Language Vitality of Sundanese in Cianjur City

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Abstract: Sundanese language usage patterns can cause the ethnic language itself to shift because of switching to using Indonesian in interethnic communication. This study aims to identify language vitality of Sundanese in Cianjur City. Observations focused on language transmission, number and proportion of speakers, domains of use, domains and new media, availability of teaching and literacy materials, and quality of documentation. The formulation of the problem is how the language vitality of Sundanese in Cianjur City? This study uses a qualitative approach with ethnographic methods performed with ethnographic research procedures. The research findings show that the condition of language transmission in children's language acquisition is at an insecure level and the language vitality is decreasing. The condition of the number and proportion of Sundanese speakers is classified as unsafe. The language vitality of Sundanese in the age group 2--14 years is decreasing. The domain of Sundanese language use includes languages that function as multilingual equality and speakers use each language for different functions. The language vitality is decreasing. The condition of the Sundanese domain and new media is dynamic because it is used in the domain of education, employment, broadcast media on television and radio, the internet, and the cyber world. The language vitality is good and could go to the language of science. The condition of Sundanese teaching materials and literacy has a variety of written material and is used as an educational language in schools, but is not used as an administrative language and the vitality of language is good and has the opportunity to go to science and technology. The condition of Sundanese documentation is complete, and the language vitality is good. Therefore, language vitality of Sundanese is decreased in intergenerational transmission indicators needs strengthening.
Keywords: vitality of language; Sundanese; ethnography

Vitalitas Bahasa Sunda di Kota Cianjur

Abstrak: Pola penggunaan bahasa Sunda dapat menyebabkan bahasa etnis itu sendiri bergeser karena beralih menggunakan bahasa Indonesia dalam komunikasi antaretnis. Penelitian ini bertujuan untuk mengidentifikasi vitalitas bahasa Sunda di Kota Cianjur. Pengamatan difokuskan pada transmisi bahasa, jumlah dan proporsi penutur, domain penggunaan, domain dan media baru, ketersediaan bahan ajar dan literasi, serta kualitas dokumentasi. Rumusan masalahnya adalah bagaimana vitalitas bahasa Sunda di Kota Cianjur? Penelitian ini menggunakan pendekatan kualitatif dengan metode etnografi yang dilakukan dengan prosedur penelitian etnografi. Hasil penelitian menunjukkan bahwa kondisi transmisi bahasa pada pemerolehan bahasa anak berada pada tingkat yang tidak aman dan vitalitas bahasa menurun. Kondisi jumlah dan proporsi penutur bahasa Sunda tergolong tidak aman. Vitalitas bahasa Sunda pada kelompok umur 2-14 tahun semakin menurun. Ranah penggunaan bahasa Sunda meliputi bahasa yang berfungsi sebagai pemerataan multibahasa dan penutur menggunakan bahasa masing-masing untuk fungsi yang berbeda. Vitalitas bahasa menurun. Kondisi ranah bahasa Sunda dan media baru bersifat dinamis karena digunakan dalam ranah pendidikan, ketenagakerjaan, media penyiaran di televisi dan radio, internet, dan dunia maya. Vitalitas bahasanya bagus dan bisa masuk ke bahasa sains. Kondisi bahan ajar dan literasi bahasa sunda memiliki bahan ajar tulis yang beragam dan digunakan sebagai bahasa pendidikan di sekolah, tetapi tidak digunakan sebagai bahasa administrasi dan vitalitas bahasanya baik dan berpeluang untuk maju ke ilmu pengetahuan dan teknologi. Kondisi dokumentasi bahasa Sunda lengkap, dan vitalitas bahasanya baik. Oleh karena itu, vitalitas bahasa Sunda yang menurun dalam transmisi antargenerasi perlu diperkuat.
Kata kunci: vitalitas bahasa; Sunda; etnografi

Introduction

Most Cianjur City residents are Sundanese speakers, but there are migrants who speak Indonesian. The people of West Java are bilingual or multilingual. Sundanese people use Sundanese as their mother tongue and Indonesian as their national language. In the use of Sundanese, there are three levels, namely subtle, medium, and coarse Sundanese. Sundanese are people who have traditionally used their mother tongue, namely Sundanese and its dialect in daily life and originated and resided in West Java, an area that is also often called Tanah Pasundan or Tatar Sunda (Harsojo, 2007, p. 307) Based on dialectometry calculations, Sundanese isolates are divided into three dialects, namely (1) dialect [h], (2) non-[h] dialect, and (3) dialect [o]. The percentage difference between the three dialects is around 60% (Badan Bahasa, 2018, p. 54). Sundanese people in Cianjur City use Sundanese which is included in the dialect [h].

