

Preservation of Bima Language Vocabulary in the Bima Community Who Live in Mataram

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Abstract

Language is not just a means of communication in the relationship between mother and child, but rather reflects the emotional closeness between the two. More than that, language forms a person's character, even as a vehicle for addressing spiritual values for society. This research uses qualitative descriptive research. Data collection methods are observation, interviews and recording. How to determine informants in this research uses an approach snowball sampling Where the technique for determining data sources is that if the number of informants can meet the objectives, then the data is considered valid. The data analysis technique in this research is qualitative descriptive analysis technique. The results of this research show that the Bima language in the Bima community who live in Mataram is able to survive, even though the Bima language is in the midst of the Sasak tribe community which uses Sasak language as the majority language.

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1. INTRODUCTION

Bima language is a regional language spoken by the people of Bima Regency, West Nusa Tenggara. As part of a rich cultural heritage, the Bima language contains a lot of vocabulary that reflects traditions, local wisdom and community values. However, as many Bima people move to urban areas such as Mataram, new challenges arise in preserving and empowering the Bima language vocabulary. (Nursyahidah, 2017) Language, which is a representation of culture, has a very close relationship and influences each other. One of them is related to language ethics, namely, arranging a system of language behavior according to cultural norms or language rules that apply in society, especially the Bima (Mbojo) community.

Mataram, as the provincial capital, is a center of economic, educational and social activities that attracts many people from various regions, including Bima. In this multicultural environment, interaction with other languages and cultures is increasing. This causes the Bima people who live in Mataram to often prefer to use Indonesian or other regional languages in daily communication, which has the potential to reduce the use of the Bima language. (Sumarsono, 2011) When speech groups begin to choose a new language in the domain that was originally intended for the old language, this may be a sign that a shift is taking place. Diversity in a region creates problems or at least contains the potential for problems to arise. For individuals or groups of minority individuals, the problem that immediately arises is that they must master at least two languages, namely their own language and the majority language (Sumarsono, 2011). If the diglossia leaks, that one language

penetrates or seeps into the realm of use of other languages. As a result, this latter language is then pushed out of use, resulting in a language shift (Fishman, 1968).

This condition is worrying, especially for the younger generation. Without serious efforts to preserve and maintain the Bima language vocabulary, future generations risk losing the ability to understand and use the language of their ancestors. Therefore, efforts to maintain the Bima language vocabulary among the Bima people living in Mataram are very important. In many cases one language is always used by the speaker and the other language which was previously mastered is no longer passed on to the children; their children will be less able to pass on the language to the next generation. If this happens continuously, within several generations, language death will occur (Sumarsono, 2011).

Maintaining this vocabulary can be done in various ways. First, the integration of Bima language in education and language training activities in the Bima community in Mataram. Second, organizing cultural events, such as festivals and art performances, which highlight the Bima language as part of local identity. Third, use social media and digital platforms to share Bima vocabulary, expressions and culture so that they are better known by the younger generation.

With collective awareness and support from various parties including local governments, educational institutions and communities, maintaining the Bima language vocabulary can run well. This effort will not only help preserve the language, but also strengthen the ties of the Bima people to their identity and culture, even though they are far from their homeland. Preserving the Bima language in Mataram is an important step in maintaining Indonesia's cultural diversity and keeping ancestral heritage alive amidst the current of modernization.

2. THEORETICAL STUDY

1. Language Defense

Sumarsono (1990) said, in language maintenance, the group collectively decides to continue using the language that is already commonly used. When a speech community begins to choose a new language within the space originally reserved for the old language, that may be a sign that a shift is taking place. If the residents are monolingual (unilingual) and collectively do not want another language, they clearly maintain that is often a sign of unity *bilingual* or *monolingual*. The first would be if *guyup* were diglossic: *guyup* breaks down a certain threshold for each language in such a way that the threshold of one language is not exceeded or breached by another language.

2. Understanding Language

Language in the Big Indonesian Dictionary is a system of sound symbols used by a society to interact, communicate well, and be polite. Language shows the nation and characteristics of the language used as the social identity of a person's speaker, so that the language can show the personal characteristics and level of nobility of a person (his family environment). Language is a system of symbols in the form of arbitrary sounds (*arbitrate*) which are used by community members to relate and interact with each other (Sumarsono, 2008).

The language used by native people in an area is usually in that area *multilingual* called regional languages (Kridalaksana, 2004). Thus, what is meant by regional language is the local language used by certain communities in an area. Language is used as a means of communication between family members and community members who live in the area and understand each other when they communicate in that language.

