



BUDDHI DHARMA UNIVERSITY

**TIO CIU'S LANGUAGE MAINTENANCE OF
CHINESE PONTIANAK IN JAKARTA**

Presented as a partial fulfillment of the requirement for the Undergraduate

Program

Dea Natalia

20190600014

Faculty of Social and Humanities

English Department

Tangerang

2023



FINAL PROJECT APPROVAL

Name : Dea Natalia
Student Number : 20190600014
Faculty : Social Sciences and Humanities
Study Program : English Literature
Title of Final Project : Tio Ciu's Language Maintenance of Chinese
Pontianak in Jakarta

The Final Project Proposal has been approved to examined as a partial fulfillment of the requirement for the Undergraduate Program

Tangerang, July 21 2023

Approved by

Supervisor

Senya Ayu Kumala, M.Hum.

NIDN: 0418128601

Acknowledged by,

Head of Department

Riris Mutiara P.S., S.Pd., M.Hum.

NIDN: 0427068703



**RECOMMENDATION FOR THE ELIGIBILITY
THE FINAL PROJECT EXAMINATION**

The undersigned

Name : Sonya Ayu Kumala, M.Hum

Position : Supervisor

Certify

Name : Dea Natalia

Student Number : 20190600014

Faculty : Faculty of Social and Humanities

Study Program : English Literature

Title of Final Project : Tio Ciu's Language Maintenance of Chinese
Pontianak in Jakarta

Is eligible to take the final project examination

Tangerang, July 21 2023

Approved by

Supervisor

Sonya Ayu Kumala, M.Hum.

NIDN:0418128601

Acknowledged by,

Head of Department

Riris Mutiara P.S., S.Pd., M.Hum.

NIDN: 0427068703



THE BOARD OF EXAMINERS

Name : Dea Natalia
Student Number : 20190600014
Faculty : Faculty of Social and Humanities
Study Program : English Literature
Title of Final Project : Tio Ciu's Language Maintenance of Chinese
Pontianak in Jakarta

This thesis has been examined by the board of examiners on August 16th, 2023.

Name of Examiners

1. Examiners I : Dr. Lilie Suratminto, M.A
NIDN : 8875430017
2. Chairman : Dr. Irpan Ali Rahman S.S., M.Pd.
NIDN : 0405027807
3. Examiners II : Adrallisman S.S., M.Hum
NIDN : 0427117501

Acknowledged by,

Dean

Dr. Lilie Suratminto, M.A

FAKULTAS
NIDN: 8875430017
SOSIAL DAN HUMANIORA

STATEMENT OF AUTHENTICITY

I honestly declare this thesis is my own writing. This is true and correct that I do not take any scholar ideas or work from others. All the cities works are quote in accordance with ethical code academic writing.

Tangerang, July 25th 2023



Dea Natalia

20190600014

ACKNOWLEDGEMENTS

In the name of Jesus Christ, the researcher would like to say thanks and gratefulness to Him for His blessing and kindness the researcher can write this thesis. Only by His grace, the researcher finished the thesis that titled "*Tio Ciu's Language Maintenance of Chinese Pontianak in Jakarta*" as one of the requirement for the Undergraduate Program in English Department of Buddhi Dharma University. The researcher put a lot of effort to do this thesis, however many people support the researcher whole researcher write this thesis. The researcher would like to say thank you for all the support of family, lecturer, friends, and boyfriend who has given mental support and love.

The researcher would like to say thank you for those who support the researcher, My sinrence gratitude to:

1. Dr. Limajatini, E.E, M.M., B.K.P. as Rector of Buddhi Dharma University, Tangerang.
2. Dr. Lilie Suratminto, M.A., as Dean of the Faculty of Social and Humanities.
3. Riris M. Paulina Simamora, S.Pd., M.Hum, as Chair of the English Literature Department, Faculty of Social and Humanities, Buddhi Dharma University.
4. Sonya Ayu Kumala, M. Hum, as a supervisor who always be patient, supported the writer while doing her thesis and always give advice during the thesis writing from beginning until the end.
5. All the lectures and staff members of Faculty Social and Humanities who was teaching and help me while study in Buddhi Dharma University.
6. To my mother (The Siu Lie) who always support and prayers during the thesis process.

7. The write's Sister (Devy) and Brother (Tanri) who help and support me while I'm doing my thesis.
 8. The writer's boyfriend who always patient, helping, love, and give a support to finish the thesis. Hopefully that we can always be together.
 9. The writer's bestfriend in college, Ang Tanita Putri, Daniel Ryan Felix and Theresia Meiliana. Thank you for the support so that I can finished this thesis. I think that I can't have a bestfriend in college because I'm not good at making friends, but you guys come and be my bestfriend. Hopefully that we will stay bestfriend until we are old.
- At last, the researcher hopes that this thesis can be a guide, and usefull for the readers on understanding about language maintenance and language attitudes. Thank you so much for all the support while the writer doing this thesis.

