

AN ANALYSIS OF THE DOMINANCE OF MINANG DIALECT IN KERINCI SOCIETY

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Abstract: *This research aims at explaining the dominance of Minang Dialect in Kerinci Society, the factors that influence the dominance of Minang Dialect in Kerinci society and the way to maintain Kerinci language from the influence of Minang language. This is a descriptive research because it described data and characteristics about the phenomenon being studied. The data was gotten through observation. Besides, the researcher also did library research and compared to the theory used to answer the problems in this research. From the data conducted, it can be seen that the dominance of Minang dialects in Kerinci society can be found in the market and in the restaurants. It means that Kerinci language is influenced by Minang language. This is due to Kerinci and Minang are neighbors. Besides, Minang people who stay in Kerinci always use Minang language especially in doing selling and buying transaction and this gives influence to the use of Kerinci language. Thus, to maintain Kerinci language, there are some steps that can be done such as standardization of Kerinci language, so that people know which one is Kerinci language and which one is not. Besides, Kerinci language dictionary should be available and people have to use the original language of Kerinci instead of Minang language in daily communication.*

Key Words: *Analysis, Dominance, Minang Dialects, Kerinci Society.*

INTRODUCTION

Language plays an important and significant role in social interaction process of human being. Through language people express their feeling such as happiness, sadness, anger, and so forth. By using language people share their knowledge, transfer any idea, and give information to each other. Thus, language has

communicative function in social interaction.

Generally, language is dynamics. Dynamics means that language becomes develop and develop every time. Language becomes dynamics because the user, human being, is dynamics too. The attitude and the style of human being always develop and change everyday. The

development of language is the same with the development of human being. So, it can be concluded that the dynamics of language is caused by the dynamics of users of the language.

The development of language can be caused by internal factor and external factor. Internal factor means that the speakers probably don't want to use their language in conversation. Perhaps, if those words still be used, the speaker itself becomes shame to the other participants. In addition, they want to show that they are educated person. So, whenever they speak to the other, they will use the familiar language than their language. Moreover, external factors mean that language is influenced by development of time and culture. This also may be caused by the language used by the neighbors that influences one language. One of the cases is the influence Minang language toward Kerinci language. In other words, it can be stated that there is the dominance of Minang Dialect in Kerinci Society.

Minang language has been known by almost all of Kerinci people. Historically, this may be caused due to the tradition of Minang people to leave their home and go somewhere else or

this is commonly called as *marantau*. Thus, it is not strange if we find a lot of Minang people in Kerinci. One of the interesting thing from this phenomenon is Minang people always use Minang language although they are not on their native land. This gives positive and negative effect. Positively, Minang people have tried to maintain their language. However, this will give negative effect to the existence of Kerinci language. This can be seen from the phenomenon in the market in Kerinci where Kerinci people especially teenagers prefer to use Minang language to Kerinci language. Because of this fact, the originality of Kerinci language becomes disappear. Therefore, in this paper, the researcher describes what are the dominance of Minang Dialects in Kerinci society, what are the factors that influence the dominance of Minang Dialect in Kerinci society and How to maintain Kerinci language from the influence of Minang language.

Based on the problems that have been stated before, the objectives of this research are related to the dominance of Minang Dialect in Kerinci Society, the factors that influence the dominance of Minang

Dialect in Kerinci society and the way to maintain Kerinci language from the influence of Minang language.

Related to this phenomenon, this research is expected to have significant contribution to some aspects. First, theoretically, it will give information to Kerinci society that their language is in danger since people dominantly used Minang dialect instead of Kerinci language. Therefore, Kerinci society will try to maintain Kerinci language from the influence of Minang language. This research practically may also become input for the readers to know the dominance of Minang Dialect in Kerinci society.