Sundanese as a regional language is a minority language, while Indonesian is the majority language in Indonesia. The use of Indonesian can shift the local language. However, the two languages live side by side and are protected by *Undang—Undang Republik Indonesia Nomor 24 Tahun 2009 Tentang Bendera, Bahasa, dan Lambang Negara, serta Lagu Kebangsaan,* Pasal 41 and Pasal 42 (2016)

The people of Cianjur City use Sundanese when speaking among their own ethnic groups, while different ethnic groups use Indonesian. In interacting with these two languages, it has an impact on the pattern of language use in the community. This pattern of language use can cause ethnic languages to shift themselves because they switch to using Indonesian in inter-ethnic communication. The use of these two languages indirectly causes the speakers to become bilingual. In this speech community there are domains of language use that determine the rules for the use of certain languages in each domain. The dominant use of Indonesian creates situations and conditions that threaten the mother tongue.

The rationale for Sundanese language vitality was carried out, namely (1) Cianjur City as a center for interethnic activity using Sundanese as a communication tool except with Indonesian-speaking migrants; (2) Cianjur City is one of the Jakarta-Bandung and Sukabumi-Bandung tourism crossing areas; and (3) Cianjur City is a buffer zone of West Java

Research on the vitality of a language and its level of extinction is closely related to studies of language retention, language shifts, language choices, and linguistics. According to Roche (2017, p. 193) that "Language vitality is an indicator of language's sustainability, and of the extent to which intervention is needed for its maintenance. Vitality is not a property of a language itself, nor of a population that speaks a language, but rather a description of the relationship between a language, its speakers, and its wider linguistic, social, and political context".

Language vitality is an indicator of language sustainability, and the extent to which interventions are needed for language maintenance. Vitality is not the property of language itself, or of the population that uses a language, but rather a description of the relationship between language, speakers, and broader linguistic, social, and political contexts. Likewise, based on the results of research conducted by Ying et al. (2015, pp. 121--122) said that "Language vitality is now gauged for any large groups of language users. From the early days of exploration into ethnolinguistic vitality. Language vitality will reflect the dominance of languages in use and make the important link between language vitality and the emergence of linguistic ethnic and national identities".

Language vitality is now measured for each large group of language users. Language vitality will reflect the dominance of the language used and make an important connection between language vitality and the emergence of ethnic linguistics and national identity. While according to the results of research conducted by Mufwene (2017, p. e204) explained "language is the most relevant to language vitality? How one reacts to LEL depends largely on which particular conception of languages one assumes (e.g. as systems) and whether this comes close to the folk characterization of language".

Language is the most relevant for language vitality? How a person reacts to the vitality of language depends in large part on the conception of one's language which assumes that the vitality of language as a system. Furthermore according *Mogara* et al. (2017, p. 11) that "Assessing and understanding language vitality is a complex enterprise… yet the degree of language vitality is the basic indicator used to determine the appropriate type of language revitalisation program". According to Mogara et al. (2017, p. 11) that "It is hoped that our findings will inform the process of developing and implementing appropriate language vitalisation programmes".

Assessing and understanding the vitality of language is a complex concept. However, the degree of language vitality is a basic indicator used to determine the appropriate type of language revitalization program. Our findings are expected to inform the process of developing and implementing an appropriate language vitalization program. Furthermore, according to Dragojevic, Gasiorek, & Vincze (2018, p. 3) that "vitality can be assessed both objectively and subjectively. Objective vitality reflects a group's actual (i.e., objectively measurable and quantifiable)". Vitality can be assessed both objectively and subjectively. The purpose of language vitality is to reflect a true group (objectively measured and quantifiable).

UNESCO (2003, p. 7) explain the six major factors indetified: 1) intergenerational language transmission, 2) absolute number of speaker, 3) proportion of speakers within the total population, 4) trends in existing language domains, 5) response to new domains and media, and 6) materials for language education and literacy. Based on UNESCO (2003, p. 7), to measure the vitality of Sundanese, six factors need to be examined, namely the intergenerational language transmission conditions, the number and proportion of speakers, the realm of use, new domains and media, the availability of teaching and literacy materials, and the quality of Sundanese language documentation that shows language retention or shifting.