Tangerang, June 21st 2023

The Researcher,



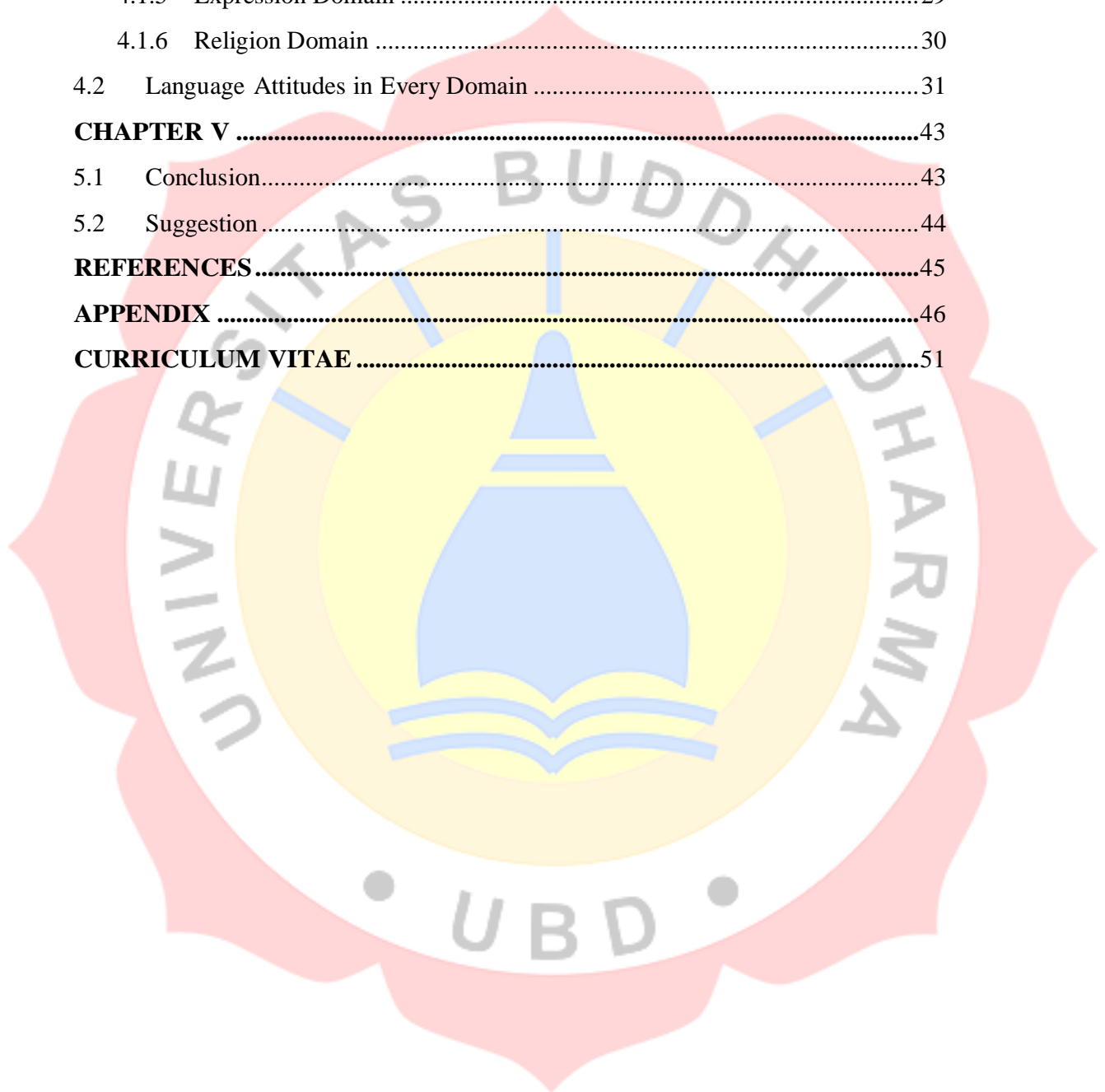
Dea Natalia

20190600014

TABLE OF CONTENTS

FINAL PROJECT APPROVAL	i
RECOMMENDATION FOR THE ELIGIBILITY	ii
THE BOARD OF EXAMINERS	iii
STATEMENT OF AUTHENTICITY	iv
ACKNOWLEDGEMENTS	v
TABLE OF CONTENTS	vii
ABSTRACT	ix
CHAPTER I	1
1.1 Background of study.....	1
1.2 Statement of Problem.....	4
1.3 Research Question.....	4
1.4 Goal and Function	4
1.5 Scope and Limitation	5
1.6 Conceptual Framework.....	6
CHAPTER II	7
2.1 Previous Studies	7
2.2 Theoretical Framework.....	10
CHAPTER III	16
3.1 Research Approach	16
3.2 Data Types.....	17
3.3 Data Sources	17
3.3.1 Chinese	17
3.3.2 Tio Ciu.....	18
3.3.3 The Informant	18
3.4 Technique of Data Collection.....	18
3.4.1 Quantitative Methodology	18
3.4.2 Qualitative Methodology	19
3.5 Technique of Data Analysis.....	19
3.6 Data Collection Method.....	20
CHAPTER IV	23
4.1 Domain of Language Maintenance	23

4.1.1	Relation Domain.....	23
4.1.2	Family Domain.....	25
4.1.3	Neighborhood domain.....	26
4.1.4	Work or School Domain.....	28
4.1.5	Expression Domain.....	29
4.1.6	Religion Domain.....	30
4.2	Language Attitudes in Every Domain.....	31
CHAPTER V		43
5.1	Conclusion.....	43
5.2	Suggestion.....	44
REFERENCES.....		45
APPENDIX		46
CURRICULUM VITAE		51



ABSTRACT

Indonesia has so many ethnic, such as; Javanese, Batak, Minangkabau, Betawi, Chinese, etc. In every ethnic they has their own traditional language, for example in Javanese has Sunda, Madura, Jawa language. Chinese language in Indonesia are also very diverse. In indonesia there are several Chinese language, such as; Hakka, Hainan, Hokkien, Kantonis, Hokchia, Tio Ciu, Khek, etc. Chinese people in Pontianak use Tio Ciu and Khek. But, they still using Indonesian language because Indonesian language is a language that everyone use. When they moved to Jakarta, they had to use Indonesian language to communicate with friends in work or school, neighbors, holy place, because most of the people in Jakarta can't speak or understand Tio Ciu language, so that they have to use Indonesian language to interacting. The Tio Ciu's language may be shifting, but they still maintain the Tio Ciu language. The research is entitled "*Tio Ciu's Language Maintenance of Chinese Pontianak in Jakarta*". This research aims to show the language maintenance of Tio Ciu language in Jakarta. The data source on this research taken from Pontianak people who are lived in Jakarta for minimum five years, and can speak or understand Tio Ciu language fluently. The theory used is "*An Introduction to Sociolinguistics (4th edition)*" by Janet Holmes (2013). The method in this research is qualitative method. The researcher collect the data from questionnaire. The researcher found that Tio Ciu language is still maintained especially in the family domain. The attitudes of Chinese "Pontianak" in Jakarta toward the Tio Ciu language is positive attitudes.