REVIEW OF LITERATURE

Overview of Kerinci Language

Kerinci is the original ethnic group which lived on the east coast of Sumatra (Joshua, 2011). Kerinci is one of the regency in Jambi province. The western border of Kerinci is North Bengkulu regency, Bengkulu Province and Pesisir Selatan regency of West Sumatra Province. On the east, the border of Kerinci regency is Merangin and Bungo regency. The northern border is with Solok Selatan of West Sumatra Province and the south side is

with West Sumatera province and Merangin regency. Thus, on the western and northern part, the border of Kerinci regency is West Sumatera province.

Moreover, in relation to language, Ronald (2008) explains that Kerinci language is an Austronesian language, spoken by the people in Kerinci regency, Jambi Province, western mountains, Sungaipenuh area, and north and west. Kerinci language has several dialects, sometimes differing between nearby villages. Some of those dialects are Ulu, Mamaq, Akit, Talang, Sakei. This shows that Kerinci languages are rich of dialects.

The Concepts of Borrowing Words

Borrowing words is also known as *loanwords*. Those are words adopted by the speakers of one language from a different language (the *source language*). The abstract noun '*borrowing*' refers to the process of speakers adopting words from a source language into their native language.

Borrowing words is a consequence of cultural contact between two language communities. Borrowing words can go in both directions between the two languages

in contact, but often there is an asymmetry, such that more words go from one side to the other. In this case the source language community has some advantages of power, prestige and/or wealth that makes the objects and ideas it brings desirable and useful to the borrowing language community.

Language borrowing has been an interest to various fields of linguistics for some time (Whitney 1875, deSaussure 1915, Sapir 1921, Pedersen 1931, Haugen 1950, Lehmann 1962, Hockett 1979, Anttila 1989). In the study of language borrowing, loanwords are only one of the types of borrowings that occur across language boundaries. The speakers of a language have various options when confronted with new items and ideas in another language. In this case, Hockett (in Hoffer, 2005) has organized the options as follows:

(1) Loanword

Speakers may adopt the item or idea and the source language word for each. The borrowed form is a loanword. These forms now function in the usual grammatical processes, with nouns taking plural and/or possessive forms of the new

language and with verbs and adjectives receiving native morphemes as well.

(2) Loanshift

Another process that occurs is that of adapting native words to the new meanings.

(3) Loan-translation

A Loan-translation occurs when the native language uses an item-for-item native version of the original.

(4) Loan-blend

A Loan-blend is a form in which one element is a loanword and the other is a native element.

Thus, it is clear that if two languages are in contact, there is a possibility of borrowing words occur.

The Concept of Language Maintenance

People in all cultures share ideas about the world that surrounds them based on models they have of their physical and social universe. These models are expressed and transmitted to a large degree through language (Bonvillain, 1993). Linguists, philosophers, ethnographers and anthropologists have proved that there is an intrinsic connection between any language and the culture of its

speakers. For example, Edward Sapir (1966/1949, p. 68) noted that language is “a guide to ‘societal’ reality”. Language according to Sapir (1966/1949, p. 69), is much more than an incidental tool of “solving specific problems of communication or reflection” since the ‘real world’ is “to a large extent unconsciously built up on the language habits of the group”. Benjamin Worf (1956) also suggested that there are connections between cultural norms and large-scale linguistic patterns. Thus, language has close relationship with culture.

Since language is closely connected with culture, nations and ethnic groups are striving to protect their languages as an essential component of their group marker (Williams, 1991). In the case of minority languages, this is extremely hard due to strong external pressures. In minority communities, shift to the majority language occurs mostly within three generations, whereby the first generation of immigrants is predominantly monolingual in the language of the country of their origin, their children (the second generation) are bilingual in the heritage and the majority language, and the

grandchildren (third generation) are predominantly monolingual in the language of the dominant group. However, this is not always the case, and some languages can be maintained across a few generations.

Fishman (1966) noted that the study of language maintenance is concerned first with the relationship between change or stability in habitual language use, and second, with ongoing psychological, social or cultural processes occurring in the situations of language contact. Therefore, investigating language maintenance is often done through the identification of domains and situations in which the language is no longer used or is gradually replaced by another language. Thus, the term language maintenance is used to describe “a situation in which a speaker, a group of speakers, or a speech community continue to use their language in some or all spheres of life despite the pressure from the dominant or majority language” (Pauwels, 2004, p. 719).

