



The Language Attitude of Rongga Speaker's in Komba Village

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ABSTRACT

This study aims to analyze the language attitudes of Rongga speakers in various social and cultural contexts. Language attitude is an individual's view or perception of the language he or she uses. Through a qualitative approach, this research involved questionnaires, and in-depth interviews with native speakers of Rongga language. The results showed that the majority of Rongga language speakers had a positive attitude towards the process of Rongga language preservation in the context of making several efforts to preserve the Rongga language by documenting various Rongga cultural activities, publishing reading books available in Rongga language and so on. However, there are also those who are negative about the use of Rongga language in informal situations, where foreign languages (such as Kolor language) are more often used, and agree with the statement that the culture of the Komba Village community can survive without Rongga language.

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1. Introduction (*Heading 1*) (bold, 12 pt)

Language is a means for humans to communicate with their environment. Humans can interact with their social environment because of language. Language diversity is very important for humans. Each language has its own wisdom and reflects the culture of a society. The richness of a language can be seen from the number of residents in an area and the number of speakers of that language in an area. Komba village is known to have a language that can be called a unifying language, namely Rongga language. Although there

is already Bahasa Indonesia which is a unifying language for all Indonesian citizens, until now Rongga language is still used in the Komba Village area as a means of communication used to interact with others. Rongga language is a language used by the people of Komba Village to communicate / interact with others. Therefore, the loss of a language is a loss for all humanity or all people in a region/culture.

A language is endangered when it is on the path to extinction. Without proper documentation, an extinct language is very difficult to revive in modern times. A language is endangered when its speakers stop using it and stop passing it on from one generation to the next. That is, there are no new speakers, either adults or children. The threat of extinction to a language can be caused by *external* forces such as economy, culture, religion, or education. It can also be caused by *internal forces* such as the negative attitude of the community towards their own language. The extinction of a language can result in the loss of cultural knowledge, as well as the history of the language itself. A dead/extinct language causes the speakers of that language to experience a loss of their own identity and ethnic culture.

The people of Komba Village as native speakers of Rongga Language are increasingly leaving their mother tongue and choosing to use other languages, including in terms of childcare and formal education. Various opinions or can be observed about the future prospects of this language, namely, some language speakers are threatened with extinction and assume this Rongga language is a backward/ ancient and impractical language. Such negative views are often directly related to socio-economic pressures from the dominant language community. However, on the other hand there are some other Rongga language speakers who are still trying to directly fight the threat of extinction of their language and are committed to carrying out language stabilization and revitalization activities.

In the education sector, a number of linguists are involved in the implementation of increasingly popular mother tongue education programs. Speakers of Rongga need to form a community that they can use exclusively as a means of maintaining or preserving the local language. Because, the maintenance / maintenance of a language called Mother Language does not come from outsiders, but from native language speakers / local residents of Rongga Language. When local people have built a community used to maintain their language, they must divide roles such as Rongga language experts and educators. The first task they do is documentation, this includes collecting, annotating and

analyzing data from endangered Rongga languages. The second task is their active participation in educational programs. Rongga speakers need to demand control over terms and conditions and rights in the use of Rongga. Rongga speakers need to develop orthography as one of the supports in maintaining Rongga language, such as, reading, writing and analyzing Rongga language as their mother tongue and producing pedagogical materials.

Rongga Language Speakers in relation to the total population/number who use Rongga Language is an important indicator in language vitality which can refer to the Ethnic Cultural group of the Rongga community. The threat of extinction of Rongga Language can be seen from the way the Rongga community reacts to it, such as, all Komba people can speak Rongga Language but few people use Rongga Language. This results in a number of speakers of Rongga language using each language for different functions both in informal contexts (at home) or formal/official and public contexts. Speakers will consider the dominant language as the language of social and economic opportunity. However, older Rongga community leaders may continue to use Rongga, even though it looks minority in this modern era. Some of the Rongga speakers use Rongga language fully and dominantly in certain contexts such as traditional ceremonies of the Komba Village community, such as traditional ceremonies of *Pesta Kenduri* (celebration of the dead), *Vera, Danding, Masuk Minta* (Bride's engagement).