Keywords: *Language maintenance, Language Attitudes, Tio Ciu dialect*

CHAPTER I

INTRODUCTION

1.1 Background of study

Sociolinguistics is the study of relationship between language and the context in which it is used. In other words, it studies the relationship between language and society. It explains why people speak differently in different social contexts. It discusses the social functions of language and the ways it is used to convey social meaning. All of the topics provide a lot of information about the language works, as well as about the social relationships in a community, and the way people signal aspects of their social identity through their language (Holmes, 2013)

There are two main reasons why people still use their language; the first reason is because they still have a speech community with people who speak with their local language and the other reason is because of the influence of the language they use as their first language. (Graddol 2000) in (Roy P. Veertil, 2020) Most people will remember their first language, especially if they have used it for a long time, so people who can say the local language usually become a multi- language Sociolinguistics is a study focused on the relationship between language and the context in which it is used, such as: language maintenance and shift, language choice, etc.

A language is a communication system consisting of a set of sounds and letters used by people in a particular country or region to speak and write. Language is one of the most important parts of any culture. This is how people communicate with each other, build relationships and create a sense of community.

There are about 6,500 languages spoken in the world, and each language is unique in many ways. Communication is a central part of any society and language is an important aspect of it. As languages began to evolve, different cultural communities brought collective understanding through sound. According to Noam Chomsky who known as a “father of linguistics” humans acquire language by subconsciously storing information in their brains, which they can later use for various types of written and verbal communication. He also believes in the importance of children acquiring and developing effective language skills in the critical early stages of development. Because it helps the child function in society. *Language is a natural object, a component of human mind, physically represented in the brain and part of the biological endowment of the species* (Chomsky, 2002).

