



## Language Defense of Makassar Students in Jakarta, The Capital City of Indonesia

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### ABSTRACT

*Makassar students must be able to defend their mother tongue to the language people mostly use in Jakarta. The main purpose of this investigation was to explain the Indonesian Language with Makassar Dialect (ILMD) defense by Makassar students who continue their studies in Jakarta. Analysis data was done by applying the descriptive qualitative. The data gathering technique used interviews, observation, and study of documents. The investigation was strengthened by applying strategies, namely (a) determining the focus study, (2) developing the research question, (3) collecting data, and (4) and interpreting data. The analysis data technique was investigated by applying the Spradley model. Thus, the researcher analyzed the field notes. This investigation employs steps of analysis which were (a) domain analysis, (b) taxonomy analysis, and (c) component analysis. The elucidation results explained that ILMD is used mostly in all domains among Makassar students, which indicates that ILMD is defended. Somehow, some factors are considered threats to the defense of ILMD. Hence the most threat is the prestige of the language. Therefore, the authorized must make fundamental contributions to maintain the future of ILMD to youth, especially to the students who study outside of Makassar city, such as reinforcing the Makassar youth association, so they have communities to apply ILMD regularly. Deliberately, the students should be aware of defending the ILMD to avoid language extinction while studying in Makassar.*

**Keywords:** Language Defense, Makassar Students, Indonesian Language with Makassar Dialect (ILMD).

### INTRODUCTION

Language is the first entity we can find in someone as his identity. Humans employ a language in communication (Wahab et al., 2021). Language is a way for people to talk about their ideas, thoughts, feelings, and anything else they can think of (Noer et al., 2021). Someone may be able to speak one or two even more

languages since we have 7.151 languages worldwide (Lewis, 2009). Indonesia holds 726 or 10% of the total languages (Oktavianus, 2019, p. 17), and Sulawesi is in the fourth rank, with 62 languages (Kemdikbud, 2022). Bugis and Makassar languages are the most famous language in South Sulawesi, but the Indonesian

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Language with Makassar Dialect (ILMD) is the unity language used.

ILMD is used as a trade language in daily life in Makassar society. The speakers reached 3.500.000 in 2018 (Aminuddin, 2018, p. 2). But due to the vast growth of globalization, the number of local speakers is concerning. LIPI reported that none of the local languages from the eastern part of Indonesia are categorized as safe. Those are warned of extinction (LIPI, 2016). This reality has triggered the writers' consideration of the future existence of ILMD towards youth, especially students who study in Jakarta among the crowd using of Indonesian Language with Jakarta Dialect (ILJD).

ILMD is the most used language by South Sulawesi citizens in daily communication, including formal and non-formal situations. But the problem is that the local language is common in almost all places. The trend that seems to appear is that the position and function of the local language are no longer a symbol of pride that threatens the existence of the language or extinction. In daily education, universal languages, including ILJD and English, are the language instruction used mainly by instructors and students to maintain the process. Therefore, students consciously learn these languages, to ease their understanding of the lesson from school or campus. Enough comprehension of the language also eases them to socialize with other students and people, specifically when they must study out of their hometown, leaving their comfort zone using

their mother tongue (Torres & Pablo, 2018, pp. 14–15).

Jakarta, one of Indonesia's most glamorous cities, has its charm for anyone for any purpose, including study. Cited from several sources, the reasons why students tend to continue their studies in Jakarta are: (1) it has more than 400 tertiary institutions with various forms ranging from academies, polytechnics, high schools, institutes, and universities, not including other tertiary institutions around such as Bogor, Depok, Tangerang, and Bekasi. (2) It considers an easy place to explore since Commuter Line Electric Trains (KRL), Trans Jakarta Buses, MRT, buses and city transportation, taxis to online-based transportation are all there. (3) Many study places in Jakarta fosters healthy competition among existing tertiary institutions to show their excellence by providing complete, up-to-date, and high-tech lecture facilities promising the students a better future. (4) Opportunities for getting a scholarship are even higher in Jakarta, both from the central government or companies and institutions collaborating with top campuses to channel education funds. Studying in Jakarta also provides greater opportunities to study abroad because information on further education scholarships and short course opportunities to exchange students between countries can be accessed more quickly and easily through the cultural centres of various embassies in Jakarta. (5) As a metropolitan city and business centre, there are many large companies in Jakarta, both