The use of language in society is influenced by social factors, such as social status, education level, age, and gender. In addition, the form of language is influenced by situational factors such as who is speaking, to whom, when, where, and the topic of conversation. This research includes ethnographic communication. According to Wardhaugh and Fuller (2015, p. 232) that "an ethnography of a communicative event is a description of all the factors that are relevant in understanding how that particular communicative event achieves its objectives. For convenience, Hymes uses the word SPEAKING as an acronym for the various factors he deems to be relevant.

According to Mukhamdanah (2018, p. 45 and 74) that the absence of continuous transmission since childhood makes Kalabra Chidren do not master the Kalabra language at school also worsens the mastery of this language by children. Intergenerational language transmission of Kalabra language in Klamono Sub-Distrik, Sorong Regency is still happening optimally the prarents preper to teach Indonesian or Malay Papua to the next generation with the reason of education and association.

Retta's language vitality is identified based on the speaker's index, language contact, bilingualism, the dominant position of the speaker community, the realm of language use, language attitude, regulation, learning, namely the use of language in the realm of education, documentation, and new challenges. Based on the results of Retta language vitality research, Retta language speakers in the South Ternate Village, Alor Regency do intergenerational mother tongues transmission that is used in daily life and still maintain its preservation (Kurniawati, 2018, p. 119)

Based on these research, Sundanese language vitality research has not been studied. For that, Sundanese language vitality research needs to be done. The problem in this research is how to Sundanese language vitality in the City of Cianjur? This study aims to gain an understanding of Sundanese language vitality in the City of Cianjur. Observations focused on the vitality of Sundanese, which includes intergenerational language transmission

conditions, the number and proportion of speakers, the realm of usage, the new realm and media, the availability of teaching and literacy materials, and the quality of documentation. This research was conducted in Cianjur City, Cianjur District, Cianjur Regency in 2017. The research subjects were speech participants in Sundanese in Cianjur City.

Method

The method used in this research is ethnographic method with a qualitative approach. According to Creswell (2009, p. 462), ethnographic research is one of the qualitative research products to describe, analyze, interpret parts of cultural groups that pattern behavior, beliefs, and language that develops over time. Gay, Mills, & Airasian (2012, p. 12) stated that a qualitative approach is a way of looking at problems in more depth to provide an understanding of an object of research or research participants. Meanwhile, Moleong (2012, p. 6) said that qualitative research is research that intends to understand phenomena about what is experienced by research subjects, for example behavior, perception, motivation, action, holistically and by means of description in the form of words and languages , in a special natural context and by utilizing various scientific methods.

Emzir (2012, p. 143) states that ethnography is a form of research that focuses on the meaning of sociology through closed field observations of sociocultural phenomena. Ethnographic research procedures adapted from Spradley (1980, p. 29) include 1) determining subfocuses, 2) observations and interviews, 3) collecting data, 4) taking notes, 5) analyzing data (based on observations and interviews), and 6) making reports (based on subfocus, observation and interview).

The data in this study are primary data about language vitality. Data obtained based on observations, field notes, and interviews. Secondary data are documents or writings relating to the Sundanese speech community. Data were measured based on six language vitality factors adapted from UNESCO (2003, p. 7).
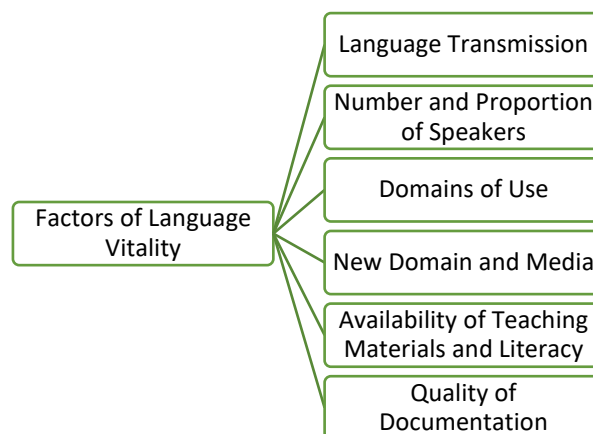

Chart 1. Factors of Language Vitality

Results and Discussion

Language vitality is a concern for language changes, language shifts, and language extinction. The vitality of language is closely related to the maintenance of a language. If the vitality of a language is higher, the endurance of a language is also higher. Conversely, if the vitality of a language is lower, the resistance of a language is lower.