Language preservation occurs when a society still maintains the use of its language. The study of language maintenance in society has been carried out by many researchers. The study of language maintenance and shifting by Fishman (in Sumarsono 1993: 1) studies the relationship between change and stability of language use on the one hand with psychological, social and cultural processes on the other in a multicultural society. In general, the people of Komba Village interact with each other using two languages, namely Rongga and Kolor. Rongga language and Kolor language are used simultaneously by local people in communicating with fellow Rongga ethnicity. The use of the two languages in communication is carried out alternately according to the situation and with whom they communicate.

2. Research Method

This research is a sociolinguistic research that uses with a qualitative approach. Method is one of the procedures in collecting and analyzing data in a study or a series of research

to understand the research problem (Creswell, L. and Clark, 2011). According to Moleong (2006), qualitative data analysis is an attempt that is done by working with data, organizing data, sorting out break it down into manageable units, synthesize, search and analyze. finding patterns, discovering what is important and what to learn and decide what can be told to others. Qualitative data analysis is done inductively, qualitative research does not start from the deduction of theory. But starts from empirical facts. Researchers go into the field, study, analyzing, interpreting and drawing conclusions from the phenomena that exist in the field. In addition, Sugiono (2011: 15) concluded that the research method Qualitative is a research method based on the philosophy of post positivism, used to research on the condition of natural objects, (as opposed to experiment) where the researcher is the key instrument, sampling data sources were carried out purposively and snow baal, collection techniques with triangulation (combined), data analysis is inductive/qualitative, and the results of the analysis are summarized as follows Qualitative research emphasizes meaning over generalization. The research subjects that are the focus of this research are the people living around the area of Komba Village, East Manggarai Regency. The data collection techniques in this research are questionnaires, and interviews.

- a. Questionnaire/questionnaire
- b. Interview

In this qualitative research, the data analysis strategy used in this study is as follows common is descriptive qualitative data analysis. According to Milles and Huberman (1984), there are three qualitative data analysis techniques, namely data presentation and conclusion drawing.

3. Research Findings and Discussion (bold, 12 pt)

This research began by distributing a questionnaire. The questionnaire consisted of 15 questions that the researchers gave to respondents, namely the people of Komba Village. The questions contained in the questionnaire become data that can be processed so that the number of respondents that correspond to the questions asked by the researcher in each question can be known.

Researchers also conducted interviews with the people of Komba Village who were resource persons with the aim of finding out the attitudes shown by the people of Komba Village towards the vitality of the Rongga Language and also what efforts were made to

maintain the vitality of the Rongga Language. The research findings that the researchers have described are as follows:

1. Questionnaire

In CHAPTER III the researcher has stated that the data collection techniques used in this research are questionnaires and interviews. The questionnaire was compiled based on the research points studied. The questionnaire consists of questions, all of which are positive statements. In processing the data, the author takes a statistical calculation pattern in the form of percentages, meaning that each data is a percentage after being table in frequency form for each answer. The first step taken is selecting data. Data distributed to the Komba Village community who were respondents.

The next step is to process the data and use frequency tabulation. The frequency is expressed in percentage form, so that the tendency of each answer can be known using the possibilities provided. This means that each statement uses a table from which frequencies and percentages are directly created.

The next step is to process the data and use frequency tabulation. The frequency is expressed in percentage form. So that the tendency of each answer can be known using the possibilities provided. This means that each statement uses a table from which frequencies and percentages are directly created. The collected data is processed into a frequency distribution table using the formula:

$$P = \frac{F}{N} \times 100 \%$$

Keterangan :

P : *Persentase untuk setiap kategori kawaban*

F : *Frekuensi jawaban*

N : *Jumlah seluruh sampel dan objek penelitian*

Based on the table above regarding the results of the questionnaire, it can be seen that the language attitude of the Komba Village community towards Rongga Language Pride is Positive. This can be seen from the percentage results obtained through distributing questionnaires to the Komba Village community as informants. Seven of the ten respondents from the Komba Village

community agreed with the statement that the questionnaire was related to the preservation of the Rongga language. The percentage results can be seen in the table above.