national and multinational. By studying in Jakarta, students can expand internship opportunities in bona fide companies because those campuses generally have good relations with various companies, especially if their alumni have proven good performance. These companies will prioritize college students or graduates who have proven quality work to work and contribute (Sudarwati & Tikwalau, 2014, pp. 68–69), (Tukina, 2014, p. 433), (Arifin & Narulita, 2013, pp. 50–51).

Jakarta, the capital city of Indonesia, consists of a diverse population. This pluralism is influenced by many immigrants from various ethnicities who try to make their fortune. This resulted from many variations of the local language used in each region accompanied by different accents (Renesia, 2022, p. 25). Therefore, Jakarta citizens need a unity language that can make them communicate with each other. With the variations of the language circulating in the community, ILJK continues to dominate the use of language because of its universal nature as a unifier in Jakarta. In addition, ILJK, which dialect is almost similar to formal Bahasa Indonesia, makes its speakers feel proud because its pronunciation sounds more prestigious. (Sumaya, 2018, p. 50).

Studying wander in Jakarta is not as easy as studying in hometown. Niam (2009) found that students from outside Jakarta as settled foreigners often have difficulties adjusting to language differences. Therefore, it needs adjustment in various areas of life. Wander

students often have difficulty adjusting to the consequences of language differences. Even though Indonesian is the language introduced in lectures and is understood by most youth entire Indonesia, it is undeniable that the dialect and slang Jakarta people use often confuse the wanderers' students. Speaking characters that appear in the interaction also brings some gaps. As Makassar people are attached to rude habits in speech and prefer to at a loud volume, while Jakarta people think that harmony is important to maintain for the sake of creating harmony in society, that is why they speak in a manner and polite, and universal dialect. Anyhow, the host language strongly impacts and is necessary for settled students.

The reality described before was also experienced by Makassar students pursuing their studies as college students in Jakarta. As wanderers, Makassar students must have good preparation and be able to adjust to the language used every day by most people surroundings. Failing to balance and understand the host language has the same meaning as collapsing in studies.

Jakarta, as the capital city of Indonesia, is a dream city for those who prefer challenges. Most universities are better qualified than the universities in Makassar, with affordable living costs. Furthermore, it is embellished with hundreds of learning facilities, health and medical facilities, a shopping centre, and various entertainment.

Data from the official PDDIKTI (2020) mentioned that 2.163.682 new students were recorded from entire Indonesia, and 104.724 are coming from South Sulawesi. It is predicted that 10.000 new students applying to universities and colleges in Jakarta. These numbers are influenced by the internal factor of the nature wandering spirit of Makassar-Bugis people (*masompeâ/masompe'*) and a belief that graduation from the capital city always has a better future carrier (Solihin, 2013). Since Jakarta has a different mother tongue and many other students also wander and gather there to study, they must adjust it to enhance their communication fluency.

As stated, Makassar's universal language is called the Indonesian Language with Makassar Dialect (ILMD). Even though 14 regional languages exist in South Sulawesi, they are (1) Bajo Language – used by the society in Taka Bonerate, Selayar, Bajoe, Tanete, and some at Bone. (2) Bonerate Language – used by the society in Bonerate, Pasimarannu, and Selayar. (3) Bugis Language – used by the Buginese found not only in South Sulawesi but also in Java Island, Jambi, Kolaka, Kalimantan Timur, NTB, Lampung, Bombana, Riau, and Bali. (4) Konjo Language – used by the society at Bira, Bonto Bahari, Possi Tanah, Kajang, and Bulukumba. (5) Toraja Language – used by the society that lives in Tana Toraja and Luwu. (6) Makassar Language – used by most of the people in South Sulawesi such as Gowa, Takalar, Jeneponto, Bantaeng, Maros, Pangkajene, Selayar, and Makassar. Despite

those 6 languages, it is also found 8 other languages that are used by lesser society in South Sulawesi, namely: Wotu language, Seko language, Rampi language, Massenrengpulu language, Mandar language, Lemolang language, Lailoyo language, and Bugis De language (Mills, 1975, p. 5).

