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## **PRESERVATION BUGIS AND MADURA LANGUAGE IN THE DOMINATION JAVANESE IN THE KEMUJAN, KARIMUNJAWA**

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### **Abstract**

*Mother tongue is the first language that is learned by language speakers. UNESCO captures the concerns to the world that continue to lose their mother tongues. UNESCO estimates that approximately 3,000 languages will extinct by the end of this century. In the midst of these concerns there are still some tribes in Indonesia who still retain their mother tongue, among others, the Bugs and Madura tribe in the village of Kemujan, Karimunjawa. Both tribes have their own reasons and ways to maintain their native language. The purpose of this study is to find out why and how the preservation of Bugs and Madura language are. The method used is descriptive qualitative method. Stages in the method include the preparation, dissemination of research instruments, data collection, data analysis, and reporting. Meanwhile, the data collection techniques used is interview and the distribution of questionnaires. The results of the study are in the form of reason and manner of Bugs and Madura tribe in maintaining their language. The language used is preserved due to several reasons, including Bugs and Madura*

*society appreciates language brought by the ancestors, wants to show identification, communication needs, economic needs, and feel they have their own native language. Some of these reasons applied in two ways, namely retention in the family environment and preservation in the community. The research results can be used as a reference for mother tongues in Indonesia and other country which have extinct mother tongues. So with those preservation efforts of the mother tongues can be preserved well.*

**Keywords**

Preservation, Language, Karimunjawa

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**1. Introduction**

Mother tongue is the first language that is learned by language speakers. There are so many mother tongues in the world. UNESCO looked at the importance of each nation to create awareness mother tongue education to future generations. On the other hand, UNESCO capture global concerns which continue to lose mother tongue. UNESCO estimates that approximately 3,000 languages will extinct by the end of this century. Only half of the number of languages spoken by the inhabitants of the world today that will exist in 2100 later National Geographic detailing again that one mother tongue in the world will extinct every 14 days. In many places in the world, the mother tongue was walking toward extinction.

Besides the extinction of mother tongue, not less than 47 regional languages in Indonesia are endangered with only the remaining number of speaker's 1-100 people. Mother tongue which is the local language of North Maluku just has 10 speakers in 1997 and now suspected to have been extinct. While in Kalimantan, Longiku language known only has 4 speakers in 2000. In Sumatra, Loom Language leaving 10 speakers in 2000 In Sulawesi Budong-Budong language only spoken by 50 people. While the language Nusa Lout in 1987 amounted to 10 people. In Papua, Mansim or Borai language just has 5 speakers in 2007. Dusner Language is only known to have 20 speakers in 2000.

As the loss of a mother tongue in the world, there are some tribes in Indonesia who retains his mother language, although the tribe settled in other areas (transmigration). Bugs and Madura tribe who settled in the Kemujan, Karimunjawa are some tribes that still defend their mother tongue. Bugs are from South Sulawesi. In daily conversation with one of their tribe, they

use language Bugis. It is similar to the Madura Tribe who use Madura language in conversation every day. Interestingly, the Bugis and Madura tribe that inhabit Kemujan, Karimunjawa, communicate using the language contained in their respective tribes when communicating with the public in one tribe, although almost every day when mixed with the tribal community of Java they use language Java language or Indonesian.

The aims of this research are to know the cause of Bugis and Madura language survives in the domination Javanese in the Kemujan, Karimunjawa.

## **2. Literature Review**

### **2.1 Language in Indonesia**

Indonesia language is the most important language in our republic. The importance of this language have a source from the third Sumpah Pemuda in 1928: "Kami poetra dan poetry Indonesia mendjoenjoeng bahasa persatoean, bahasa Indonesia" and our state official are the Undang-Undang Dasar 1945 were in it contained a specific clause which states that "bahasa negara adalah bahasa Indonesia". But in addition there are several reasons why Indonesian occupying a leading place among hundreds language of the archipelago, each of which is important for native speakers as a first language (Hasan Alwi, 2003). Please note that the Indonesian was not created by itself, but the archipelago consisting of hundreds of languages used in each region are then conventionally by the Indonesian nation then be used as the language of Indonesian unity. This proves that the local language is very important in the formation of Indonesian.