Based on language vitality factors, language vitality in this study consists of six factors, namely 1) intergenerational language transmission, 2) number and proportion of speakers, 3) realm of use, 4) realm and new media, 5) availability of teaching and literacy materials, and 6) quality of documentation.

The following analysis of the vitality of Sundanese based on six factors.

a. Intergenerational Language Transmission

The most important factor among the six factors of language vitality is intergenerational language transmission. Language transmission is the inheritance of mother tongue from one generation to the next, from the older generation to the younger generation. Intergenerational language transmission has a very important role in the sustainability and sustainability of language. If the mother tongue is no longer transmitted to children extensively in the community, the language shows the level of threat.

Language transmission in this research includes informal and formal language teaching. Informal language teaching at home

is done by parents in daily interactions. Formal language teaching is a subject or local content in schools taught by the teacher. In addition, the students' mastery of Sundanese is seen. Most speakers state that Sundanese must be taught and passed on to generations of children, both at home and at school because language is a regional identity as Sundanese.

Sundanese is already taught to young children, but they are also taught Indonesian. This is done so that children do not experience difficulties when studying at school. Therefore, children tend to be less fluent in Sundanese. In the speech the children use Indonesian vocabulary, such as school vocabulary, playing, cheating, sitting, tomorrow, ball, cat, chicken, banana, and watermelon. Based on the author's observations, children's language acquisition of Sundanese is at the 4th level of the language transmission conditions according to UNESCO (2003, p. 8) which is unsafe which means that Sundanese is used by several children in all domains. Sundanese is also used by all children in a limited domain. The youngest speakers are the younger generation and above. At this level the younger generation still uses Sundanese when speaking to children, but children sometimes answer in Indonesian.

Table 1 Conditions of Language Transmission

Degree of Endangerment	Grade	Speaker Population
Safe	5	The language is used by all ages, from children up
Unsafe	4	The language is used by some children in all domains; it is used by all children in limited domains
Defintely Endangered	3	The language is mostly used by the parental generation and up
Severely Endangered	2	The language is mostly used by the grandparental generation and up
Critically Endangered	1	The language is mostly used by very few speakers of the great-grandparental

|	Generation	
Extinct	0	There exists no speaker

Source: UNESCO (2003, p. 8)

a. Number and Proportion of Speakers

The total population in Cianjur City is 165,062 people including the number of migrants, which is 1,913 people (Badan Pusat Statistik Kecamatan Cianjur, 2019). Sundanese speakers in Cianjur City number 163,152. The number of Sundanese speakers according to age group can be seen in Figure 1. Based on the picture, it can be said that the majority of Sundanese speakers are in the age group of 2-14 years (33,3%).
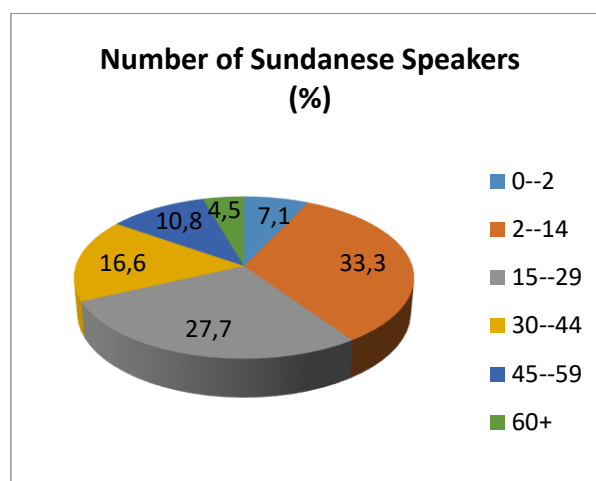
Picture 1 Number of Sundanese Speakers
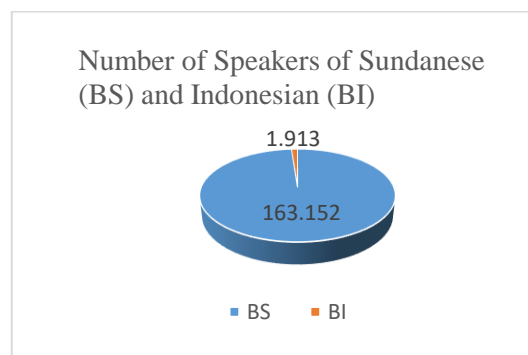
Ficture 2 Proportion of Speakers in Total Population

Most Cianjur City residents are Sundanese speakers, but there are migrants who speak Indonesian.