However, it is feared that this inherited wealth will soon become extinct, bearing in mind that the younger generation is not very interested in learning regional languages and prefers to learn universal languages such as Indonesian, English, and Mandarin. If this continued, the regional languages may extinct along with globalization (Pusat Bahasa, 2008, pp. 6–8). However, ILMD as the unity language of the South Sulawesi people must be preserved and maintained since it is the pride and main identity. It is crucial to actively preserve this language and be used as the national heritage of Indonesia and legacy (Grimes, 2002, pp. 36–37).

As the capital city of Indonesia, Jakarta is a place for cultural meetings and acculturation. People from all parts of Indonesia gather and bring their cultures and languages mixed up, possibly eliminating the minority ones. Struggle between regional languages will endanger and decrease the loyalty of regional languages and the cultural symbol brought by the wanderers (Tondo, 2009, pp. 279–283). Therefore, ILMD as a guest language by Makassar students studying in Jakarta must be defended.

Language defense is a decision to continue using the language collectively by a community

that has been used before (Fasold & Connor-Linton, 2006). This is the opposite of language shift which means a decision by a community to replace the language spoken or choose another language for several reasons (Widianto, 2018, pp. 2–3). Language defense also means a deliberate effort to maintain a particular language in an area that has linguistic and cultural diversity as a form of cultural diversity in order to preserve ethnicity, identity, and social adaptability (Emawati et al., 2017, p. 138). In other words, language defense is closely related to the domain-related language attitude of society.

Generally, there are three characteristics of language attitudes declared by Gavin and Matiot (in Chaer et al., 2010, p. 152). The characteristics are: (1) Language Loyalty, which takes guts to protect one's own language from outside influences and to keep it from being impacted by other languages. (2) Language Pride, which means the ability to create one's language and use it consistently as a sign of one's identity and sense of community, and (3) Awareness of the Norms, which means pride in one's courage to speak politely and deliberately in one's language. In relation to the descriptions, language attitude is also determined by how the community decides the language. If the community has positive attitudes towards the language, the language will be selected and used in most interactions. Otherwise, when the community is resistant using the language, it means that they have negative attitudes and

develop resistance to use it (Fitriati & Wardani, 2020, p. 241).

Regarding language defense, many relevant pieces of research have been discussed by previous researchers before, as well as: (1) Riyanto & Wagianti (2016) in *Pemertahanan Bahasa Sunda oleh Mahasiswa yang Berbahasa Pertama Sunda* found that that the students choose to maintain the Sunda language in the three major domains which were supposed to be used, namely campus domain, around the campus domain, and family domain. It showed that male students use the language more instead of the female students. Family domain is the most important domain for maintaining the language. Then (2) (Hutabarat, 2021) in *Local Language Maintenance in the city of Ambon: A Local Language Case Studying in the Laha Village as a Local Language only in the City of Ambon* found that the condition of the local language in Laha village in danger of extinction. This is clearly shown by the local language mastery of the society, the speakers' age, the first language use, the mother tongue, the mastery period of the local language, and the local language acquisition. Most speakers are only able to communicate as passive speakers.

Despite the similarity in the research scope namely language defense, these studies are different in the research focus, namely: Riyanto & Wagianti focused on the language defense of Sundanese regional language, namely: the first research focused on sex differentiation and its relationship to the language defense in the three

major domains, while Hutabarat research focused on the language defense of the mother tongue of Laha people in their own hometown, Laha village.

Obsessed with ILMD defense and the future among the youth, the writers are keen to explain the real situation of this language in Jakarta among Makassar students, therefore the writers are eager to manage study about the language defense of Makassar students in Jakarta. Thus, this study focused on the defense of the Indonesian Language with Makassar Dialect among Makassar students who pursue they're in the capital city since they live away from their families and become settled foreigners.

