

# CHAPTER 1

## INTRODUCTION

### 1.1 Background of study

This paper is an attempt to study language maintenance that used in the relation about language, society, and behavior. Therefore, it is important to understand the meaning of sociolinguistics. Sociolinguistics is a distinct discipline that comprehends the study of the structure and the use of language in its social and culture contexts (Holmes, 1992, p.7). Sociolinguists, thus are people who are expert in studying the relationship between language and society, explaining why we speak differently in different social context and identifying the social functions of language (Holmes, 1992, p.1).

As we have learned the meaning of sociolinguistics above, there are two main which are related closely in sociolinguistics: the society and the language. According to Gumperz in Wardhaugh (1998, p. 11), "Sociolinguistics is a manner to find correlations between social structure and linguistic structure". Chambers in Wardhaugh (1998, p. 11) supports Gumperz's opinion by stating that "the heart of Sociolinguistic is the relationship between linguistic items and social items".

"Language is a purely human and no instinctive method of communicating ideas, emotions, and desires by means of a system of voluntarily produced symbols" (in Edward Sapir, 1921).

Language maintenance is an activity confined to those languages that are considered healthy. From a linguist's point of view other important issues such as the social, cultural, and educational value of a weakened language need to be taken into account. Most linguists hold that only a healthy language is capable of

being maintained. Consequently,”

(<http://beta.austlii.edu.au/au/special/rsjproject/rsjlibrary/parliamentary/language/30.html>)

The writer chose the Chinese community to analyze because Indonesia was the destination country for immigrants in the past. One of the majority immigrants was Chinese. Chinese immigrants who came to Jakarta were from Hokkian, Hakka or Khe, Tio-Tsu and Kwong Fu races. They brought many different cultures, customs, traditions, and languages to Indonesia. Although Chinese people are one of the minorities in this country, but the Chinese language is still alive until now, even if it is already mixed with the native Indonesian. Moreover, the writer is interested in the Chinese community is because China is one of the oldest civilization in this world with many heritage in cultures, customs, traditions, and languages that still exists until now. Chinese heritage in customs, cultures, traditions, and languages gives many influences to other community too

The writer chose Glodok as the area for getting the data because Glodok is known as the largest Jakarta's 'China Town'. In Glodok, Chinese's cultures, behaviors and heritages are still alive until now. Beside that, Glodok is the oldest town in Jakarta which has many old and important histories (<http://www.kompas.com/kompas-cetak/0604/01/metro/2549157.htm>). Glodok has special and unique characteristics (such as many of the traders are Chinese, and there are special things that are sold just in Glodok, like Snow fish, delima fruit, etc; beside that Glodok has old architecture, with the old history). <http://www.arsitekturindis.com/index.php/archives/2005/11/28/jalan->

[jalan-ke-kawasan-pecinan-pancoran-glodok-dari-gedung-tua-sampai-makanan-langka/](#)  
and <http://rizkago.blogspot.com/archive/2006/02/13/jalan-jalan-di-china-town.html>

At the present Glodok has become a business area, which achievement has spanned over 200 years, without leaving the characteristics of the strong Chinese influence. ([http://202.155.15.208/koran\\_detail.asp?id=178049&kat\\_id=104&kat\\_id1=&kat\\_id2=](http://202.155.15.208/koran_detail.asp?id=178049&kat_id=104&kat_id1=&kat_id2=)) The data from BPS 'Kecamatan Taman Sari dalam Angka 2004' (May, 2005), shows that 3187 heads of households (from 3281 heads of households) in Glodok are traders

Because of that reason, the writer would analyze the factors that support the maintenance of Chinese language in the Chinese community in the Glodok area, and the relationships between home language maintenance, cultural activities and social relationships that the current Chinese generation participates in.

Conclusion that the writer thinks this topic is important and interesting to be analyzed is Chinese immigrant came to Indonesia bringing their traditions, languages, customs, cultures, and foods. These factors can influence, mix, and create new Indonesian society.

## 1.2 Statement of Problem

The Chinese community in Jakarta and in Indonesia as a whole, is experiencing language shifts because of the widely required used of Indonesia. The problem is "How far does Chinese community, especially in Glodok, still conserve their Chinese language?".

### 1.3 Scopes and Limitation

The writer focuses on the theory of Language Maintenance, Language Shift and Ethnovitality that are related one and another. Beside that, the writer analyzes and collects all the data about history that related and supported with theory and analysis. Moreover, the writer limits her analysis on the Chinese community who lives in Glodok area, as one of the 'China Towns' in Jakarta, who still conserves their original language until now.

### 1.4 Goals and Function

There are some goals that will be attained in this thesis, those are:

1. To find in what situation language maintenance occurs
2. To know what activities support the maintenance of Chinese language in Glodok
3. To present some factors and reasons that contributes to language maintenance in Glodok Chinese community.
4. To analyze why Language Maintenance can occur in minority community..
5. To identify why Glodok Chinese people's point of view and attitudes about the heritage of their cultures, languages, traditions and customs are very important.

The function of this thesis is to

1. Give description to readers about Glodok Chinese activities, cultures, traditions, languages, and customs
2. Help other minority communities in Jakarta (like: Batak, Palembang, Dayak etc) to support in maintaining their minorities languages.