Language maintenance refers simply to the presentation by a speech community of their native language from generation to generation. (Faudi, 2016) Preservation implies that the language changes only by small degrees in the short run owing the internal developments and contact with other language (Winford, 2003).

Language maintenance refers to a situation where a speech community, under circumstances that seems to favor language shift that hold on to the language. For instance, the transmission of Korean to the next generation of speakers in South Korea is not the result of language maintenance, but in Japan which Korean is the minority of some 600,000, it is (Maher and Kawanishi, 1995). However, in Japan about all Koreans has direct contact with the Japanese. They all being bilinguals. (Pioneers in the study of language maintenance and language shift, 1964) If there is no language maintenance, there can be several results. One

of them is the death of language: speakers become bilingual, younger speaker become dominant in another language (can't speak in traditional language). Language maintenance is very important to preserve the traditional language for generation to generation. Especially for a country that has many tribes like Indonesia, Indonesian people must maintain their traditional language.

Language shift is a situation when people forgetting one of two language. For example; Manado people moved to Jakarta for 10 years, and he start talking in Indonesian language and forgetting the Manado language. (Purba, 2013) Holmes (2001), states that language shift generally refers to the process by which one language is replaced by another in the linguistic repertoire of a community. Language shift means shifting or displacement of a minority language, or mother tongue, to a language that mostly use in society. Language shift usually happens in the younger generation, because they replaces the mother tongue with the dominant language. A linguistics community in which mother tongue are threatened because of negative intergenerational continuity with fewer and fewer user in every generation (Fishman 1991).

There are so many and variate traditional language in Indonesia, because there are many tribes, there are also many language and dialect. For example is West Borneo (Pontianak), in Borneo there are many tribes, such as: Banjar, Dayak (Baraki, Maanyan, Lawangan, Bukit Ngaju), Melayu, Bugis, Chinese, etc. From some of the tribes are subdivided into several language. For example; Chinese language divided into Khek and Tio Ciu.

Usually the current generation will be embarrassed if they use the traditional language. Local language has begun to shift its existence in the midst

of the younger generation at this time. This can be seen from the young generation's lack of understanding of their own regional language (Lira Hayu Afdetis Mana). But some Chinese people in Jakarta, although the generation has change, Chinese people in Jakarta are still understand and using Tio Ciu and Khek language . Even though they usually talk with Indonesian language, but they still using Tio Ciu language when they talk with their family.

1.2 Statement of Problem

In Indonesia there is so many Chinese people, but not all of them are still using Chinese language like; Tio Ciu, Hokkien, Khek, etc. This because many family didn't teach their children to speak the traditional language. But some of Chinese people from Pontianak are still using the Chinese language (Tio Ciu) although they have moved and settled in Jakarta. So that in Jakarta there is still many people from the old to young people are still fluently speak Chinese language (Tio Ciu). Thus, the researchers want to discuss about Chinese people from Pontianak that has moved and settled in Jakarta for more than five years but still using the Chinese language (Tio Ciu) and how they maintenance the language.

1.3 Research Question

1. How do Pontianak Chinese People Maintain Tio Ciu Language in Jakarta?
2. How do Language Attitude of Chinese Pontianak in Jakarta Toward Tio Ciu Language?

1.4 Goal and Function

1.4.1 Goal

- To know the domain that affected by the Tio Ciu language in Jakarta
- To know how language maintenance happen in Jakarta.

1.4.2 Function

1. Practice

The researcher want to give information about how language maintenance occurs in Jakarta especially for Pontianak people that moved and settled in Jakarta and still using Tio Ciu language. Therefore, the researcher want to inform to reader about how Chinese people in Jakarta maintenance Tio Ciu language and what makes they still maintaining the Chinese language.