## **METHODS**

Descriptive qualitative is the research type applied in this study. Qualitative research is an attempt to analyze specific interactions in a particular condition (Patton, 2002, p. 10). Major intention of this study is to explain the language defense of Makassar students who are living far and settling in Jakarta while studying at university or college. The subjects were 10 Makassar students, the gender was 6 girls and 4 boys, aged 18 to 23 years old, studying in different universities and colleges, and living in Jakarta while studying at the university level.

The key instrument of this study was the researchers, as Bogdan (1992, p. 18) declared that in a qualitative study, the researcher is capable to act as the direct source of the data, hence the researcher acts as the key instrument. Interviews, observation, and study documents

are the data gathering techniques applied, while the study strategies conducted particularly were: (1) deciding the study focus, (2) characterizing the study problems, (3) submitting the data, and (4) interpreting the data. The data analysis technique was accomplished by applying the Qualitative Content analysis procedure. The study questions were submitted later after the participants' observation was done and analyzed the field notes. Thence, data from the interview report with the subjects in the natural environment are investigated with an investigation approach without making any changes or interventions. This research was designed to explain the language being used most of the time in the main domains among Makassar students wandering in Jakarta.

## **FINDING AND DISCUSSION**

### **1. Language Attitude and Defense towards ILMD between Makassar Students in Jakarta**

The observation results implied that Makassar students' language attitudes toward the ILMD were categorized as positive. The routine application of ILMD between students is still preserved well, particularly in primary domains. Nonetheless, since they are in the midst of other students bringing various languages and they are feasible in the minority community, language shift also happens. The interviews are cited below:

**a. The family domain**

Makassar students who pursue their studies as wanderers in Jakarta mostly settle in dormitories or boarding houses, on the other hand some of them settle with their relatives. This situation is potential for them to communicate by using the ILMD. Ratna (20, Pinrang, STIE Ganesha), who lives with her aunty said:

*"Kalo di rumah ji pake bahasa ILMD. Emm... mungkin karna biasa mi pake itu dari ta' ji di Makassar makanya terbawa terus sampe ta' di Jakarta".*

(All of us using ILMD at home. Emm... maybe because we are accustomed using it since we lived in Makassar, so we keep doing that in Jakarta)

Then Fikri (20, Barru, Institut Kesenian Jakarta), who lives with her brother told that:

*"Lebih banyak pake ILMD kalo di kos, jarang sekali pake bahasa Indonesia apalagi mallogat-logat. Ededee alay sekali kurasa, santai mki saja ka di rumah jaki".*

(Mostly we use ILMD in the dormitory, it very seldom uses Bahasa with the formal dialect. Well, it is too much I guess, just chill since it is our own home)

Murni (19, Bulukumba, Poltek Negeri JKT), who lives with her uncle also stated that:

*"Pake ILMD ji kak. Mau di dalam rumah atau di luar rumah bahasa ILMD ji terus dipake kalo sama keluarga sendiri. Ataukah kalo ada teman dari Makassar pasti pake ILMD juga karna lebih gampang dipake sama dimengerti".*

(Use ILMD, sister. Whether it is inside or outside of the house if we talk, we prefer using ILMD, especially with family members. Or if there is a friend from

Makassar because it is easier to understand).

Based on the interviews cited before, it can be determined that Makassar students prefer to use ILMD while interacting with families at home or in dorms. This is because ILMD is examined as easier and more comfortable. Whether inside or outside of the house, this language is used because easier to understand. In fact, they prefer to use ILMD instead of Bahasa or other languages.

**b. The neighborhood domain (or among friends)**

Makassar students in Jakarta keep their relations with other Makassar students and maintain circles between them. In interacting they prefer to use ILMD language as the main language as Syarif (19, Maros, Binus) reported that:

*"Kalo janji atau ketemu sama teman dari Makassar pasti cuma pake ILMD, karna semua juga pake bahasa itu kak, lebih nyambung, lebih interaktif juga".*

(If I meet friends from Makassar then we must use ILMD only, because everyone also uses the language, it feels more connected and interactive".