3. Language and Change

Mahsun (2007) said, one thing that differentiates humans from other creatures is the mind. Armed with this mind, humans are able to develop themselves and the environment. In the process of developing oneself and the environment, humans need a tool, which in this case is language. This facility is needed because in the context of self-development humans cannot stand alone. He needs other people or is tied to the environment. For language to be very central in the

development of the human self and environment. Because the progress achieved by humans is the result of the use of their minds, it can be said that the mind is the driving force for the development of the human self and the environment. Rather than that, the movement of the human mind which is the driving force requires the movement of language which accommodates these thoughts. On this basis, language changes and develops in line with the changes and developments experienced by humans themselves. Apart from the human need to develop language as a means of communication due to personal development and the human environment, language also changes and develops due to geographic, social, migration and self/group identification factors.

4. Language and society

The relationship that exists between language and society is the relationship between certain forms of language, which are called variations, varieties or dialects, and their users for certain functions in society (Chaer and Agustin, 2004). The language used in educational activities will be different from the language used in daily activities at home, the language used among the young people is not the same as among the merchants, and is also different from the language used by the gentry.

Language is one of the unique characteristics of humans and differentiates them from other creatures. In addition, language is one of the important aspects of culture that is always related to individual groups. A society cannot function without language because language is an effective communication tool that allows individuals to interact to convey their intentions and respond to the wishes of other people around them.

Language activity indicates a social system that represents human culture. Language variations that enable people to take part in all the spoken contexts and extensions of ordinary everyday speech and conversation. Through human race and social science, the language of instruction can also provide political and social cultural experience. They tell something, they all understand, they discuss in the same language, read romances and short stories together. The experience will bring those from different ethno-linguistic and religious groups closer to each other. When they use or hear words, technical terms or related expressions, they exchange ideas to get a common perception.

Based on the discussion above, we can say that sociolinguistics describes the study of language which is related to its use as a member of society. There are still many other functions of language if we look at it from a sociolinguistic aspect. Here we will not discuss this aspect and only describe the general functions as stated in explained above.

5. Functions of Regional Languages

In their position as regional languages, these languages function as: a) a symbol of regional pride, b) a symbol of regional identity, c) a means of connecting families and regional communities. In relation to Indonesian, regional languages function as: a) supporting national languages, b) languages of instruction in elementary schools in certain areas to facilitate the teaching of Indonesian and other subjects, c) tools for supporting and developing regional culture (Liebersson, 1975).

6. Regional Language Position

Chaedar Alwasilah (1985) emphasized that most children in Indonesia speak their mother tongue (regional language) before Indonesian. This means that formality outside the home and community takes place through regional language communication. Most school children in Indonesia use regional languages before Indonesian. This means that formal education at home and in the community takes place through regional languages. Regional language is a very natural means of communication for the child, and is part of his language experience. The initial use of regional languages is very appropriate for passing on values and experiences that are not

institutional in nature, for example politeness in speaking, dressing and socializing according to regional norms.

Mother tongue is not a linguistic system that can be replaced by another language, but a language that allows its speakers to give structure to this universe. Mother tongue is associated with thought processes, a sense of self-identity, and solidarity with family and environment. We cannot deny that the mother tongue is the language of instruction in communicating with fellow tribes or ethnic groups, so regional languages and dialects are recommended to continue to be used so that their sustainability is maintained.

7. Language Maintenance Factors

When does a bilingual/multilingual society become monolingual? It seems that sooner or later unstable bilingualism, a negative attitude towards one's own regional language/mother tongue, intermarriage, population migration are the causes of very intense language competition and shifts, because language preservation is closely related to language extinction, so the maintenance factor is not much different from what is described above.

1. Residence

Where you live plays a very important role in maintaining a region's language and dialect, because where a family life has a big influence on its language. Certain regional languages and dialects will be able to survive if the community lives in a majority of the same tribe and ethnicity. The park has a residential concentration area that is geographically somewhat separated from the majority residential area. Second, there is attitude *tolerance*, or at least an accommodating attitude, the majority guyup who without any reluctance wants to use the minority guyup language (Sumarsono, 1993).