Table 2 Conditions of the Proportion of Speakers

Degree of Endangerment	Grade	Proportion of Speakers within Total Population
Safe	5	All speak the language
Unsafe	4	Nearly all speak the language
Defintely Endangered	3	A majority speak the language
Severely Endangered	2	A minority speak the language
Critically Endangered	1	Very few speak the language
Extinct	0	None speak the language

Source: UNESCO (2003, p. 9)

The proportion of speakers in the total population is one indicator of language vitality. Most Sundanese speakers are in the age group of 2--14 years or 33.3%. This age group in certain spheres uses Indonesian. Based on Table 3.2, the condition of the proportion of Sundanese speakers is classified as insecure, that is, the language used by almost the entire population.

c. Domains of Use

In this study the use of language is grouped into 6 domains, namely the realm of family and neighborhood, work, tradition, education, religion, and transactions. In relation to language vitality, in this study language vitality can be seen based on the function and intensity of language use in each domain of use by its speakers. If the function and intensity of language use in various fields is high, the vitality of the language will be stronger. Conversely, if the function and intensity of language use in various domains is low, the vitality of that language is getting weaker.

The use of language in the realm of family and neighborhood is an important indicator of the level of threat of the vitality of a language. When speaking in the family and neighbors use Sundanese. However, sometimes with Indonesian children in the realm of family and neighborhood. Example: Following is an example of Sundanese speech in the realm of family, namely dialogue between mother (A), child (B), and father (C).

A1: *Assalamualaikum, Ida! Bapak di mana?*
'Assalamualaikum, Ida! Father in where? '

B1: *Waalaikum salam, Bapak di jamban.*
'Waalaikum greetings, Father in the room bath.'

In the example of the speech the Sundanese language is used finely. The mother (A1) starts the speech by greeting her speech partner, Ida (B1) with the words "Assalamualaikum, Ida! Where is father? " Speech "Assalamualaikum" is a formulaic expression. The next speech is a question. Regarding greeting, the speech partner answered the greeting with the words "Waalaikum Salam, Mr. in the latrine." In connection with the greeting, the speech partner also responded by saying "Waalaikum salam". The utterance "Waalaikum salam" is a formulaic expression. Speech partners answer questions with statements.

The following example is a form of speech asking.

C1: *Naha Mamah parantos is recovered?*
'Why is Mother home?'

A2: *Guru ngaosna teu sumping. Saurna teu damang.*
'The teacher taught him not to come. He said it sick'.

Speaker's speech in the example in the form of a question (C1). Speech partner response (A2) is a statement because it meets the speaker's request by providing information on the teacher's condition of studying. The following is an example of a speech by fellow children at home.

A1: *Putri mau ka mana?*
'Where are you going, Putri'?

B1: *Mau ka bumi, Ene Yayah.*
'Going to Grandma Yayah's house.'

C1: *Abdi ngiring.*
'I join'.

B2: *Ayo, enggal!*

'Come on, quickly'!

In the example of the speech there is a question (A1), namely Putri to (B1) who wants to know his departure. The statement of the speech partner (B1) to answer that question is to go to Grandma Yayah's house. Next, the statement (C1) is to join. The speech partner (B2) ends the conversation with an order stating so fast. The language used in speech is BS and BI.

When speaking in the realm of work, speakers use Sundanese. On Wednesday the speech community in the realm of work was determined to use Sundanese in accordance with Peraturan Daerah Kota Bandung Nomor 9 Tahun 2012 Tentang Penggunaan, Pemeliharaan, dan Pengembangan Bahasa, Sastra dan Aksara Daerah (2012). Example: The following speech is a conversation between superiors and subordinates, namely the regent's secretary (A) and the regent's staff (B) discussing acceptance letters for research.

A1: *Pak serat kanggo ka bagian umum parantos dikintun?*
'Pak a letter to go to the section general sent? '
B1: *Muhun, parantos dikintun kamari. Saur Bapak seratna bade didisposisi ka Bakesbangpol.*
'Yes, it has been sent yesterday. Said Mr. the letter wants to be distributed to Bakesbangpol '.
A2: *Iraha bade dikintun ka Bakesbangpolna?*
'When will you send it Bakesbangpol '?
B2: *Upami tos ditawis.*
'If you have signed '

Speeches between superiors and subordinates stated questions and statements. In the example of the speech the regent's secretary asks which letter should be sent to the public department and when to send it to Bakesbangpol. The assigned staff stated that the letter had been sent and distributed to Bakesbangpol after it was signed. The variety of languages used is subtle Sundanese.