Like Syarif, Suriani (19, Sengkang, Univ. Mercu Buana) said that:

*"Bahasa yang dipake adalah ILMD kak, tapi kadang-kadang juga campur logat Jakarta karna biasa ada orang lain yang ikut dengar, ikut dalam percakapan juga kak, jadi kami yang orang-orang Makassar menyesuaikan saja".*

(We use ILMD, even though sometimes we combine with Jakarta dialect because other people may listen to us or be

involved in the conversation, so we need to adjust it”.

While Nana (18, Makassar, Akademi Pariwisata Jakarta) declared that:

*“Ada teman sekelasku di kampus yang orang Makassar juga kak, kalo cuma berdua ja saja pasti pake ILMD. Tapi kalo misalnya ada mi teman dari daerah lain cepat-cepat mi kami menyesuaikan pake bahasa Indonesia logat sini (Jakarta) untuk lebih gampang ceritanya dan hindari salah paham saja kak”.*

(I have a classmate who is coming from Makassar also, if it is just both of us alone talking then we must use ILMD. But if there are friends coming from another place then we adjust the language by using Bahasa in the Jakarta dialect to ease the interaction and avoid misunderstanding).

Zaldy (19, Makassar, UI) also added that:

*“Kebanyakan itu ILMD kalo sama teman satu geng Makassar, kebetulan kami punya 1 circle, membeinya 6 orang bestie dari kota Makassar semua, merantau lanjut kuliah di sini (Jakarta). Kalo ketemuan pasti ngobrolnya pake ILMD. Yaa karna ILMD lebih gampang dipahami, lebih nyambung, intinya lebih praktis begitue”.*

(I mostly use ILMD if interacting with my gank from Makassar, we have a circle, consisting of 6 people coming from Makassar, wandering here (Jakarta) to study. If we are gathering and talking, then it should be using ILMD. Well because ILMD is easier to understand, and practical as well).

From the interviews cited above, it can be determined that Makassar students use ILMD while interacting with each other. These students study separately in several universities or academies in Jakarta, but some also study on

campus in the same class. This means most of them cannot meet each other anytime to interact. Anyway, they will use ILMD to interact once they have opportunities to meet. Because for them ILMD connects better than Bahasa or another language. But those who can interact daily, choose to use ILMD. But in case another student (non-Makassarese) is involved or nearby, then the Makassar students will switch the language to Bahasa with Jakarta dialect to adjust. This approach is maintained to avoid misunderstanding and gaps in interaction. It is also found that once these students’ study in the same college, they will group themselves in a circle and employ ILMD.

### c. With family in Makassar

Pursuing study far from their hometown makes Makassar students sometimes suffer from homesickness. These students make regular calls to their families at Makassar to diminish the feelings. The callings are transported by using ILMD, like Ansari (22, Bulukumba, Paramadina University) commented:

*“Kami pake bahasa ILMD kalo telponan, karna pasti ketawa keluargaku di Makassar kalo bicara ka pake logat Jakarta, dibilangi jaki talekang”.*

(I use MML for sure, sis. Because my family at Ambon must be confused if I use Bahasa to communicate with them).

While Diva (19, Makassar, Trisakti University) stated that:

*“Bahasa ILMD. Karna biasanya kalo menelpon keluarga di Makassar ada pi*

*yang penting baru bicara ki cepat-cepat. Jadi pasti pake ki ILMD supaya cepat dipahami. Justru kalo pake logat Jakarta jadinya orang di rumah bingung. Karna pernah satu kali begitu, karna di kelas ka baru ada teman mau dengar jadi spek-spek ma logat Jakarta pas telpon mama di Makassar, mama ku malah ketawa-ketawa lucu na rasa baru na bilangi ka talekang. Jadi ededee... tidak mau ma, pake terus ma ILMD kl telpon mama ku”.*

(Using MML. Because I contact my family at Makassar only when there is an urgent thing and speak quickly. So, we use ILMD to understand well quicker. Precisely my family in Makassar is confused if I talk using Bahasa in Jakarta dialect. In fact, if I use Bahasa they may be confused. Because this happened before, I called my mom in from my class with friends around me, then my mom laughed because she thought it was funny, and she said I acted too much. So, for me, it is better to use MML when I call her”.

