



## Existence in Transmigrant Area: Attitude and Patterns of The Lampung Within the Javanese Community of Margodadi

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**Abstract.** *This study investigates language attitudes and patterns of Lampung language use in Margodadi Village, Jati Agung District, South Lampung Regency, a transmigrant area dominated by Javanese ethnic communities. Using a qualitative descriptive approach within a sociolinguistic case study framework, data were collected through participatory observation, in-depth interviews, and questionnaires involving 30 respondents. The findings reveal a sociolinguistic paradox: although the Lampung language is strongly valued as a core symbol of ethnic identity and cultural pride, its actual use is increasingly restricted. The Lampung language remains actively used mainly within the domestic domain, particularly in vertical interactions with parents and older family members, while its presence in social, public, and economic domains has been largely replaced by Indonesian and Javanese. A noticeable intergenerational gap was identified, with children aged 10–14 showing a strong tendency to shift toward Indonesian as their primary language. Despite this functional decline, community attitudes toward the Lampung language remain highly positive, indicating strong ideological loyalty. The emergence of the Muli Meghanai Margodadi (M3) community demonstrates a grassroots effort to revitalize the Lampung language by reintroducing it into public and cultural domains. This study concludes that the main threat to the Lampung language in Margodadi Village lies not in negative attitudes, but in the sociolinguistic ecology of a heterogeneous transmigrant environment, highlighting the importance of community-based revitalization initiatives.*

**Keywords:** Lampung Language; Language Attitude; Language Shift; Sociolinguistics; Transmigrant Area.

### 1. INTRODUCTION

Language serves as the home of identity, yet a profound sociolinguistic irony is unfolding in Lampung Province. The Lampung language, historically and politically the primary identity of the region, is increasingly being pushed to the margins. It has become a guest in its own home, trapped in the shadows of the dominance of migrant languages and the supremacy of the national language. This phenomenon of language shift is no longer just a theoretical threat in academic literature, but a bitter reality creeping through heterogeneous zones. The presence of the Lampung language in public spaces is fading, eroded by the currents of globalization and internal migration that have massively altered the local linguistic landscape.

Margodadi Village, located in the Jati Agung District of South Lampung, serves as a real microcosm of this sociocultural anomaly. As an ethnic Javanese settlement enclave—commonly known as a Kampung Jawa (Javanese Village) on Lampung soil—Margodadi creates a unique yet ironic communication ecology. In this area, Javanese and Indonesian have taken over as the dominant languages and the primary means of social interaction. This dominance creates linguistic barriers that limit the movement of the Lampung language, isolating it even within its own native geographic scope.

The impact of this situation extends beyond quantitative statistical declines in speakers to a destructive psychological crisis. In Margodadi Village, the Lampung language is experiencing a devaluation in the eyes of its own speakers and the surrounding community. It is often viewed pejoratively as ancient, impractical, or socially inferior compared to Javanese, which is considered more familiar, or Indonesian, which is perceived as more intellectual. This psychosocial pressure forces native speakers to engage in "linguistic camouflage," where they choose to abandon their linguistic identity to gain social acceptance among the transmigrant majority. If left unchecked, this hegemony will not only erase Lampung vocabulary from daily conversation but also sever the collective memory of the Lampung people from their ancestral land.

In the midst of this systematic language shift, an "oasis of hope" has emerged through a grassroots movement driven by the younger generation. The establishment of the Muli Meghanai Margodadi (M3) community in 2020 represents a firm stance against the threat of identity extinction. This organization is not merely a typical youth group, but a form of cultural agency born from collective anxiety over losing ancestral roots. While many youths in heterogeneous areas tend toward total assimilation into the dominant culture, M3 does the opposite by reclaiming the scattered fragments of Lampung identity.

One of the main pillars of this movement is the use of tradition as a medium for language transmission. Through cultural practices such as the lempar selendang ritual in wedding processions, M3 creates a safe space for the Lampung language to be heard and practiced again. In a sociolinguistic context, this is a crucial effort in identity negotiation; speakers are not just showcasing the aesthetics of dance, but are re-educating the predominantly Javanese community of Margodadi linguistically. Through this interaction, the Lampung language once considered foreign and ancient is being repositioned as a prestigious heritage relevant to the future.