When speaking in the realm of tradition (marriage), speakers use Sundanese and Indonesian.

The following speech is a conversation between the receptionist (A) and the invitees (B) when welcoming guests who come in the custom domain, namely at a wedding.

A1: *Wilujeng sumping, Bapak Ibu. Mangga dihaturanan. Ieu suvenirna.*
. 'Welcome, Ladies and Gentlemen. This Souvenir.'
B1: *Hatur nuhun.*
'Thank you'.

The speech was a conversation between the receptionist and the invitees. Speech reception begins with the expression formula, which is "Wilujeng sumping, Ladies and Gentlemen". Then, Next, the speech partner responds to the statement with thanks.

The following is a speech between the marriage guardian (A), the prospective bridegroom (B), the headman (C), and the invitees (D) whose function is to state the statement and agreement.

A1: *Ananda Fadlan Maulana bin Sulaeman saya nikahkan dan kawinkan engkau dengan anak saya bernama Siti Fatimah binti Muhammad Yasin dengan mas kawinnya berupa seperangkat alat salat dibayar tunai.*
'Ananda Fadlan Maulana bin Sulaeman I married and marry you
with my son named Siti Fatimah binti Muhammad Yasin with his dowry in the form of a set of prayer tools paid in cash'.
B1: '*Saya terima nikahnya dan kawinnya Siti Fatimah binti Muhammad Yasin dengan Maskawinnya yang tersebut tunai'.*
'I accept the marriage and his marriage to Siti Fatimah binti Muhammad Yasin with his Maskawin cash'.
C3: *Sah para hadirin.*
'Legitimate attendees'?
D1: *Sah, alhamdulillah'.*
'*Sah*, thank God'.

In this example the speaker starts the speech with a statement. The speech partner answers the statement of the

speaker with the statement. Then, the headman asks for approval from the invitees. Next, the invitees responded to the agreement statement. The speech in the Kabul consent uses BI.

When speaking in the realm of education, religion, and transactions using Sundanese. However, sometimes children use Indonesian in the realm of education, religion, and transactions.

Example: Speech Dadang (A) and Amin (B) when going to the library.

A1: *Ayo, Amin ka perpustakaan.*
   'Come on, Amin to the library'!
B1: *Hayu, Dang!* Nyari buku cerita apa?
   'Come on Dang! What story book'?

The following examples of speech are those of fellow children after the recitation.

A1: *Fadlan, atos kabagian berekatna?*
   'Fadlan, did you get the blessing?'
B1: *Atos, hayu urang uih.*
   'Yes, let's go home'.
C2: Ayo, *urang sareng uihna.*
   'Come on, we're back together.'
A2: *Hayu,* kita jalan!
   'Let's go!'
B2: *Hayu,* kita jalan sekarang!
   'Come on, let's walk now! '

In the example there are speeches of fellow children (A, B, and C) which begin with a question (A1) about blessings. Next, in the form of a statement and invitation (B1) to his friend to go home. Next, an invitation (C2) to his friend to go home. Meanwhile, invitations (A2 and B2) contain both invited to go home.

The following sample speech is a statement between seller (B) and buyer (A and C).

A1: *Upami kentang sabaraha satengah kilo?*
   'How many potatoes are in half'?
B1: *Anu mana?*
   'Which one'.
A2: *Kentang.*
   'potato'.
B2: Embie.
   'Embie (type of potato)'

A2: Sabaraha.
   'How many?'
B2: I mean forty.
   'This is eighty'.
A3: *Satengahan. Satengah* ini *mah sabaraha?*
   'Half. How much is this half? '
B3: *Satengah kilo? Opat puluh.*
   'Half a pound? Forty'.
A4: *Heueuh.*
   'Yes'.
C1: *Mang bumbu gule, bumbu soto sapuluh sapuluh.*
   'Mang (Uncle) seasoning gule, seasoning soto ten ten '.
B4: *Tilu puluh.*
   'Thirty'.
C2: *Heueuh. Oporna we sapuluh.*
   'Yes'. Opor's ten '.
A5: *Mang hoyong* itu. *Mang* itu *nu dibungkusan, kurupuk. Sabaraha* itu *Mang? Kurupuk* yang itu, anu itu tuh.
   'Mang (Uncle) wants that. Mang it Is wrapped, crackers. How many is that Mang? That cracker, that one that's that '.