From the interviews cited above, it can be determined that Makassar students use ILMD to keep in touch by applying telephone calls with families in Makassar. They choose ILMD because it is considered efficient when speaking quickly. Using Bahasa or another language may derive confusion for their families at Makassar, literally their families may think that the conversation through the phone is a joke.

#### **d. In social media**

Different communication tools and applications also advance along with technology. This technology brings a good effect on Makassar students in Jakarta so they can interact with their relatives in Makassar or another place. This benefit is used wisely by Lena (21, Bone, Binus). She reported that:

*“Biasanya kalo chatting sama teman atau keluarga dari Makassar pakenya ILMD. Chatting atau telponan tiap hari sekedar berkabar, bahasanya disingkat-singkat, yang penting lancar, nda usah panjang-panjang karna pasti kalo pake ILMD mereka cepat tangkap maksud saya apa”.*

(Casually my friends or families from Makassar chat with me by using ILMD. The chat or calls saying hi are daily, the sentences used are short, and they get the meaning easily even if the sentences are short).

The same thing is conveyed by Faizah (22, Barru, UNJ). She said:

*“Keluarga atau teman di media sosial sering chatting ka atau balas komen di IG, bahasa yang dipake adalah ILMD, karna kita kan sudah akrab jadi rasanya seperti bicara hadap-hadapan. Tapi kadang-kadang juga biar sesama orang Makassar ki tapi kalo tidak saling kenal sebelumnya, biasanya sih itu orang mau chatting duluan pakenya ILMD yang sopan. Nanti kalo sudah lama kenal baru beralih pake ILMD yang santuy. Tapi bisa dipastikan kalo keluarga itu pakenya 99% ILMD kalo ngobrol”.*

(Friends or family mostly use ILMD while on social media such as IG, since we are close enough, so the feelings are like face to face interaction. But sometimes, if there is a stranger willing to chat with me, that person uses a polite version of ILMD even though he is a Makassarese as well. Later, after we get to know each other better then he will switch the communication by using regular ILMD. ILMD is 99% used among family members).

Another information is revealed by Ismail (18, Makassar, UNJ), who added:

*“Biasanya sih kalo sama teman sesama perantau dari Makassar pasti kami*

*pakenya ILMD, biasa juga pake stiker, emoticon atau bahasa gaul. Bahasa gaul misalnya ada teman yang chatting trus bertanya bilang mau ki ikut makan Coto? Nah biasanya saya balas bilang 'cuss' atau 'sabi-sabi', apa dii.... dikombinasikan ki lah intinya, tapi tetap ada juga ILMD nya”.*

(If I talk with friends coming from Makassar too, casually we use ILMD, stickers, emoticons, or slang. For instance, if there is a chat from my friend asking me to join in eating Coto, then I may respond in slang such as 'cuss' (let's go) or 'sabi-sabi' (yes can), the point is combination, but ILMD is included).

From the interviews cited above, it can be determined that Maluku students still use ILMD in keeping in touch with families or friends from Makassar through social media. They see that ILMD is practical and effective as media of communication. The language is sufficient even if it is spoken or written shortly. In certain situations, like an attempt from a stranger trying to open a conversation, the stranger will use the polite version of ILMD and switch to the regular version after some time depending on whom or to what extent the conversation will be. But due to the changing way of communication, new forms developed such as stickers, emoticons, and slang. The stickers or emoticons represent expressions, ranging from laughing, crying, smiling, angry, and other feelings describing the situations. While slang is being used by Makassar students because it is considered easier, more practical, and well known by the youth. It is in line with (Astri & Fian, 2020) than every person in the world has a way of talking to others.

Based on the results of observations and interviews summary of Makassar students' language attitudes towards the use of the Indonesian Language with Makassar Dialect, it is proved as Positive behavior. The use of ILMD in several main domains namely, family at home, neighborhood or friends, families or relatives in Makassar, and social media was used widely in the community as opposed to the use of other languages. Fishman announced that language selection and use in a bilingual or multilingual culture is a type of behavior linked to social context or background, participants, themes, and communication function. Usage patterns and language choice are related to the linguistic main domain.