## **2. METHOD**

This research uses a qualitative approach with a descriptive method to dissect sociolinguistic phenomena in Margodadi Village. The use of this method allows researchers to deeply understand the meaning behind the attitude and dynamics of the pattern of using the Lampung language in a natural social context (Reference Moleong). This research is designed as a sociolinguistic case study that focuses on the existence of the Lampung language in the transmigrant area. Margodadi Village in Jati Agung District was chosen intentionally (purposive sampling) as a research location. because of its unique demographic

characteristics, where native speakers of the Lampung language become a minority in the middle. dominance of the Javanese ethnic group. This location provides rich data on how indigenous languages survive in a linguistically competitive environment.

### **Data Collection Procedures**

The data collection procedure is carried out through three main techniques: participatory observation, in depth interview, and questionnaire. Observation is carried out by involving the researcher in the social interaction of the community in various domains (domains), such as the family domain, neighborhood, and community celebrations, to record the patterns of language use in an actuality. In depth interviews are carried out semi-structured manner to explore the motives and feelings of the informant towards the Lampung language. In addition, questionnaires are used in a limited way to map the tendency of people's language attitudes in a more measurable way. The entire data collection process is recorded and recorded in field notes. (field notes) to trade the authenticity of information.

### **Data Analysis Procedures**

Data is analyzed using an interactive analysis model that includes data reduction, presentation, data, and drawing Conclusions (references). Researchers process information by categorizing data based on domain. use of language and type of attitude (positive or negative). To investigate the validity and reliability of data, researchers apply source triangulation techniques and method triangulation, where data from interview results is confronted with field observation results. Data interpretation was carried out by associating field findings with the theory of Reversing Language Shift (RLS) (reference) and Ethnolinguistic Vitality (reference) to understand the bargaining position of the Lampung language in Margodadi Village.

## **3. RESULT AND DISCUSSION**

### **Demographic Profile: Ecology in Margodadi Village**

Based on research data collected from 30 respondents in Margodadi Village, it is seen that the demographic picture is the foundation for sociolinguistic interaction in the region.

Respondents are dominated by Lampung ethnic (27 respondents) and mixed ethnicities (3 respondents). Although the majority of respondents are ethnically Lampung, the dynamics of language use show different patterns when age and family background variables are included in the analysis.

### ***Intergenerational Gap: Early Signal of Language Shift***

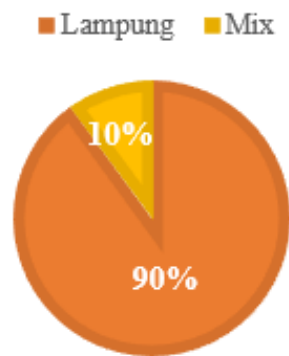
The data shows that there is a strong correlation between the age of the respondents and the choice of language used daily. There is a consistent pattern where respondents from the

adult age group (30-71 years old) and active youth (19-29 years old) still use Lampung language as the main language in communication. This shows that in the productive and old age group, language. Lampung still maintains its existence as a primary communication identity.

However, significant anomalies are seen in the age group of children and children (10-14 years old). Respondents aged 10, 11, 12 years old tend to use Indonesian as their main language.

Even in the 14-year-old remain respondents, the communication pattern has changed to a mixture. This finding confirms the concern raised by Putri (2018) that the threat of language extinction originates from the failure of intergenerational language transmission at the domestic level.

### **Ethnic Segmentation**



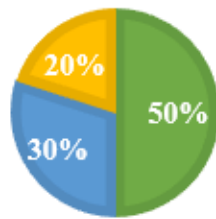
**Figure 1.** Generation.

### ***Existence in the Middle of Heterogeneity: The Role of Mixed Ethnicities***

Respondents with "Ethnic, Mixed" background (numbers 7, 10, and 18) gave an interesting portrait of the position of the Lampung language in the land of transmigrants. These three respondents, all of whom are at the age of elementary school (10-11 years old), chose Indonesian or a mixed language as the main communication tool. This proves that in the heterogeneous environment of Margodadi Village, the Indonesian language functions as a lingua franca that urges the position of the Lampung language, especially in the inter-ethnic marriage family in the transmigrant area.

