

PRESERVING CIREBON LANGUAGE AS A CULTURAL CONSERVATION EFFORT

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Abstract—Abstract explains the importance of the research, objectives, brief methods, findings, and conclusions.

Keywords— *keyword1*; *keyword2*; *keyword3*

(Number of keywords between 3-5 words/phrases)

I. INTRODUCTION

Cirebon is one of the areas in West Java province, Indonesia. Cirebon is divided into two government areas, namely the Cirebon city government and the Cirebon District government. Cirebon is on the north coast of Java Island which connects Jakarta with Surabaya on the route to North and Central Java. Cirebon is not only a transit city between Jakarta and Surabaya, but Cirebon is experiencing development. Cirebon's development occurred due to economic, educational, social and cultural factors.

Cirebon society is not inhabited by indigenous Cirebon tribes but also by immigrants from the surrounding Cirebon area and outside Java. The Cirebon tribe is an ethnic group of Cirebonan Javanese descendants (Javanese Banyumasan family) who spread across the Cirebon Regency and Cirebon City areas. Based on this, a language shift occurred. Migrant groups or people who migrate need to communicate with new speakers around them, and like it or not, migrant groups must adapt and adjust to the new language environment or community where they live.

Along with the development of Cirebon, it has an impact on the mobility of its people. This mobility affects language, in a multilingual society so that there are many cases of language shift. Speakers and groups of speakers speak their own language or adapt to learning a new language in the place where they currently stay. Language shift relates to language by speakers or a group of speakers moving from one place to another and mixing with other speakers (Lukman, 2015).

Maintaining language and culture as a form of love and self-identity that already exists within a person. Language shift is the speech act of a speech community that decides to replace the language they have used so far, with a new or

other languages according to the place language used in the speaker's location (Mardikantoro, 2012; Hadisaputra, 2014; Mardikantoro, 2017; Zulaeha & Hum, 2017). This is actually an attitude and choice to continue using regional languages or not.

Referring to data published by the Language Development and Development Agency, there are 139 regional languages that are indicated to be extinct (Sunendar, 2016), one of which is Cirebon. Cirebonese is a regional language that is full of noble values of the cultural heritage of Syekh Syarif Hidayatullah and is still spoken by the people, he said, although on a small scale because it has begun to be displaced by Indonesian as the unitary language and state language.

Initial observation data has been carried out regarding the use of Indonesian language as the language of instruction in the learning process of all subjects including regional language subjects. The language of instruction in the Cirebon language learning process uses Indonesian so that the results obtained by students are knowledge of the Cirebon language. This means that students get a report card according to the KKM (Minimum Completeness Criteria, for example 70) or even get a score of 100, but they cannot speak Cirebon at all.

Referring to West Java Regional Regulation Number 14 of 2014 Chapter II Article 2a which focuses on preserving or defending regional languages, this is a strategic and effective step to stem the worrying condition of regional languages. Language preservation is a decision to continue using a language made by speaking communities who previously used that language. It is further said that maintaining regional languages or mother tongues is a deliberate effort, including (1) to realize cultural diversity, (2) to maintain ethnic identity, (3) to enable social adaptation capabilities, (4) psychologically to maintain diversity culture, increasing a sense of security for children (increase linguistic sensitivity) (Ibrahim, 2011)

Culture is a big problem for Indonesia. Its components consist of various ethnicities which require inter-ethnic cultural glue so that they can work together to create a strong state culture. Language contact and cultural contact cannot be avoided. Intercultural interactions among regions and others also influence each other. Apart from that, advances in modern technology do not necessarily shape people's thinking patterns, behavior, social institutions, or awareness. If left unchecked, it will continue to erode each existing culture and language, without anyone inheriting that language and culture (Nuryahati, 2013; Rahyono, 2015).

Communication cannot be avoided in society. Likewise, with culture, children also interact with each other according

to the environment in which they live. In this case, the communication carried out is also tied to culture. In practice, speech communities carry out habits according to their culture. Natalia (2017) states that a person's perspective on communication is part of their culture. In this case, every speaker needs to be aware that the cultural background of other people as interlocutors minimizes the occurrence of misunderstandings in communication.