Makassar students are still loyal in using ILMD in interacting among them daily, on the other hand when interacting with other people non-Makassar, a situation of language shift emerges to ILJD as the language instruction. After all, since the consideration that ILMD is more efficient, easier, and practical to use in interacting with the wanderers of Makassar students', then these students maintain this language as the main media for interacting among themselves. This choice means that ILMD is the dominant language used in most primary domains, being defended, and preserved by Makassar students in wandering in Jakarta.

## **2. Supporting Factors to ILMD Defense**

Based on the observations result of this research, it is found that the main supportive factor in defending ILMD among Makassar

students is a loyal attitude against the use of the language. Loyalty towards this language is determined by the Makassar students who choose to still use ILMD in various main domains and media, direct or indirectly straight forward to the person they are interacting with. Loyalty to the usage of ILMD is determined as the most important and sufficient factor of this language defense. Preserving this language actively used in society will make ILMD lives longer and pass from one generation to the next.

Fishman, Thomas, and Baker declared several basic backgrounds in maintaining a language, but especially are: (1) the main media in expressing someone's identity or ethnicity, (2) the tool in achieving respect from others, (3) the reflection for self-pride and self-esteem, (4) the utensil in developing a community, and (5) the equipment to the principle of language diversification. These backgrounds reinforce the impression of maintaining language continuity in the community as well as the Makassar students accomplish in determining ILMD as their main language in interacting among them.

### **3. Threatening Factors to ILMD Existence in Jakarta**

ILMD is not the only language that the wanderers' students from Makassar practice to interact with in Jakarta since thousands of other students are also coming and studying. This condition enhances the Makassar students' slow adapting to speaking in ILDJ or another potential language instead of ILMJ. Subsequently, some

points that impact the ILMD transmission to another language, basically are:

- a. The reality is that Makassar students are mostly bilingual, causing code-switching or code-mixing to come along with using other phrases or lexicons. Using two languages alternately is always related to code-switching or code-mixing. According to Mahootian (2006), code-switching is a linguistic terminology developed in bi or multilingual speech communities. At the same time, code-mixing, explained by Nababan (1993), developed when the community tends to mix two languages, including their mother tongue, with another language and is commonly found within informal interactions. The application of language entities between some languages to expand the language variations, including phrases, clauses, and idioms.
- b. Difficulties in interaction. When Makassar students decide to move to Jakarta, it means they must bear to face a new social environment that may not be their comfort zone as before. In Makassar, it can be concluded that their communities are 90% of Makassarese interact by using ILMD, and even non-Makassarese speak by using ILMD in communication. Yet since in Jakarta, these Makassar students turn into wanderers, non-permanent and minorities, they should accustom themselves to most students where most of them are natively

coming from Jakarta. Therefore, Makassar students must justify interacting with the other students using the universal language, the ILJD. If these Makassar students keep applying ILMD in Jakarta's universal society, they may experience exclusion from the communities.

## CONCLUSION

Determined from the results of this research and discussion, it can be concluded that the ILMD defense attitude is in a positive category. Makassar students, as the minority students in Jakarta, are still loyal to using the language, feeling proud of the language's existence, maintaining this as their major identity, and will keep using this language among Makassar wanderer' students. The awareness that MML is the symbol of pride they hold and show as the Makassarese to another ethnic group will certify that language defense exists in this society and is being preserved.

Nevertheless, the authorized party must decide on real contributions to preserving the ILMD defense for those wandering as students out of Makassar, including in Jakarta. Some approaches and regulations urgently need to be done by the authority for the community. The main urgency of ILMD defense is because this language is one of Indonesian heritage that brings tremendous integrity to the Indonesian culture. The writers suggest some efforts, precisely:

1. Intensify the use of ILMD in every cultural fair and forum, especially in Jakarta,

2. Expand the Makassar association scope exclusively to the youth to excess the use of ILMD in Jakarta, and
3. Encouraging the use of ILMD in every media, including electronic and printed.

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