### Intergenerational Gap

■ 30 - 71 ■ 19 - 29 ■ 10 - 14



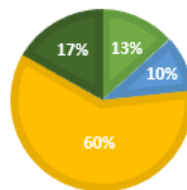
**Figure 2.** Ethnic Segmentation.

### *Education and Social Mobility*

In terms of education level, respondents are spread from elementary school to undergraduate level. Interestingly, respondents with higher education (S1) still use the Lampung language. This data shows that intellectual mobility does not necessarily erase the identity of the native language, which provides a bright spot for the efforts of the Muli Meghanai Margodadi (M3) community in maintaining the language through the path of the educated youth movement.

### Education Segmentation

■ Elementary ■ Junior High ■ Senior High ■ Bachelor



**Figure 3.** Education Segmentation.

Based on the analysis of the demographic data above, three crucial dynamics were found that determine the existence of the Lampung language in the transmigrant area, Margodadi Village, namely (1) Vulnerable Group in the form of Transmission Fragility in Generation Z (10-14 Years); (2) Stable Group in the form of existence in the Age Group 19-45 years; (3) Transmigrant Impact in the form of Mixed Ethnicity as a Shift Accelerator.

The vulnerable group consists of children and remaia in the age range of 10 to 14 years. Respondents aged 10, 11, 12 years old showed a significant language shift pattern from Lampung language to Indonesian language. Although they grew up in a Lampung ethnic family environment, Indonesian has become the main language in daily communication. This fragility is caused by the pressure of the school environment and peer association in Margodadi Village which is dominated by ethnic lawa and the use of the Indonesian language.

This phenomenon confirms the existence of intergenerational harmony, where the Lampung language is no longer actively transmitted as a mother tongue, but only as a companion language whose frequency is decreasing.

Unlike the children's group, respondents in the age range of 19 to 45 years act as the main support group for the existence of the Lampung language. This group, including the community movers of Muli Meghanai Margodadi (M3) and highly educated Bachelor individuals who show strong language loyalty. This age group still has the competence of the Lampung language that is fluent and often uses it in the domestic field and traditional rituals. This group functions as a guardian of the cultural gate that resists the rate of total assimilation. The existence of this stable group proves that the Lampung language still has prestige and functional values, at least at the level of the adult generation that has a high identity awareness. The dynamics of the transmigrant area in Margodadi Village creates a heterogeneous family ecology through inter-ethnic marriage. Data shows that respondents from mixed ethnic backgrounds are the fastest entrance for Indonesian language dominance in the eribadi space. In this mixed family in Javanese Village, Indonesian is often chosen as a neutral middle ground to overcome barriers to parents' inter-ethnic communication.

As a result, the Lampung language lost its circulation space early on. This reinforces the theory that heterogeneity in the transmigration region tends to sacrifice the native language for wider social integration, thus accelerating the process of linguistic assimilation in children (Reference).

### **Language Attitude**

The data showed a very homogeneous and maximum score in all respondents for the statement that (1) the Lampung language is an important part of identity, (2) it is important to continue traditional values, and (3) there is a sense of pride if the family can speak Lampung.

### ***Identity Attitude and Cultural Values of Absolute Loyalty***

This finding indicates that ideologically, the Lampung language still occupies the highest position as a symbol of the Lampung ethnic identity in Margodadi Village. There is no doubt at the cognitive level of the respondents that this language is the main pillar of their existence as a native Lampung community, despite living in an environment dominated by Javanese transmigrants.

**Table 1.** Attitude and Identity Culture.

No	Statement	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
1	The Lampung language is an important part of my identity.	100%				
2	Preserving the Lampung language is crucial for preserving traditional values.	100%				
3	I'm proud that my family speaks the Lampung language.	100%				

***Utility and Prestige Attitude: Negotiation in the Middle of Domination***

In the utility dimension, it can be seen that there is sociolinguistic realism, the interesting thing is the disagreement with marginalization, prestige, prestige, and job opportunities. The majority of respondents gave a very low rating to the statement that Indonesian and or Javanese are more useful than Lampung. This shows a rejection of the assumption that the native language of Lampung is no longer relevant in the transmigrant area. Respondents consistently reject the statement that the Lampung language is less prestigious than Indonesian and or Javanese.

