means of connection between cultures and regions.

7 addition, being the state language, Indonesian also has the following four functions:

1. the official language of the state,
2. the language of instruction in education,
3. a means of communication at the national level for the purposes of national and government interests planning and development, and
4. a means of developing culture and technological knowledge.

This fact, inevitably, places the Indonesian language in a very dominant position in various aspects of the life of Indonesian people and hardly provides an opportunity for local languages, including Lampung, to take a strategic role in people's lives (Halim 1976).

7. Conclusion

The Lampung language, like other local languages in Indonesia, has issues that need to be seriously addressed so that it can be still maintained as a means of communication. Young families of native people of Lampung hardly use the Lampung language as a means of communication with other family members and relatives. Therefore, serious efforts must be made to maintain the Lampung language and relieve the pressure from other languages, especially Indonesian.

This study has several implications. It is hard and challenging to maintain a local language as stated by Mbete (2011), who states that in developed cities and villages, local languages do not get important positions and functions anymore because they have been taken over by Indonesian. However, it is not impossible to maintain a local language. It is undeniable that as the national language, Indonesian has a very dominant position and function compared to the Lampung language. Thus, efforts to maintain the Lampung language often clash with efforts to foster and develop Indonesian as the national language. For this reason, the maintenance of the Lampung language through a formal approach like Indonesian cannot be applied to maintaining and preserving this language. Therefore, in our view the preservation and maintainance of the Lampung language should be done through a culture-based approach, which emphasizes a sense of pride and love for the Lampung language as the cultural wealth and a symbol of the civilization of the native people of Lampung. This could be done, for example, through promoting and developing Lampung language-related activities through arts and culture. Through this approach, it is hoped that the Lampung language, as an inseparable part of Lampung culture and civilization, can still be used and maintained, and imbued with a strong sense of belonging by its speech community (Rusminto 2016). In addition, the Lampung language is also predicted to

become extinct in 60 to 70 years (Hasan 2009) and in 75 – 100 years (Gunarman 1994 as cited in Gunarman 2002). This is likely because the native speakers of the Lampung language are very much in the minority in Lampung (Levang and Prayoga 2003 as cited in Katubi 2006). Therefore, in response to the issues exposed, all parties such as “decision makers at different levels – individuals, families, traditional organizations (adat), and government institutions” should work hand in hand to maintain the Lampung language through interdisciplinary language management (Arka 2013: 74).

Indeed, an important limitation of our study is that the number of participants and empirical data are quite restricted. Therefore, our findings cannot be used as conclusive evidence for Lampung as a whole province. However, this study provides new insights into the nature of Lampung native young people’s local language practices in the family domain and their attempts to maintain the Lampung language. Therefore, to deeply comprehend the issue under investigation, further studies on the issue through observations of naturally-occurring Lampung language practices in various settings across Lampung with more advanced and sophisticated quantitative and qualitative analyses are highly needed. In so doing, more accurate and reliable conclusions can be drawn.

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Appendix

LAMPUNG LANGUAGE USE AND MAINTENANCE IN THE FAMILY DOMAIN: A SURVEY

Dear Sir/Madam/Students,

We hope this survey finds you well.

We are currently conducting a survey on "Lampung language use in family domain," which aims to see the Lampung language use and maintenance among your family members. Therefore, it really is a valuable contribution from you by filling out this survey that we can understand the real situation of Lampung language use. By filling out this questionnaire, you agree to take part in this survey. We guarantee your anonymity and confidentiality. Your name will NOT appear in the publication of the survey results. Please complete with honesty since this survey does not have any impact. Thank you for your participation.

Researchers

A. Identity

Name :
Place of birth :
Sex :
Age :
Ethnic group :

B. Language use in the family domain

What language is spoken in your family domain?

- Lampung
- Indonesian
- Indonesian and Lampung
- Other local languages

Who uses the Lampung language for communication among your family members?

- My parents, grandparents, father, mother, and other relatives
- All of my family members
- No one of my family members

In what contexts (of daily activities) do you use the Lampung language in the family domain?

- Family life/household affairs
- When conveying emotions, e.g., anger, love, and fear
- Religious/spiritual life

Others

If you use the Lampung language within your family domain, what drives/motivates you to use the language?

I love the Lampung language

I want to maintain the Lampung language

It is a habit in my family from generation to generation

I am required to use the Lampung language by my parents and/or extended family

My extended family use the Lampung language

Others. Please specify ...

If you do not use the Lampung language within your family domain, what is your reason for not using the language?

I do not think it is necessary to use the Lampung language

My neighbors do not use the Lampung language either

The Lampung language is not a medium of instruction at schools

The Lampung language is not used at workforce

To make children get accustomed to using Indonesian language

To make children get accustomed to using a foreign language

Others. Please specify ...

C. Lampung language maintenance

What effort(s) have you made to maintain the Lampung language?

What are the obstacles and/or challenges of the Lampung language maintenance?

Nurlaksana Eko Rusminto is a lecturer in the Department of Language and Arts Education at Universitas Lampung, Indonesia. His research interests include linguistics, educational linguistics, sociolinguistics, and discourse analysis. He can be reached at nurlaksana.eko@fkip.unila.ac.id

Farida Ariyani is a lecturer in the Department of Language and Arts Education at Universitas Lampung, Indonesia. Her research interests are linguistics and its application in educational settings, educational linguistics, linguistics teaching and learning, sociolinguistics, and culture and literature. She can be reached via e-mail at farida.ariyani@fkip.unila.ac.id

Agustinus Bambang Setiyadi is Professor in the Department of Language and Arts Education at Universitas Lampung, Indonesia. His research interests include motivation and EFL learning strategies, EFL teaching methods, and research methodology. He would love to hear from you at agustinus.bambang@kip.unila.ac.id

Gede Eka Putrawan is a lecturer in the Department of Language and Arts Education at Universitas Lampung, Indonesia. His research interests include translation and translation studies, translation in EFL teaching and learning, translation as a learning strategy, translanguaging and language maintenance. He can be reached at gputrawan08@kip.unila.ac.id

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