When studying language maintenance, it is important to detect external pressures which result in choice of language, determine how well a minority language is learned at

the community and define the influence of the majority group on the minority language preservation. Another important factor that contributes to either language maintenance is the status of language (Mesthrie, Swann, Deumert & Leap, 2000).

Moreover, related to the important of language maintenance in one community, Cummins (1994) states some important reasons for maintaining the native language matters:

- *Personal:* The child's first language is critical to his or her identity. Maintaining this language helps the child value his or her culture and heritage, which contributes to a positive self-concept.
- *Social:* When the native language is *not* maintained, important links to family and other community members may be lost. By encouraging native language use, parents can prepare the child to interact with the native language community, both in the United States and overseas.
- *Intellectual:* Students need uninterrupted intellectual development. When students who

are not yet fluent in English switch to using only English, they are functioning at an intellectual level below their age. Interrupting intellectual development in this manner is likely to result in academic failure. However, when parents and children speak the language they know best with one another, they are both working at their actual level of intellectual maturity.

- *Educational:* Students who learn English and continue to develop their native language have higher academic achievement in later years than do students who learn English at the expense of their first language.
- *Economic:* Better employment opportunities in this country and overseas are available for individuals who are fluent in English and another language.

Thus, maintaining a language is an important thing to be done in a community to avoid the death of the language.

The Concept of Language Planning

The term 'language planning' was introduced by the American linguist Einar Haugen in the late 1950s.

It refers to all conscious efforts that aim at changing the linguistic behavior of a speech community (Haugen, 1987). Meanwhile, Weinstein (1980, in Wardaugh, 2006) defines language planning as a government authorized, longterm, sustained, and conscious effort to alter a language's function in a society for the purpose of solving communication problems.

Meanwhile, Cooper (1989) states that language planning refers to a deliberate effort to influence the function, structure, or acquisition of languages or language variety within a speech community. It is often associated with government planning, but is also used by a variety of non-governmental organizations, such as grass-roots organizations and even individuals.

Moreover, Bamgbose (1991, in Geralii, 1999) defines language planning as "the organized pursuit of solutions to language problems". Similarly, Wardaugh (2006) says that language planning is an attempt to interfere deliberately with a language or one of its varieties: it is human intervention into natural processes of language change, diffusion, and erosion.

Wardaugh (2006) says that there two types of language planning. First, status planning changes the function of a language or a variety of a language and the rights of those who use it. In addition, Mesthrie et.al. (2009) state that status planning refers to all efforts undertaken to change the use and function of a language (or language variety) within a given society. Second, corpus planning Corpus planning seeks to develop a variety of a language or a language, usually to standardize it, that is, to provide it with the means for serving every possible language function in society. Additionally, Mesthrie (2009) says that corpus planning is concerned with the internal structure of the language.

Moreover, Mesthrie et.al. (2009) propose two other types of language planning: prestige planning and acquisition planning. Prestige planning is directed towards creating a favorable psychological background which is crucial for the long-term success of language planning activities. Prestige planning is vital when the promoted language has previously been limited to low-culture functions. Thus, prestige planning often becomes a

prerequisite for status planning. Meanwhile, acquisition planning as a type of language planning in which a national, state or local government system aims to influence aspects of language, such as language status, distribution and literacy through education (Bakmand, 2000). Acquisition planning can also be used by non-governmental organizations, but it is more commonly associated with government planning. Based on the explanations that have been stated before, it can be drawn in the following framework:

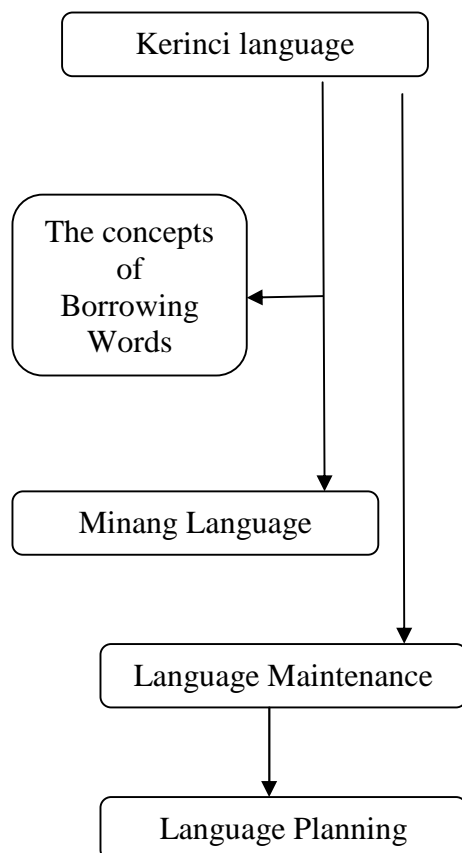


Figure 1. Conceptual Framework

METHODOLOGY

This research was designed as a descriptive research because it described data and characteristics about the phenomenon being studied. According to Key (1997), descriptive research is used to obtain information concerning the current status of the phenomena to describe “what exist” with respect to variables or conditions in a situation. In this research, the researcher described the dominance of Minang Dialect in Kerinci Society. Through the data that have been collected, the research describes the factors influence the dominance of Minang Dialect in Kerinci Society and the way to maintain Kerinci language from the influence of Minang language. Therefore, descriptive research is considered to appropriate to be used in this research.

The data of this research is related to the dominance of Minang Dialect in Kerinci Society. It is described in the form of words, phrases and sentences.

Related to this phenomenon, in collecting the data in this research, the researcher did such a kind of observation. The researcher did direct observation to see the dominance of

Minang dialect in Kerinci society. The researcher tried to see the phenomenon related to the words used in calling older brother and sister in Kerinci society. The researcher also observes some others words that are commonly used in Kerinci society and those are not Kerinci language. The researcher also came to the market and restaurant in Kerinci, saw the dialect used by the people there, wrote and listed the dialect used. Furthermore, the researcher also did the library research to answer the questions what are the factors of the dominance of Minang Dialect in Kerinci Society and how to maintain Kerinci language from the influence of Minang language.

For analyzing the data, the researcher uses descriptive method. According to Irawan (1999), descriptive method aims to describe all the data like what it is. First, the researcher listed some words that is commonly used by Kerinci society and those words are from Minang language. The researcher did analysis to those words. Then, for the data from the market and restaurants, the researcher listed the dialect used, classified which one is Minang dialect and analyzed them. Next, for presenting the data, the

researcher uses the written form in order to give more explanation to the reader.

RESEACRH FINDINGS

The Dominance of Minang Dialect in Kerinci Society

Firstly, in this analysis, the researcher describes some words that come from Minang language and commonly used by people in Kerinci.

Datum 1

Uda

This word is a word that is used in Minang language to call the older brother. In Kerinci language, people use the words *Uwo* (for the oldest brother), *ngah* (for the second brother). However, today people tend to use the word *uda* to call the older brother instead of *uwo* and *ngah*. This proves that the word *uda* that is commonly used in Minang language is used in Kerinci language. The use of this word *uda* is commonly by teenagers.

Datum 2

Uni

This word is a word that is used in Minang language to call the older sister. In Kerinci language, people use the words *Uwo* (for the oldest sister), *ngah* (for the second sister). However,

today people tend to use the word *uni* to call the older sister instead of *uwo* and *ngah*. This proves that the word *uni* that is commonly used in Minang language is used in Kerinci language. The use of this word *uni* is commonly by teenagers. Besides, the use of the word *uni* is also commonly used by people to call someone older (female). Thus, the word *uni* is familiar in Kerinci language.