In this example there is a speech between the seller (B) and the buyer (A and C) which begins with the question of the buyer (A1), which is about the price of potatoes and the seller (B1) asks for the selected potato. The buyer's statement (A2) is about the potato and the seller tells the price (B2). Next, the question of the buyer (A3) about the price as well and the seller (B3) confirm it. The speech ends with agreement (A4). The buyer (C1) buys the seasoning and the seller (B4) tells the price. The buyer (A4) agrees with the price and asks for bumpu opor. Speech buyer (A5) asks for crackers.

Here are the conditions of the real of use.

Table 3 Conditions of the Realm of Use

Degree of Endangerment	Grade	Domains and Function
Universal use	5	The language is used in all domains and for all function
Multilingual parity	4	Two or more languages may used in most social

		domains and for most function
Dwindling domains	3	The language is used in home domains and for many function, but the dominant language begins to penetrate even home domains
Limited or formal domains	2	The language is used in limited social domains and for several function
Highly limited domains	1	The language is used only in very restricted domains and for a very few function
Extict	0	The language is not used in any domain or for any function

Source: UNESCO (2003, p. 10)

Based on the usage realm table, the use of Sundanese in various domains is on the dwindling domain scale. At this level Sundanese language starts to decrease in its usage domain and Indonesian language starts to enter the family domain. Children use Indonesian in their daily interactions with parents and friends.

d. New Domains and Media

New domains and media in the use of language can emerge when the life of the speech community changes. While some language communities have succeeded in extending the use of their language into new domains and media, some other communities have not done so. If a community does not meet the challenges of modernity with its language, it is not surprising that language becomes increasingly irrelevant and slumped. Sundanese as the majority language in the City of Cianjur has the opportunity to be able to expand the use of its language into new domains and media. This is based on the fact that Sundanese is used in the realm, such as education, work environment, and television and radio media.

The following table is the condition domain and new media.

Table 4 Conditions New Domains and Media

Degree of Endangerment	Grade	New Domains and Media
Dynamic	5	The language is used in all new domains
Robust/active	4	The language is used in most new domains
Receptive	3	The language is used in many new domains
Coping	2	The language is used in some new domains
Minimal	1	The language is used in a few new domains
Inactive	0	The language is not used in any new domains

Source: UNESCO (2003, p. 11)

The use of language in the realm of education or new work environments and in new media, such as broadcast media or the internet, usually only serves to expand the scope of dominant languages at the expense of endangered languages. Although there is no lost domain in endangered languages, the use of dominant languages in new domains, such as television, tends to have a compelling power for speakers of endangered languages.

The type and use of this new domain varies according to local circumstances and conditions, for example endangered languages can be empowered in a new domain, for example in radio and/or television broadcast media. If given a limited time allocation, the effect is not optimal. Thus, it cannot be denied that there are different levels of achievement in different media. Based on Table 3.4 or new media and media conditions, Sundanese is at the 5th level, which is dynamic 'dynamic'. Sundanese is used in new domains and media, namely in the realm of education and employment as well as broadcast media on television and radio, the internet, and the cyber world.

e. Availability of Teaching Materials and Literacy

A very important factor for language vitality is the availability of teaching materials and literacy. There are speech communities who maintain strong oral traditions and don't want the language to have writing. Literacy or

literacy in the language of other speech communities is a matter of pride. Languages that have written traditions and literacy systems tend to have higher vitality. However, the availability of these two things does not always support the vitality of language. The existence of a writing system does not mean that people have access to literacy, as the availability of literacy material does not ensure that this material is read. In general, regional languages in Indonesia do not have written traditions, such as regional languages in the eastern regions, namely Retta in East Nusa Tenggara, Piru languages in Maluku, Mother languages in North Maluku, Air Matoa languages in West Papua, and Ormu languages in Papua.

Based on the following table, Sundanese is at the 4th level of the scale of conditions for the availability of teaching materials and literacy.

Table 5 Conditions for Availability of Teaching Materials and Literacy

Grade	Accessibility of Written Materials
5	There is an established ortography, a literacy tradition with grammars, dictionaries, text, literature, and everyday media. Writing in the language is used in administration and education.
4	Written materials exist and childrens at school are developing literacy in the language. Writing in the language is not used in administration.
3	Written materials exist and children may be exposed to the written form at school. Literacy is not promoted through print media.
2	Written materials exist, but they may only be useful for some members of community; and for others they may have a symbolic significance. Literacy education in the language is not a part of the school curriculum.
1	A practical orthography is known to the community and some material is being written.
0	No orthography is available to the community.