### **2.2 Bugis Language**

Bugis language is a means of cultural preservation one of the areas in Indonesia which has a history and tradition that is quite old and maintained by the community owner. In addition, the Bugis language is a communication tool that is quite important in the area of South Sulawesi, in addition to Indonesian. In connection with the maintenance of the Bugis language serve as a symbol of regional pride, the symbol of regional identity, reveler tool feelings, and the language of instruction at the beginning of the primary school level, it is natural that the language is fostered and developed (Said, 1979: 1). Bugis language is one of the local languages in South Sulawesi, which has the largest number of speakers. Number of speakers Bugis estimated 4.5

million people (Said, 1997: 2). Bugis language speakers inhabit the eleven districts in South Sulawesi Province, namely: Bone, Soppeng, Wajo, Sidrap (Sidrap), Pinrang, Pare-Pare Barru, partly Maros, Pangkep, Sinjai and Bulukumba. Bugis language has its own dialect according to geographical location. This is consistent with the statement Fasold (1984) which states that in sociolinguistics no monolithic language, every language and every variety there are manifold there subragamnya. Even the speech of individuals also varied. Reality shows that regional languages such as Javanese, Balinese, Sasak and Bugis has several regional dialects and social dialect. The number of language diversity of geographical and social refers to any group of people to interact against each other using at least two components, namely, the participants and the language. Participants in the verbal interaction that the speaker (P1) and the conversational partner (P2).

### **2.3 Madura Language**

When viewed from the inter-relationships of kinship, language Madura (BM) has a very close kinship with Indonesian (bI) (Marsono, 2004). Two languages that have kinship, especially his relationship is very close, it will have a lot of similarities or similarities (Crowley, 1987; Fernandez, 1993) that can occur in all subsystems language. So no wonder if to say that the Indonesian formed from each regional languages. If the local languages in Indonesia do not continue to be preserved, it will have an impact on the unity of language, Indonesian.

## **3. Research Methods**

### **3.1 Stages of Research**

Stages in the study, among other things:

- preparation
- dissemination of research instrument
- data collection
- data analysis
- reporting
- research seminar
- improvement report.

### **3.2 Data Collection Methods and Techniques**

Data were collected by means of physical information that conversation Bugis and Madura tribe. Collecting data from informants using the technique of in-depth interviews (depth interview). In this case also propagated and distributed questionnaires to the informant in this case is the language of the Bugis and Madura tribe in Kemujan, Karimun.

Previous literature has also been conducted on the use of language in the Bugis and Madura tribe. This is done to understand the focus and as a starting point (the foundation) research.

Stages of the process of collecting data of this study are as follows:

- literature on the use of language in the Bugis and Madura tribe
- in-depth interviews and discussion to the language of the Bugis and Madura tribe in the village of Kemujan, Karimunjawa
- questionnaire and observations on the credibility of the informant as waancara result data.

### **3.3 Description of Regional Observations**

Name observation area:

Village : Kemujan  
Subdistrict : Karimunjawa  
District : Jepara, Central Java

- Circumstances around

Kemujan village, Karmunjawa has four hamlets, namely Jelumun Dusun, Dusun Ponds, Batu Lawang village, and hamlet Mrican.

- The area of observation

In Administrative Village Government Kemujan centered Kemujan Island, consisting of 5 RW and 20 RT. Village land area of 1649 Ha Kemujan which consists of several islands, as follows:

Kemujan Island = 1,501 Ha

Bengkoang Island = 105 Ha

Sintok Island = 21 Ha

Cendekian Island = 13 Ha

Cilik Island = 2 Ha

Gundul Island = 2 Ha

Mrican Island = 1 Ha

Tengah Island = 4 Ha

- Population

Kemujaan island has a population of 2,936 inhabitants with livelihoods

- Livelihood

Kemujaan community has a variety of livelihoods, but it is dominated by subsistence fishermen.

- Religion

Most population of Kemujaan Island are Muslims.

- Map of the area of observation



**Figure 1:** *Map Administration Kemujaan, Karimunjawa Village*

### **3.4 Results Data Questionnaire and Interviews**

In this study, researchers have distributed questionnaires and interviews with a sample. Researchers have been distributing questionnaires as many as 60 samples with 36 samples aged under 20 years and 24 samples over 20 years of age.