Datum 3

Awak

This word is a word that is used in Minang language to call someone else who is the same age with us. In Kerinci language, people use the words *kau* (for female), *mpu* (for male), *iko* (more polite). However, today people tend to use the word *awak* instead of *kau* and *mpu* because they think that the word *awak* is more polite. Instead of *iko*, they also tend to use the word *awak*. This is due to the influence of Minang language in Kerinci language.

Datum 4

Ante

This word is a word that is used to call the sister of our father in Minang language. In Kerinci language, people use the word *datung*. However, Today

people tend to use the word *Ante* instead of *datung*.

Datum 5

Litak

This word is a word that is used in Minang language to state that someone is tired. In Kerinci language, people use the word *payah* to state *tired*. However, today people tend to use the word *litak* instead of *payah*. This is due to the influence of Minang language in Kerinci.

Datum 6

Samba

This word refers to something that is eaten with rice or in Indonesian it is called *lauk pauk*. In Kerinci language, people use the word *gulai* instead of *samba*. However, today people tend to use the word *samba*. This proves that the word *samba* that is commonly used in Minang language is used in Kerinci language. Thus, the word *samba* is familiar in Kerinci language.

Based on the analysis above, it is clear that there are some words that come from Minang language and are commonly used in Kerinci language. These data were gotten from the observation of the researcher herself.. The result shows that some of the

words that are common in Kerinci language are *uda*, *uni*, *awak*, *Ante*, *litak*, and *samba*.

Secondly, in this analysis, the researcher describes the Minang dialect used in Kerinci society. In this research, the dominance of Minang dialect in Kerinci society are found in the market and in the restaurant.

Datum 7

**Bara ciek da?*

#sapuluah ribu.

**indak kurang lai da?*

#hargo pas maah

The dialects in the datum 7 use Minang dialect. It is found in the market of Kerinci society. First, *Bara ciek da?* is Minang dialect used to ask the price. In Kerinci, people don't use the word *bara*. It means that they have borrowed the word from Minang. Then, the word *ciek* is also from Minang. No Kerinci language use *ciek*. It means that the people use Minang dialect in doing selling and buying transaction. Others dialects like they are stated in datum 7 *sapuluah ribu*, *indak kurang lai da?*, *hargo pas maah* are also the dialect of Minang.

Furthermore, in the market of Kerinci society, we also find some others Minang dialect instead of

Kerinci language. If we come to the market and walk along the path, a lot of traders accost and ask us by using Minang dialect. It can be seen in the following example.

Datum 8

A cari ni?

Caliak lah...

The dialects in datum 8 are Minang dialects. In Kerinci society, people don't use the dialects like in datum 8. In this case, although Minang people stay in Kerinci they still use Minang dialect instead of Kerinci language. It means that Minang language will influence the existence of Kerinci language.

Datum 9

Tambuah ciek ni..

Tambuah ciek da..

The dialects in the datum 9 are the dialect of Minang. The word *ciek* means *one*. In Kerinci society, people say *suah* or *sibuah*, but here they use *ciek*. It means that they use Minang dialect. This dialects can be seen in the restaurant in Kerinci.

From the data gotten, it proves that Kerinci language is influenced by Minang language.

The Factors that Influence the Dominance of Minang Dialects in Kerinci Society

There are some factors that influence the Dominance of Minang Dialects in Kerinci Society:

1. Kerinci and Minang are neighbors, so that it causes the influence of Minang language to Kerinci language
2. There are a lot of Minang people in Kerinci, and they still use Minang language although they are not in their native land. This can be seen especially in the selling and buying transaction in the market. This gives influence especially for teenagers who prefer to use Minang language instead of Kerinci language.
3. Some Kerinci people especially teenagers are not proud of their language, they tend to use Minang language instead of Kerinci language.

This phenomenon will reduce some common vocabulary in Kerinci language. In a long time, the original words used in Kerinci will be endangered and may cause language death.