## 1.5 Research Methodology

In this study, the writer used library and field research to collect all data that support this topic, from books, articles and websites. From the books, articles and websites, the writer will concentrate on aspects that concerned and related to language maintenance, language shift and ethnovitality theories. For library research, the writer went to Bina Nusantara University library, Atmajaya University library (the public library and culture library-in PKBB building), University of Indonesia library and BPS library.

In conducting the field research, there were three methods of the study that the writer takes: observations, questionnaires and interviews. The writer supports these three methods with books, articles, newspapers, and other media that are related to the writer's thesis topic.

### 1.5.1 Observations

One of the three methods that the writer used is conducting observations. The writer did observation from March- May 2006, and she did it more than 20 times. The writer separates the observation activities in 2 parts, the first is from 9 am- 5 pm and the second is from 5 pm- 9 pm. In the first part, the writer wants to know what activities the Chinese in Glodok in daily or peak time where all the Chinese has their own routine activities (like: work, go to school or campus, trade, etc) and which of the routine activities influence in the maintenance the Chinese language. In the second part, the writer observed the respondents in their leisure time. During this time, the respondents went back to house after doing routine activities, they usually gather with their family or

people they are closed to. The different times of obtaining data was because she wanted to combine it and knew which time was more dominant in the process of maintaining their Chinese language.

The writer took few families who live in Glodok as the samples to be observed when they use Chinese language, and which situation was more dominant in the process of maintaining Chinese language. The writer observed their activities (such as: working, trading, going to school or college, etc).

The last action that the writer conducted in her observation was going to old public places like worship, where the Chinese often assemble. In particular, the writer did the observation in the church of 'Santa Maria de Fatima' and 'Tao Se Bio', 'Jin De Juan' and 'Kwan Tee Bio' temples located in Glodok area to find information about the places and their activities related to this thesis topic.

### **1.5.2. Questionnaire**

The second way is by randomly in distributing questionnaires to 100 Chinese who lives in Glodok area, the participants are from less than (<) 25 years old to more than (>) 55 years old from different social background and status.

The questionnaire contained 14 questions that related in: What activity supports the respondents in using Chinese language?, How can they understand Chinese language?, Why are they still using Chinese language?, How often do they use Chinese language in one week?. The respondents could answer each of the Questions in the questionnaire with more than 1 option.

Beside that, the writer added gender, place of birth, where the respondents came from, and age. The writer added gender because the writer wanted to know the percentages between men and women or boys and girls; the writer believed that gender gave important point of view and attitudes to one language.

The writer separated the respondents into 4 age groups that represent 4 generations. Ages less than 25 years old, it represented young age/ young generation. The second generation was between 25-40 years old. In this generation, usually the people are already working or having a family. The next generation was 40-55 years old people. The last generation was the age of more than 55 years old. This generation represented the old generation or had been retired. The writer grouped the ages into 4 generations because every generation has many differences (ex: in their life styles, point of views, periods of life, etc). From these differences, the writer wanted to compare and see which generation had the highest intensity in maintaining one language. The writer hoped from grouping the ages, the data could give clear description to the reader.

Place of birth and where the respondents come from were to represent the background of the respondents. From this information, the writer could know how long the respondents have been living in Glodok and where the respondents come from, that can enrich the Glodok or 'China Town' cultures, customs, traditions, and languages. Alwi Shahab states that Jakarta's population in 1945 is around 500 thousand, but in 1972, Jakarta population increases into 4, 5 million people.

<http://www.arsitekturindis.com/index.php/archives/category/kota-lama/>

That means many of Jakarta people are immigrants from the outsides of Jakarta area.

The writer gave the result of Questionnaire by graphs, which each option contains of one, and the writer would analyze each graph. The writer made groups of the Questionnaire result on gender and ages group.

### 1.5.3. Interview

The last is by face to face interview with 20 Chinese from many social background and status who live in Glodok area. The writer interviewed people from 4 age groups. The first group is under 25 years old, the second is 25-40 years old, the third is 40-55 years old and, the last is older than 55 years old. Each age group contains of 5 interviewees. The writer asked the interviewees 6 questions that related to the writer's thesis topic.

The questions are: 'What Generation are you?', 'How long have you been living in Glodok?', 'Where do your ancestor came from?', 'Why do you still maintain your Chinese language?', 'Why can you speak, hear or understand Chinese language?'.

The writer added interviews with people that are related with the four places of worships located in Glodok: Santa Maria de Fatima church, Tao Se Bio China temple, Jin De Juan and Kwan Tee Bio' China Temple. The four worship places is unique, special Chinese architecture, and its site is protected by the government. Beside that, in these religious places, Chinese language is used in the religious activities and ritual. From this interview, the writer could get the direct information about Chinese attitude toward Chinese language until now.



The observations, the questionnaires and the interviews will be done in order to gain the data related to language maintenance and ethnovitality of Chinese community in Glodok.

After getting all the data, the writer will combine and analyze it, using theories and readings from the library and internet research. By doing those stages of research, the writer hopes that she will carry out this thesis satisfactorily.