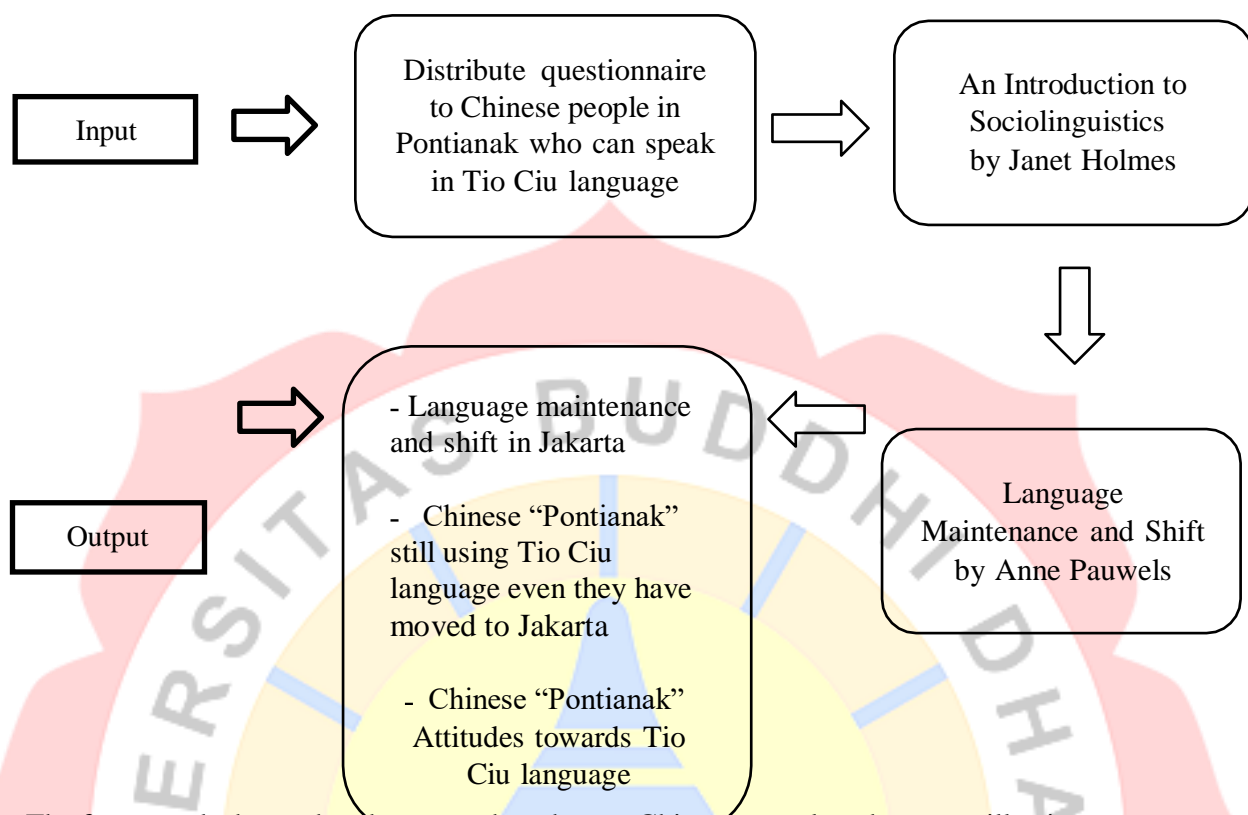
2. Theories

The researcher hope that this research can be useful and also become oneof references for the student who want to research about language maintenance for their thesis, especially for English Literature student in Buddhi Dharma University.

1.5 Scope and Limitation

The scope of this research is in the field of language maintenance. Language maintenance is branch of Sociolinguistics. The researcher will choose the Sociolinguistics theory from a book titled *An Introduction to Sociolinguistics* by Janet Holmes. For the theory of Language maintenance, the researcher using book by Anne Pauwels in her book *Language maintenance and shift* to support the researcher research. The scope object is Language used in cultural context. The object of this research is limited to the Chinese people in Jakarta who still maintenance Tio Ciu language.

1.6 Conceptual Framework



The framework shows that the researcher choose Chinese people who are still using Tio Ciu language as their daily language, as the object of this research. To know that how they still using Tio Ciu language as their daily language with their family instead of using Indonesian. After doing all the questionnaire and gain the answer, the researcher will analyzed by using the theory of Janet Holmes '*An introduction to Sociolinguistics*' and Anne Pauwels '*Language Maintenance and Shift*'. The result will give information to reader about how Chinese people in Jakarta maintenance the Tio Ciu language and their attitudes toward Tio Ciu language.

CHAPTER II

THEORETICAL FRAMEWORK

The researcher will write the related theories by some other journals to support the thesis in this chapter. The theories will help the researcher to find the answer about how Chinese people in Jakarta maintenance the Tio Ciu language.

2.1 Previous Studies

The first one, researchers has found journal that written by (Farisiyah, 2018) Umi Farisiyah and Zamzani 2018; “*Language shift and language maintenance of Local language toward Indonesian*”. This journal using a theory from Longman Dictionary of language teaching and applied linguistics, language maintenance is the degree to which an individual of group continues to use their language, particularly in a bilingual or multilingual area or among immigrant group; whereas language shift is the process by which a new language is acquired by a community usually resulting with the loss of the community’s first language. This journal written about language maintenance of local language in Indonesia. Many people from the older generation feared that local language can be shifted by the younger generation, because younger generation usually didn’t learn about the local language so that they can’t speak the local language, the younger people in Indonesia will use an Indonesian language or maybe English for they daily use. But, the writer found out positive attitude from Indonesian people toward the local language they have. The local language have not been shifted because Indonesian people still using the local language with they family and neighbour instead of using the Indonesian language.