2. Education

The educational factor also greatly influences the maintenance of regional languages, if at all level regional languages are used in the world of education. Overall, the education of the current generation is not better than the education of previous generations (Sumarsono, 1993). Schools are often accused of being a factor in shifting mother tongues because schools usually teach foreign languages to children. This is also sometimes the cause of the shift in the position of regional languages. Parents are reluctant to teach their children regional languages because they think that their children will have difficulty understanding the subjects taught by their teachers using Indonesian. As a result, children are not able to speak regional languages or at least children can only understand regional languages without being able to interact. Therefore, education also has a big influence on maintaining regional languages. If at every level of education, a regional language is used as the language of instruction in the world of education, even if it is only for one hour of lessons a week, then the regional language will be able to survive.

3. Same ethnic marriage (Same Ethnicity)

Marriage between the same tribe or the same ethnicity will affect the survival of regional languages. Marriage also has an important role in maintaining the regional language or mother tongue. This means that if the marriage is between ethnic groups of the same sex, then the language and dialect will persist, because communication between family members, including father, mother and children, will use the same regional language. "*The household is the ultimate slaughterhouse* for subordinates in their competition with the dominant language in society at large" (Dorian and Nancy, 1981).

4. Language attitude

Speaking requires a positive attitude towards one's own regional language, so that the mother tongue survives. With a positive attitude towards regional languages and Indonesian, it will be reflected that a speaker has a good and correct language attitude.

Good language attitudes are one of the supporting factors in maintaining a regional language because good language attitudes will make the regional language survive (Sumarsono, 1993). It can be concluded that if the people (children or teenagers) of Sumbawa who live in Cakranegara Lombok want to maintain their mother tongue they must have a positive attitude towards their mother tongue.

3. RESEARCH METHOD

This research design uses qualitative research, which is research that is useful for understanding phenomena about what is experienced by research subjects, for example behavior, words and language. This research was designed with a descriptive approach. Data collection methods are observation, interviews and recording. The data analysis technique in this research is qualitative descriptive analysis technique. The data source in this research is the Bima community who live in Mataram, especially in the Oloh Kelurahan Monjok neighborhood, with the conditions for selecting informants: 1) the oloh community comes from Bima, 2) masters the Bima language, 3) is 18-60 years old (not senile), 5) have at least completed basic education (SD-SLTP) by determining the data source using *snowball sampling* (Moleong, 2012).

4. RESEARCH RESULTS AND DISCUSSION

a. Research result

From the results of the research conducted. Researchers found that there was no language shift experienced by the Bima community who live in Mataram. Even though it is surrounded by Lombok people who use Sasak as their language of instruction. The preservation of the Bima language vocabulary can be seen in the following conversation.

Mother and child conversation

Sumiati	:	<i>ana mai ngaha wa'u</i>	'Son, let's eat first'
Alif	:	<i>ngaha pede ma</i>	'eat later mom'
Sumiati	:	<i>ngaha wa'u ampo lao mpa'a</i>	'Eat first then go play'
Alif	:	<i>iyo ta</i>	'yes'

From the conversation between mother and child above, it can be seen that the Bima language is still used as a means of communication for the Bima people who live in Mataram. This emphasizes that the Bima people are very loyal to their mother tongue.

Conversation between son and father

Reihan	:	<i>wunga au rawita papa?</i>	'What are you up to, Dad?'
Rahmat	:	<i>wunga doho, nono ku teh ke</i>	'sitting while drinking tea'
Reihan	:	<i>ta oto ja mada sekolah pa</i>	'Please take me to school, sir'
Rahmat	:	<i>iyo ra</i>	'yes'

The conversation between the child and the father above still shows that Bima is the main language as a means of communication in the family. This is proof that the Bima language is irreplaceable in Bima society, even though Sasak is the majority language. However, the Bima people still use the Bima language as the language of instruction between children, mothers, fathers and neighbors.

Brother and sister talk

M. Syahrul	: <i>ampo ta dula?</i>	'Just got home brother?'
Adrian	: <i>iyo ke arie</i>	'yes, sister'
M. Syahrul	: <i>ra lao ta tabe?</i>	'Where did you go?'
Adrian	: <i>keliling bune biasa</i>	'around as usual'

From the conversation above between younger siblings and older siblings, it shows that it is not only parents who are loyal to the Bima language. However, the younger generations also continue to use Bima as the dominant language used for communication. There is high loyalty to regional languages as a consequence of the position of this language as a symbol of community identity (Sumarsono, 1993).