There are variations in the assessment of statements about the Lampung language that can increase the chances of fun. This reflects the existence of different views regarding the economic value of the Lampung language in the heterogeneous local job market.

**Table 2.** Utility and Prestige.

No	Statement	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
1	Mastering Indonesian/Javanese is more useful than mastering Lampung. (negative towards preservation)				6,67%	93,33%
2	Speaking Lampung can increase employment opportunities in the local community.	6,67%	67,00%	30,00%	6,67%	
3	The Lampung language is less prestigious than Indonesian/Javanese. (negative)				40%	60%

***Affective Attitude, (Emotional): Communication Comfort***

Emotionally, the people in Margodadi Village feel very comfortable talking to fellow speakers of the language, Lampung. There is no awkward feeling in interacting with having to speak Lampung language in front of peers. This low awkwardness is an indicator of positive language vitality because language shame is usually the main trigger for language shifts (Reference).

**Table 3.** Affection (Emotional).

No	Statement	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
1	I feel comfortable speaking with native speakers of Lampung.	23,33%	73,33%	3,33%		
2	I feel awkward when I have to speak the Lampung language in front of my peers. (negative)				73,33%	26,67%

**Future Intention and Behavior: The Spirit of Revitalization**

The most progressive part of this research data is future intentions and behaviors. Almost all respondents expressed their intention to spread the Lampung language to the next generation and support the strengthening of local content in schools. This is in line with the emergence of the Muli Meghanai Margodadi (M3) community. There is a very strong collective awareness to take concrete action to ensure the sustainability of the Lampung language.

**Table 4.** Future Intentions and Behavior.

No	Statement	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
1	I intend to teach the Lampung language to my children (or the next generation).	96,67%	3,33%			
2	I will encourage schools to strengthen the local content of the Lampung language.	96,67%	3,33%			

The analysis of the attitude above produces a paradigm, which can be called a paradox. Referring to the demographic data in the previous section, where children began to switch to the Indonesian language, then the results of the attitude data analysis showed that the shift was not caused by hatred or disinterest in the Lampung language because the public had a very positive and proud attitude.

The gap between attitudes, which is very positive with children's language attitudes, shows that the main challenge in Margodadi Village is not a problem of mentality, but a problem of language ecology. The dominance of Javanese and Indonesian languages in the transmigrant area forced a functional shift, although emotionally the people remained loyal to the Lampung language. Findings This reinforces the urgency of the role of the community such as M3 to turn intentions into real actions in daily use.

**Language Use Pattern (Domain and Frequency)**

Analysis of language usage patterns based on the domain and frequency of language use in Margodadi Village shows a pattern of functional degradation that is like when switching from the private to public realm.

***Domestic Domain: The Last Fortress of Identity***

In the environment, family, the Lampung language still shows a strong existence, especially in interaction with the older generation. Interaction with parents and grandparents shows that the Lampung language is still the main communication tool to respect the family hierarchy. Meanwhile, interaction with siblings experienced a decrease in the frequency of using the Lampung language which was accompanied by the increase in the use of the Indonesian language.

This indicates that at the horizontal level, the Lampung language is starting to lose its attraction as a close social language.

**Table 5.** Domestic: Family.

No	Statement	Never	Rarely	Sometimes	Often	Always
1	Communication with parents/grandparents using the Lampung language	0,00%	3,33%	10,00%	50,00%	36,67%
2	Communication with parents/grandparents using the Javanese language	86,67%	6,67%	6,67%	0,00%	0,00%
3	Communication with parents/grandparents using the Indonesian language	0,00%	3,33%	26,67%	60,00%	10,00%
4	Communication with close siblings (younger siblings, older siblings) using the Lampung language	0,00%	10,00%	23,33%	60,00%	10,00%
5	Communication with close siblings (younger siblings, older siblings) using the Javanese language	86,67%	10,00%	3,33%	0,00%	0,00%
6	Communication with close siblings (younger siblings, older siblings) using the Indonesian language	0,00%	6,67%	16,67%	60,00%	16,67%
7	Communication with spouse/immediate family using Lampung language	26,67%	0,00%	30,00%	36,67%	6,67%
8	Communication with spouse/immediate family using the Javanese language	50,00%	13,33%	26,67%	10,00%	0,00%
9	Communication with spouse/immediate family using the Indonesian language	26,67%	3,33%	20,00%	50,00%	0,00%

***Social Domain and Making Friends: Indonesian Language Dominance***

In the field of friendship, the pattern of using the Lampung language has undergone a drastic shift, Respondents use Indonesian more often compared to the Lampung language-This discovery emphasizes the role of the Indonesian language as a lingua franca in the migrant area of Margodadi, whose ethnic identity tends to fuse for smooth social communication.