From the results of the data that has researchers recap, there are 13 items of questions from 18 questions answered by the sample, up to the achievement of the answers to 100%.

Based on the 60 questionnaires that have been distributed, there are 8 samples of the Madura, Bugis language user 18 samples and 36 samples of the Java language. It can be said that there are about 10% of people use the language of Madura, 30% use the language of the Bugis, and 60% using the Java language.

## **4. Results Achieved and Potential Results**

### **4.1 Results Achieved**

The results achieved in this study are as follows.

#### **4.1.1 Reason Bugis and Madura tribe Maintaining Mother Tongue**

Based on interviews and questionnaires, there are several reasons Bugis and Madura tribe retaining their language in the middle of the dominance of the use of the Java language in Kemujan Karimun. The reasons are as follows.

- Preserving ancestral language

Madura and Bugis language in the Kemujan village Karimunjawa is a language that was brought from Sulawesi and Madura. The language is brought by the fishermen who stop in Karimun. During the stopover they interact with the villagers, then there is a process of acculturation. Over time, many Bugis and Madura tribe are married to the local people. It cause people stopped in Karimunjawa and settled there. Until now residents of Bugis descent and Madura tribe still use their mother tongue in everyday conversation because they respect the language that has been used by their ancestors.

- Wanting to show their identity

Bugis and Madura communities feel their language is a language that is unique because it is different with another mother tongue. If viewed from the dialect, the language of the Bugis seem more assertive. While the language of Madura impressed stomping. So that these two tribes want to reveal their identities through the uniqueness of the language.

- The need to communicate

Using Bugis and Madura language required by the descendants of the Bugis and Madura tribe for several things, among others:

- a. Communicating with the family living in the area of Sulawesi and Madura
- b. Communicating with the population of the tribe

- Economic Needs

Currently, the process of buying and selling, public Bugis and Madura tribe would be better off using their mother tongue. This is because sellers and buyers feel close to each other, so usually the price of the goods or services would be more economical.

- Feeling has a mother tongue

Bugis and Madura community considers that the one who should preserve their mother tongue are themselves. Using Bugis and Madura language for daily conversation makes them feel they have completely their mother tongue.

#### **4.1.2 How to Keep Bugis and Madura language**

Bugis and Madura tribe has its own way to preserve their native language. Based on interviews, observations, and questionnaires, there are two ways that revealed, among other things:

- Preservation Bugis and Madura language in the Family

In the family, a wife still use their mother tongue to her husband. However, for children aged 0 to 12 years old (elementary school age) parents used to use Indonesian. This is because parents mean that children do not show dialect native language while in school communications. In addition, so that the child can understand languages other than their mother tongue.

- Preservation Bugis and Madura language in society

In a heterogeneous society, the population accustomed to using their mother tongue in everyday life. As a result the children also become aware of their native language and the mother tongue of the other tribe. That is where the process by which children learn to understand and pronounce the mother tongue of the other tribe. After that, the children are not immediately able to use his native language began junior high school age level. Because at that time, they already are in the wider social environment.

#### **4.2 Special Potential**

Special potency of this analysis, the results of this program can be used as a reference for the regions whose native language is almost extinct. This research helps the government to preserve the language of the Bugis and Madura tribe in the area Karimun. Through this research community understand the importance of the mother tongue to be preserved and can find ways Tribe Madura and Bugis maintain their language in areas with an average population rather than one tribe. This study can also be used as a scientific article that has intellectual property rights.

### **5. Closing**

#### **5.1 Conclusions**

In preservation his mother tongue, Bugis and Madura Tribe has a reason and a way of its



own. The reason is found in this study that because of the Bugis and Madura tribe in Kemujan, karimunjawa want to preserve the language of their ancestors, wants to show identification, communication needs, economic needs, and feel they have their own native language. Some of these reasons applied in two ways, namely retention in the family environment and preservation in the community. Through these actions, Bugis and Madura language in Kemujan, karimunjawa can be preservation.

## **5.2 Suggestions**

Indonesia is an archipelago which has a variety of local languages. It behooves us as a society Indonesia still preserving the local language. By the preservation efforts of each individual community, we hope there will be no longer extinct mother tongue.

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