The second study is “*Some steps for Language Maintenance in the Society and Individual*” written by (Ramlan, 2018). This journal written about steps of language maintenance in society and individual. Language has a important roles for everyone, because with language we can talk and communicate with others. This research using a theory from Morris (1946) that discuss about language as a arrangement of arbitrary symbols possessing an agreed upon significance within a community, these symbols used and understood outside the immediate context and they are connected with three main domains; language, society and individual.

Language can also shows which country, area, or social class a person comes from (Cooper; 1989). Because some people think that people who are still using a local language is a person that comes from a small country, so that usually not using local language anymore for their daily use. Especially in Indonesia, Indonesian parents nowadays are rarely teach their children to using a local language because some reason for example; they immigrate from one country to another country so that the local language may be not so important for the children to learn. Instead, the writer give some tips for maintaining a local language from Holmes (2001) such as; the family from minority group see each other frequently to helps maintain the local language, for they who immigrate frequently to contact their family which may contribute language maintenance, find a group that also can talk your local language to increase your local language, etc.

The third researcher found a journal that written by Roy P.Veetil, P.M. Binu and J. Karthikeyan (2020) titled “Language Maintenance and Language Shift among Keralites in Oman”. In this journal, the writers use theory from

Graddol (2000) that has made a very pertinent observation that the languages people speak exhibit two main influences: the most influential factor is the speech community they are born into and the next is that the linguistic behavior of people is affected by the languages they learn throughout life. Education, employment, migration, and improved social mobility can add more language to the linguistic repertoire of people during their lifetime, and they may find out one language becomes more used than the others, including their first language itself. This journal analyses about the leading factors that effect language maintenance and language shift that indicates when parent using value their mother tongue as their first language and take various measures to maintain it, second generation children are not attached to first language. The language has been shifted over time, but they still using their local language. So the most encouraging is they also become a multilingual, multi-ethnic and multicultural society by maintaining the local language and preserving the essence of their distinct culture.

Therefore, the researcher use three different previous study from a different writer to support this research. First is that analyses how Indonesian people maintenance the local language and still use it as the mother tongue instead of using Indonesian language. The second journal explained about how important language to human lives and also the tips to maintain local language. The last journal is analyses about the language shift between Keralites in Oman because there are too many language that comes into Keralites, so that the local language are likely become extinct. But the positive is, they still using the local language, and they become a multilingual because they can speak in several language. From

all the previous study, all of them are still maintenance the local language not only the first generation, but also the young generation still using it.

2.2 Theoretical Framework

Theoretical framework is the structure that can hold or support a theory that researcher do. So, in this section the researcher put some theory that support the research.

2.2.1 Sociolinguistics

Sociolinguistics is the study of the interaction between language and society. It affects people in choosing the appropriate language to make communication with other people in the current context differently. It is nature of making communication, Holmes (2013). Sociolinguistics concern with how language use interacts with, or affected by, social factors such a gender, ethnicity, age or social class. According to Spolsky (2010) Sociolinguistics is the study of the link between language and society, of variation, and attitudes about language.

Language is very related to society. With language, we can communicate with others, also language allows us to share our ideas, thoughts, and feeling with others. But in this big world, we not talking in just one language, there are so many language divided in this world. As well as Indonesia, there are hundreds of local language in Indonesia, but the main language is still Indonesian language. Even though the main language is Indonesian language, it is not common that Indonesian people still using the local language. Indonesian people is maintaining their local language, so that the local language not extinct.

2.2.2 Language Maintenance

Language maintenance is the degree to which an individual or groups continues to use their language, especially in bilingual or multilingual area or among immigrant group. Language maintenance refers to the situation where people still using the local language to maintain their language in situations where there is a conditions may prompt a shift to another language. According to Pauwels (2004) Language maintenance is use to describe in which a minority language, persists in some or all domain of life despite the presence of the domain or majority language. Language maintenance is defined by Baker (2011) (Abdelhadi) as “relative language stability in the number and distribution of its speakers, its proficient usage by children and adults, and its relation in specific domains (e.g. home, school, religion)”.

Language maintenance refers simply to the preservation by a speech community of its native language from generation to generation. Preservation implies that the language changes only by small degrees in the short run owing to internal developments and (limited) contact with other languages. Hence the various subsystems of the language, the phonology, morphology, syntax, semantics and core lexicon, remain relatively intact (Winford 2003).