b. Discussion

1. Bima Language Vocabulary

1. Japatanga	"handshake"
2. Kalanggo	"long beans"
3. Durudala	"straighten the legs"
4. Ponda	"green pumpkin"
5. Ra	"rack"
6. Kantonga	"window"
7. Kawiri	"porridge"
8. Rera	"tongue"
9. Rerakalo	"bat"
10. Moso	"smooth"
11. Kaso	"Mattress"
12. Miu	"subtle"
13. Ncao	"fight"
14. Kapanja	"papaya"
15. Sori	"river"
16. Lepi	"fight over"
17. Sarempa	"lizard"
18. Ana	"child"
19. Mai	"okay"
20. Ngaha	"eat"
21. Au	"What"
22. Dula	"go home"
23. Ari	"little sister"
24. Mai ra	"Come on then"
25. Watipu	"Not yet"
26. Hido	"hungry"
27. Sato'I	"A little"
28. Cou	"Who"
29. Lenga	"Friend"
30. Baba	"older brother"
31. Raho	"ask for"
32. Piti	"Money"
33. Lao	"go away"
34. Tabe	"where"
35. Ngena	"wait"
36. Maki	"tired"

37. Wara	"There is"
38. Nahu	"me"
39. Mada	"me"
40. Mbei	"love"
41. Mada	"eye"
42. Maru	"sleep"
43. Pana	"hot"
44. Wati	"no/no"
45. Liro	"sun"
46. Ade	"heart"
47. Uma	"House"
48. Ake	"This"
49. Nami	"we"
50. Pala	"But"

2. Bima Language Sounds

1. a	dalam <i>ama</i>	(father)
2. e	dalam <i>eda</i>	(see)
3. i/	dalam <i>ina</i>	(Mother)
4. o	dalam <i>oha</i>	(rice)
5. u	dalam <i>uma</i>	(House)
6. ae	dalam <i>ka^hbae</i>	(clarify)
7. ai	dalam <i>kalai</i>	(differentiate)
8. ao	dalam <i>bulunao</i>	(fiber)
9. au	dalam <i>cau</i>	(comb)
10. ca ^u	dalam <i>ca^u</i>	(criticism)
11. ea	dalam <i>kalea</i>	(light up)
12. e ^a	dalam <i>kele^a</i>	(coconut shell)
13. eu	dalam <i>keu</i>	(crab)
14. ia	dalam <i>sia</i>	(salt)
15. e ^u	dalam <i>ke^u</i>	(baby)
16. io	dalam <i>tio</i>	(see)
17. i ^u	dalam <i>ni^u</i>	(coconut)
18. oa	dalam <i>loa</i>	(Can)
19. oe	dalam <i>kaboe</i>	(green beans)
20. oi	dalam <i>kaloi</i>	(dragonfly)

3. Bima Language Consonants

1. dalam	dalam <i>balase</i>	(unwraps)
2. bh	dalam <i>ba^htu</i>	(follow)
3. c	dalam <i>cola</i>	(pay)
4. d	dalam <i>dana</i>	(land)
5. dh	<i>dari</i>	(slicing)
6. f	dalam <i>foka</i>	(break)
7. g	dalam <i>gola</i>	(sugar)
8. j	dalam <i>jangan</i>	(chicken)
9. k	dalam <i>kabalu</i>	(river shrimp)

10. l	dalam <i>lalo</i>	(ripe)
11. h	dalam <i>haju</i>	(wood)
12. m	dalam <i>maja</i>	(Embarrassed)
13. mb	dalam <i>mbako</i>	(cook)
14. mp	dalam <i>mpore</i>	(fat)
15. n	dalam <i>nahi</i>	(strong)
16. nc	dalam <i>ncango</i>	(fry)
17. nd	dalam <i>ndawi</i>	(make)
18. ng	dalam <i>ngaha</i>	(eat)
19. ngg	dalam <i>nggana</i>	(give birth)
20. nt	dalam <i>ntara</i>	(Star)

The sign (-) under the letters b and d becomes $\underset{\cdot}{b}$ pronounced with a sound between the letters b and h, and $\underset{\cdot}{d}$ pronounced with a sound between the letters d and h.

5. CONCLUSION

1. The Bima language of the Bima Community who live in Mataram has not changed or experienced a shift, and it can be concluded that the Bima language of the Bima Community who live in Mataram can survive, even though the Bima Community is in the midst of the Sasak Community which uses Sasak as the majority language.
2. The Bima language was able to survive in the middle of the Sasak language, because of the loyalty shown by the Bima people in using their mother tongue, which was also supported by several factors such as; factors of residence, same-sex marriage, and loyalty to mother tongue.

6. ACKNOWLEDGEMENT

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