Source: UNESCO (2003, p. 12)

Based on the table, accessibility scales can be seen in the availability of teaching materials and literacy. Scale 4 is a language that is classified as having various written materials and is used as an educational language in schools, but that language is not used as an administrative language. Thus, the conditions for the availability of teaching materials and literacy in Sundanese are classified as having various written materials and are used as teaching and literacy materials.

f. Quality of Documentation

Sundanese language fulfills vitality supported by having *Pedoman Ejaan Bahasa Daerah, Jawa, dan Sunda yang Disempurnakan* (Pusat Pembinaan dan Pengembangan Bahasa, 1976), *Tata Bahasa dan Ungkapan Bahasa Sunda* (Soeriadiradja, 1982), *Tata Bahasa Sunda* (Coolsma, 1985), *Tata Bahasa Acuan Bahasa Sunda* (Djajasudarma, 1994), *Kamus Basa Sunda* (Satjadibrata, 2008) dan *Sejarah Kebudayaan Sunda* (Lubis et al., 2015). In addition, the vocabulary data has been recorded in the dictionary. This is not enough to maintain the vitality of a language, but it must be followed by adequate effort. In this case the role of linguists and community leaders is further enhanced in efforts to use Sundanese in various fields. To maintain the vitality of the Sundanese language there needs to be an effort, namely there is a willingness of the Sundanese speech community to use Sundanese in various domains, especially children. In addition, Sundanese has audio and video recordings. Thus Sundanese can be said to be at level 5, namely superlative 'complete documentation'.

Table 3.6 Conditions of Language Documentation

Degree of Endangerment	Grade	Language Documentation
Superlative	5	The are comprehensive grammars and dictionaries, extensive texts, and a constant flow of language materials. Abundant annotated high-quality audio and

Degree of Endangerment	Grade	Language Documentation
		video recording exist.
Good	4	There are one good grammar and a number of adequate grammars, dictionaries, texts, literatura, and occasionally updated everyday media; there are adequate annotated high-quality audio and video recording.
Fair	3	There may be adequate grammar or sufficient number of grammars, dictionaries, and texts, but no everyday media; audio and video recording may exist in varying quality or degrees of annotation.
Fragmentary	2	There are some grammatical sketches, word list, and texts useful for limited linguistic research but with inadequate coverage, audio and video recordings may exist in varying quality with or without annotation.
Inadequate	1	Only a few grammatical sketches, short word list, and fragmentary texts exist. Audio and video recording do not exist, are of unuseable quality,

Degree of Endangerment	Grade	Language Documentation
		or are completely unannotated.
Undocumented	0	No material exists.

Source: UNESCO (2003, pp. 16--17)

The Sundanese language is well documented so that it is easy to find documents relating to Sundanese in West Java, especially in Cianjur City.

Conclusion

Based on the mastery of children's language, Sundanese is at the 4th level of the level of language transmission conditions according to UNESCO, namely unsafe 'unsafe' which means Sundanese is used by several children in all domains. The vitality of Sundanese language at the age of children is decreasing. The condition of the number and proportion of Sundanese speakers is classified as insecure which means Sundanese is used by almost the entire population. The vitality of Sundanese in the age group 2--14 years is decreasing. The realm of Sundanese language use is classified as language that functions as multilingual equality, that is, there are two or more dominant languages in society and speakers use each language for different functions. The vitality of Sundanese in languages that function as multilingual equality is decreasing.

Meanwhile, the condition of the new Sundanese language and media is dynamic. Sundanese is used in the realm of education, employment, broadcast media on television and radio, the internet, and the cyber world. The vitality of Sundanese in new domains and media is good and has the opportunity to reach the language of science. The condition of Sundanese teaching materials and literacy is classified as having various written materials and is used as an educational language in schools, but that language is not used as an administrative language. The vitality of Sundanese in teaching materials and good literacy and the opportunity to go to science and technology. The condition of Sundanese documentation is classified as a language that has complete documents. The Sundanese vitality of the documentation is good.

The description of the Sundanese language situation in the six indicators of the condition of language vitality that has been described shows that the Sundanese language in Cianjur City is at level 4, which is not safe according to UNESCO (2003) Children are taught Sundanese and Indonesian at preschool and elementary school age so that the ability to use Sundanese is not optimal. For this reason, it is necessary to strengthen indicators of language vitality which show a decreased vitality of Sundanese, especially indicators of intergenerational transmission.

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