There are many ways that can be used to maintain regional languages, one of which is regional languages in the school curriculum or through education, because education is the first and main gateway in preparing future generations. In other words, education is a long-term strategic step in an effort to maintain regional languages as national cultural assets. Based on the explanation above, researchers consider it is necessary to carry out research on preserving the Cirebon language as an effort to preserve culture

II. METHOD

This research method used is an ethnographic method with a socialistic approach. The data in this research is in the form of qualitative and quantitative data. The data collection techniques used questionnaires, observation and interviews. The qualitative data analysis technique used consists of three stages, namely; data reduction, data presentation, and drawing conclusions. The data analysis technique was carried out by observing the results of surveys and interviews directly.

The instruments used were closed and open questionnaires. Closed questionnaire as a medium to determine the condition of language and culture in society. A closed questionnaire is used to obtain data on the use of regional languages in each area. An open questionnaire is used to obtain data on conditions or situations in which to research and understand conditions in the field Identify applicable funding agency here. If none, delete this text box.

III. RESULTS AND DISCUSSION

The problem of language preservation is a problem that is unique to bilingual or multilingual communities. Every bilingual society has the risk of one language sometimes being lost or extinct. Extinction or disappearance of a language does not mean that it has disappeared and left a linguistic vacuum, but rather that its position has been replaced by another language in a language contact situation (Mujid & Suyanto, 2017; Widiyanto, 2018; Budhiono, 2019). Languages in the monolingual group can actually be maintained as long as the linguists remain successful. In addition, many bilingual groups have remained bilingual for tens or hundreds of years, so the existence of societal

bilingualism does not necessarily mean a shift will occur. (Rokhman, 2012; Chaer & Agustina, 2014)

The phenomenon of language maintenance is very interesting to study as an object of sociolinguistic study, because the language studied is not seen as a language as is done by linguistics in general, but is seen as a tool of interaction or communication in society. According to Hudson, sociolinguistics is a science that studies language in relation to society. Sociolinguistics is a science that studies language in relation to society. (Setyawan, 2011; Ariesta, 2015; Ibrahim, 2019; Rokhman, 2012).

Based on the Cirebon language usage questionnaire in the form of respondent data, it is known that 73% and 52% of students have parents or guardians who come from Cirebon. This is because the majority of students come from the area around the local school.

Furthermore, the statement in the questionnaire regarding students' ability to speak Cirebon was 50%. This shows that half of the students have Cirebon language skills. Students' ability to use the Cirebon language cannot be separated from the students' parents or guardians, the majority of whom are native Cirebon residents.

The students' use of Cirebon language is strengthened by the findings of the questionnaire statement which shows that Cirebon language is used in various communication situations. When talking to father or mother, most students (90%) use Cirebon when talking to friends at home, most students (56%) use Cirebon, but around 27% of students also use Indonesian.

Cirebon language is one of the subjects or local content at all levels of education. Schools are given the freedom to determine their curriculum based on the needs of their respective educational units. In this case, all parties who play a role in the world of education must have a high awareness of the importance of maintaining the Cirebonese language as a form of culture and showing the identity of the Indonesian nation. The interview with one of the school principals and observers of Cirebon culture at Pasindangan Elementary School, Cirebon Regency shows that the local content of the Cirebon language still exists at the elementary school level. However, in the realm of middle and high school, there are several schools that start to abandon and replace the subject with local content which is considered more relevant to current developments. If all levels of education work together to make Cirebon Language as local content, in the future, students may not forget their identity as Cirebon people when they mingle with the wider community.

IV. CONCLUSIONS

We recommend that Cirebon language is used as the main language on certain days. This can be applied by choosing one day to speak in Cirebon. This activity is a form of preserving the Cirebon language in schools. All school residents, including teachers, students, principals, employees, and traders within the school area, are required to use Cirebon language. This obligation will create good habits in using Cirebon language. Students will get used to using Cirebonese to communicate with teachers and older people. Getting used to use Cirebon language in the school environment can increase students' sense of pride and confidence in using Cirebon language to communicate with the wider community, so it is hoped that they can position themselves when and when they should use Cirebon language as a regional language.

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