Based on the table above, it can be seen that the efforts made to maintain the vitality of the Rongga language are positive. This can be seen from the percentages depicted in the table, as many as ten informants from the Komba Village community want to make various efforts to maintain the vitality of the Rongga language. The percentage results can be seen in the table, regarding statements about efforts to inherit the Rongga language. According to them, the efforts made to continue to maintain the vitality of the Rongga language start from within the family, for example by using the Rongga language as a means of communicating with other people, and also in the field of education it is necessary to implement it. Special subjects study regional languages (Rongga language), there by increasing the vitality of the language and of course preventing language extinction.

1. Interview

On Saturday, the sixteenth of July 2024, interviews were conducted with six people who were sources from three groups based on age, namely: two sources from the 60-70 age group, two sources from the 40-50 age group, and 2 sources from the younger generation aged 20 -25.

From the results of the interview it can be concluded that overall there is a positive view towards the preservation and use of the Rongga language. The speakers emphasized the importance of regional languages as cultural identities that strengthen community ties. All interviewees agreed that efforts to teach and promote regional languages must be increased, especially among the younger generation. and they are also trying to hold arts and culture festivals available in Rongga language and publish reading books in Rongga language.

Table

Tabel 1.1 Result Questionnaire

No	Language Attitude Statement	Agree ✓	Disagree ✓
1.	The people of Komba Village will not survive without Rongga language. Therefore, the Rongga language needs to be preserved and must be protected so that it	10 Informan	

	does not become extinct and the characteristics of the Rongga people are not lost.		
2.	Knowledge of the Rongga language is important for understanding history and culture and passing it on to future generations.	10 Informan	
3.	The people of Komba Village need to use the Rongga language as a means of communication in everyday life as a form of preserving the Rongga language and culture of Komba Village	10 Informan	
4.	The Rongga language must be preserved to maintain local cultural identity	10 Informan	
5.	The use of Rongga language in schools must be encouraged, so that children are trained from an early age and know that Rongga language is the first language they know or is called their mother tongue.	10 Informan	
6.	The Rongga language does not need to be inherited or preserved, because it is not slang to be used at this time		3 Informan
7.	Rongganese speakers are embarrassed to use Rongganese in public.		3 Informan
8.	The people of Komba Village do not feel proud of the Rongga language, where the Rongga language is the mother tongue of the people of Komba Village.		3 Informan
9.	Preserving the Rongga language to exist forever is a form of our concern, the people of Komba Village, to maintain what has been passed down to us as Rongga language speakers from the older generation.	10 Informan	

10.	it is not a problem for people who are not native residents of Komba Village to learn Rongga language, as a form of spreading the Rongga language so that it is known to other communities and avoids the extinction of a language.	10 Informan	
11.	Efforts to preserve native languages and regional languages have become the responsibility of all parties, not just the government. Therefore, the community and family are the main keys to maintaining native languages so that they continue to live and develop and become a valuable cultural heritage for future generations.	10 Informan	
12.	The youth of the Komba Village community need to publish literature using the Rongga language and document various activities related to the Rongga language so that they can become a source to continue passing on this language and the culture of the local community does not become extinct.	10 Informan	
13.	Forming a community to hold a local community arts festival with an interesting theme about the native language is a form of joint support and preserving the native language	10 Informan	
14.	Local people need to uphold the Rongga language	10 Informan	
15.	The people of Komba Village should be more dominant in using the Rongga language without mixing it with other languages.	10 Informan	

Discussion

The attitudes of Rongga language speakers now vary greatly, because they see Rongga language from various points of view. There are those who see it from a positive, negative point of view.