2.2.3 Language Shift

Language shift happens when a person or group of people who speak a particular language moves to a new place that use a different language and they must use the different language too because it is the only way of communication. More or less language change occurs when a minority language is gradually abandoned and replaced by a dominant or majority language (Pauwels, 2004).

2.2.4 Language Attitude

According to (Finocchioro, 1984) A language is system of arbitrary, vocal symbols that permit all people in a given culture, or other people who have learned the system of that culture, to communicate or to interact. In sociolinguistics, language attitude is the collection of beliefs, prejudices, associations, and opinions people have towards a language. Language attitudes are the feeling when people have about their own language variety or the language or language varieties of others, Crystal (1992). But attitudes are influenced by experience. Therefore, changing attitudes is an important concept with bilingualism or multilingualism. The settings range from abilities to unfavorable abilities. All attitudes are something that individuals have, so something related to attitudes defines or promotes specific behavior, and there are two types of attitudes toward language, such as; positive attitude and negative attitude.

According to Garret (2003) language attitude has three components, such as; cognitive, affective, and behavior. Cognitive is formed through thought - both by individual and group efforts - resulted from stereotype toward a language and its speakers. Affective aspect is related with that one feels in accordance with a language, while behavior aspect is seen more on how people consciously or unconsciously behave toward a language.

2.2.4.1 Positive Attitudes

Positives attitudes is when language are still used in daily interaction. Positive language attitudes is when the people desire to use the language in their aspects of life. Holmes (2001) states that positive attitude can be seen when people use the language in various domain and it help pressure from the majority to switch their

language. The positive language attitudes can be seen when people; feel proud when using their language; are still using their language in all domains; have desire to retain the language if a situation forces them to abandon their language and remain unaffected by anything.

2.2.4.2 Negative Attitudes

Negative attitudes toward a language indicates that a certain community does not support the efforts to use a particular language in their domains. Garvin and Mathiot (1968) state that a negative language attitude is when people reluctance to use their language in all domains. It is believed that the category of negative attitudes does not support language to be maintained.

2.2.5 Domain

Fishman (1965) explains about how language selections works within multilingualism. The groups isn't just random, but rather the "proper" specifies that one of the theoretically the languages or varieties available together will be chosen by certain kinds of interlocutors on certain kinds of occasion to discuss certain topics. Although the topic of conversation, place and interlocutor are important elements of the choice of language, it is the concept of "domain" that really determines the language choice. According to Fishman (1964, 1991) Language can be maintained through several domains based on the writer choices and preferences. The domains include, home/family, neighborhood, work/school, expression and religion. The writer will analyse about domain to know in which domain the Tio Ciu is still used by using the theory of Fishman about the domain of language use which are relation, family, neighborhood, work/school, expression and religion.

1. Relation

In the relation domain is about the relationship with families in their hometown, how often they communicate with their families in their hometown and the language they use to communicate.

2. Family

The family domain can be seen if the setting is at home or at family gatherings. In the family domain, the participant is the respondent and their main or big family. The topic of the interaction will be at home or when doing a family gathering, and the topic related with family activities. For example, during a conversation with main family at home or family gathering, they will likely use the traditional language because most of the family can speak in that language. It means that in the family domain, the local language still used from young generation to the elderly, especially when talking to the elderly.

3. Neighborhood

Neighborhood is an area where people live and interact with one another, the area surrounding is person, particular space, or object. From the neighborhood it can be a small community. For example, if one were live in Indigo street, so all who lives in Indigo street is neighbors. The topic conversation in the neighborhood can be weather, news, and young generation usually talk about games with their playmate.

4. Work or School

Work or school domain mostly involves their friend at work or school, or with boss and teacher. The setting of this domain is in office for the workers and for