**Table 6.** Friend Zone.

No	Statement	Never	Rarely	Sometimes	Often	Always
1	Talking to peers using the Lampung language	10,00%	33,33%	23,33%	33,33%	0,00%
2	Talking to peers using the Javanese language	0,00%	3,33%	30,00%	66,67%	0,00%
3	Talking to peers using the Indonesian language	0,00%	3,33%	10,00%	73,00%	13,33%

***Public Domain (Market and Place of Worship): Javanese Language Dominance***

The most striking finding is in the realm of public transactions in Margodadi Village known as Javanese Village. Interaction, in the market it is said that the lawa language is dominantly used and side by side with the Indonesian language. The Lampung language is hardly used in the market.

This shows that in economic activities, the Lampung language does not have a practical bargaining value. In line with that interaction, in places of worship (mosques) also shows a similar pattern. Indonesian and Javanese are much more dominantly used in daily study or worship activities.

**Table 7.** Public Area.

No	Statement	Never	Rarely	Sometimes	Often	Always
1	Interactions in the market / traders use the Lampung language	93,33%	6,67%	0,00%	0,00%	0,00%
2	Interactions in the market / traders use the Javanese language	3,33%	0,00%	10,00%	63,33%	23,33%
3	Interactions in the market / traders use the Indonesian language	0,00%	0,00%	66,67%	70,00%	23,33%
4	Interactions in places of worship / religious gatherings use the Lampung language	33,33%	66,67%	0,00%	0,00%	0,00%
5	Interactions in places of worship / religious gatherings use the Javanese language	6,67%	40,00%	36,67%	16,67%	0,00%
6	Interactions in places of worship / religious gatherings use the Indonesian language	0,00%	0,00%	0,00%	80,00%	20,00%

Analysis of data on the use of the Lmapung language revealed that the Lampung language in Margodadi Village is experiencing functional segregation. Existence is only limited to personal space, namely family and vertical nature to parents. Meanwhile, the public space has been fully accommodated by ahasa lawa as the majority ethnic language and Indonesian as a formal language.

The difference between attitudes and usage patterns shows a real contradiction or disjoint between language attitude data, where all respondents admitted to being very proud

and considered the language Lampung is important, with usage patterns, where respondents rarely use Lampung language outside the home. This proves that language loyalty is only symbolic, people love the Lampung language as an identity, but are unable to apply it in a heterogeneous social ecology. The Strategic Role of M3 as a community initiative of Muli Meghanai Margodadi (M3) becomes very crucial. Without the intervention of communities such as M3 which brought the Lampung language back to the public domain, such as traditional events or youth gatherings, the Lampung language in Margodadi is at risk of being locked in the house until it finally disappears as the generation changes.

#### 4. CONCLUSION

Based on the results of research and discussion on the existence of the Lampung language in Margodadi Village, it can be concluded that the Lampung language is currently in a sociolinguistic paradoxical condition. On the one hand, there is a very positive level of loyalty and language attitude among the community. The Lampung ethnic community in this transmigrant area absolutely views the Lampung language as a pillar of identity and cultural heritage that must be proud of. However, on the other hand, that positive attitude is not directly proportional to the pattern of language use practically in public space.

This study found that the Lampung language has undergone functional segregation, where its use only persists in the domestic (family) sphere and is limited to vertical interaction with the older generation. In the social realm, peer association, and economic transactions in the market, the position of the Lampung language has been completely shifted by the dominance of the Javanese language as the majority ethnic language and the Indonesian language as the lingua franca. In addition, the language shift is beginning to be seen in the generation of children (age 10-14 years old) who tend to switch to using Indonesian as their first language. This shows that although the ideological existence of the Lampung language is still strong, its functional existence is under serious threat due to the demographic pressure of the transmigrant area.

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