1. Positive Attitude

A positive attitude is an attitude that can be said to be an attitude that is proud of the regional language and faithful in using the language. Usually this positive attitude is shared by the older generation. The people of Komba Village, especially the older generation, aged 60-70 and above, such as grandparents. The older generation is often the pioneer in efforts to keep regional languages alive and relevant, despite the challenges of modernization. Older generation view regional languages as something valuable to preserve. They consider regional languages, especially the Rongga language, not only as a tool to communicate with others but also as a symbol of identity and unique cultural heritage.

The older generation has a positive view of the Rongga language such as:

- Preservation of Cultural Identity.
- Inheritance of Traditional Values
- Instill a sense of pride in regional languages
- Maintaining the authenticity of traditions and rituals

In conclusion, the people of Komba Village, especially the older generation, are important elements who are in control of the process of preserving the Rongga language and motivating the younger generation to do the same.

Positive attitudes that still exist today in local communities are:

1. Uphold togetherness. This means it is not broken or separated.
2. Mutual cooperation in any form, be it joy or sorrow
3. Strong traditional ceremonies still exist today.
4. The traditional dance of the local community which is usually called Vera is still inherited today. This Vera dance with song lyrics is available only in Rongga language.

2. Negative Attitude

A negative attitude is an attitude that does not have a sense of pride in its own regional language. This attitude is usually shared by a group of people who do not want to preserve their regional language. The people of Komba Village in general not only gave a positive response to the importance of the Rongga language and its use in the community, but there were also those who gave a negative response. The current attitude of the Komba Village community is that the use of the Rongga language in the Komba Village area is uneven. The people of Komba Village with an age range of 20-50 years often communicate using Kolor language which is not the language of the Komba Village community. The real negative attitudes carried out by the people of Komba village at this time are:

Most local people use Kolor when communicating with each other.

like:

- "*meu loang ga*"? in Rongga "*meu ndua ga*"? (are you going to the garden?)
- "*mbaen*" in rongga "*mbiwa*" (No)
- "*Emo*" in rongga language "*Ma'e*" (don't)
- "*meu ngo apa*"? doing"? in rongga language "*meu tau apa*"? (What are you doing now?).

and there is still a lot of understanding of the Kolor language used by the Rongga people and is different from the understanding of the rongga language.

The real efforts made by Rongga language speakers today are '

1. Rongga language teaching has been held in schools both from the PAUD (Early Childhood Education) level, and Elementary School.
2. Establishing dance and art centres for the local community.
3. Establishing a community of old people, and young people.
4. The young people of the local community began to get used to communicating using Rongga language.

4. Conclusion (bold, 12 pt)

Based on the results of the research, the researchers discussed "Language

Attitudes of Rongga Speakers”, the researcher can draw the following conclusions:

1. Speaker's Attitude Based on Age.

The attitudes of regional language speakers are strongly influenced by age. In general, older speakers tend to have a positive attitude towards regional languages compared to younger speakers. This may happen because the older generation uses regional languages more often in everyday life and feels more connected to their local cultural identity. On the other hand, young speakers are more likely to use national or international languages in daily life, such as Indonesian.

2. Loyalty to regional languages

The people of Komba Village have a very low attitude of loyalty to their mother tongue. This statement was taken from the results of research using a questionnaire which stated that seven out of ten respondents agreed to the statement that the culture of the Rongga people could survive without a mother tongue.

3. Efforts made by the Komba Village community towards the Regional Language (Bahasa Rongga).

The various efforts made to preserve the Rongga language among the people of Komba Village can be said to be in the high category. This statement can be seen from the large number of respondents filling out the questionnaire who agreed to the inheritance of the Rongga language to the younger generation/immigrants, as well as efforts to preserve the Rongga language by holding Rongga cultural activities that can be documented for the community. became a legacy and published Rongga language reading books..

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