The Way to Maintain Kerinci Language

To maintain Kerinci language from the influence of Minang language, there are some steps that can be done:

1. There should be the standardization of Kerinci language, so that people know which one is Kerinci language and which one is not
2. The Kerinci language dictionary should be available
3. People have to use the original language of Kerinci instead of Minang language in daily conversation, in the family, in society, etc. And the most important thing is don't be shy to speak Kerinci language.

Furthermore, instead of Minang language, there are also some language that gives influence to Kerinci language such as Jambi language, Indonesian language and English such as the English words *darling*, *sweetie* etc. However, the impact of Jambi, Indonesian and English language just a little bit. The most dominant language that influences Kerinci language is Minang language due to some factors that have been stated before. Thus,

some efforts have to be done to maintain Kerinci language.

DISCUSSIONS

Based on the results of the research, it can be stated that there are the dominance of Minang dialect are found in Kerinci society. That is found in some places such as market and restaurant. Those words, phrases and sentences are not Kerinci language and they are borrowed from Minang language. This is supported by the theory that stated that *Borrowing words* are words adopted by the speakers of one language from a different language (the *source language*). Borrowing words is a consequence of cultural contact between two language communities (Hockett in Hoffer, 2005). In this case, there is a cultural contact between Kerincinese and Minangnese. Therefore, the borrowing words from Minang language happened in Kerinci society.

Furthermore, in the contact of Kerincinese and Minangnese and the use of borrowing words, there are some factors that cause the phenomenon. One of them is Some Kerinci people especially teenagers are not proud of their language, they tend to use Minang

language instead of Kerinci language. This phenomenon will reduce some common vocabulary in Kerinci language. In a long time, the original words used in Kerinci will be endangered and may cause language death. This factor has relationship with the theory stated by Mestrie et al (2009). She said that Prestige planning is vital when the promoted language has previously been limited to low-culture functions. In order to make the promoted status changes socially acceptable, it is necessary to improve the prestige of the respective language. Thus, prestige planning often becomes a prerequisite for status planning. In this case, there should be the improvement of the prestige of Kerinci language. So that, Kerinci people especially teenagers prefer to use Kerinci language to Minang language.

Finally, related to this problem, it has been stated that there are some ways that can be done to maintain Kerinci language. This is supported by the theory of language planning in which language planning can be done to maintain Kerinci language. This is in the form of corpus planning.

Corpus planning seeks to develop a variety of a language usually

to standardize it, that is, to provide it with the means for serving every possible language function in society (Wardough, 2006). In this case, there should be the standardization of Kerinci language, so that people know which one is Kerinci language and which one is not and the Kerinci language dictionary should be available. Those are the way to maintain Kerinci language related to language planning.

CONCLUSIONS AND SUGGESTIONS

From the data conducted and the analysis, it can be concluded that there are the dominance of Minang dialect in Kerinci society. Those are in the form of words, phrases, and sentences. The dominance of Minang dialect in Kerinci society are found in some places such as market and restaurant. Therefore, it can be stated that Kerinci language is influenced by Minang language due to Kerinci and Minang are neighbors. Besides, Minang people who stay in Kerinci always use Minang language and this give influence to the use of Kerinci language. Thus, to maintain Kerinci language from the influence of Minang

language, there are some steps that can be done such as the standardization of Kerinci language, so that people know which one is Kerinci language and which one is not. In other words it can be stated by doing language planning in the form of corpus planning. Besides, the Kerinci language dictionary should be available and people have to use the original language of Kerinci instead of Minang language.

Based on the conclusion of the research before, it suggest that Kerinci people to use Kerinci language instead of Minang language in their communication. Kerinci people have to maintain the use of Kerinci language in Kerinci society. Therefore, the Kerinci language will always exist and are not in danger. Therefore, it will far from the phenomenon of language death. Besides, for Kerinci government, there should be standardization of Kerinci language in the form of corpus planning to avoid the dominance of Minang dialect and other dialect in Kerinci society.

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