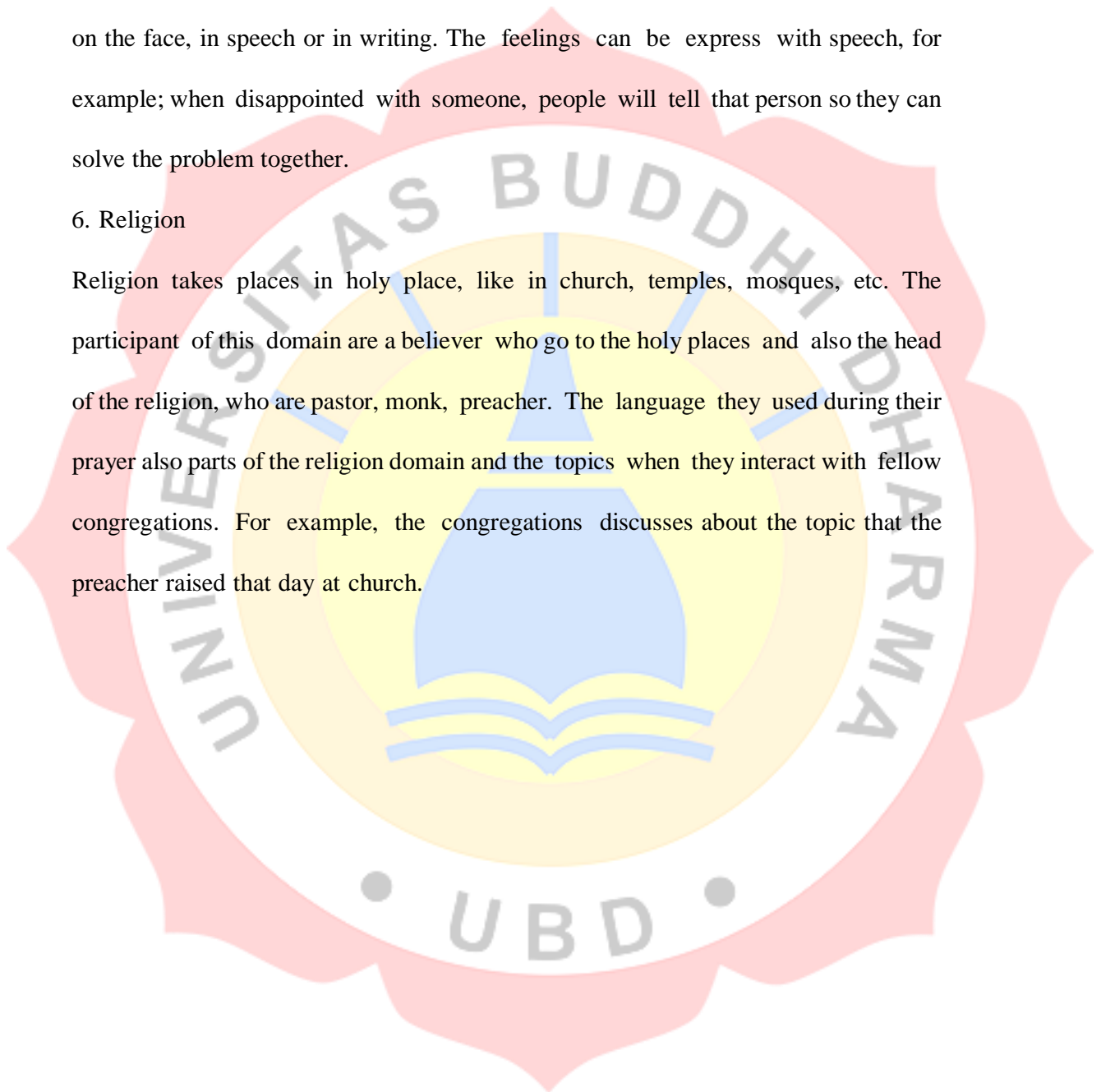
the students at school. The workers topic is about the work deadlines and their work progress, while the students is about their subjects (math, sains, history, etc).

5. Expression

Expression is the indication of feelings, spirit, character, etc. Expression can be shown on the face, in speech or in writing. The feelings can be express with speech, for example; when disappointed with someone, people will tell that person so they can solve the problem together.

6. Religion

Religion takes places in holy place, like in church, temples, mosques, etc. The participant of this domain are a believer who go to the holy places and also the head of the religion, who are pastor, monk, preacher. The language they used during their prayer also parts of the religion domain and the topics when they interact with fellow congregations. For example, the congregations discusses about the topic that the preacher raised that day at church.



CHAPTER III

RESEARCH METHODOLOGY

3.1 Research Approach

This researcher discuss about Pontianak people that lives in Jakarta but still using Tio Ciu language, to know about how they maintain their local language. As we know that Jakarta people usually use an Indonesian language to communicate. Therefore, the researcher use a language maintenance theory and to gain the data the researcher using a Qualitative methodology.

Qualitative methodology is a research methodology which concerned with understanding human beliefs, behavior, values, and perceptions of specific social or non-social issues within their own environmental context. According to Creswell (2012) Qualitative research is means for exploring and understanding the importance individuals or group hold to social human problems. Qualitative research is rooted in social sciences and is concerned with people and their social realities (Bryman 2004) , with how social world is understood, experienced, interpreted and constructed, including personal and collective meanings, interpretation, practice/actions and social process. Qualitative methodology use open-ended question to encourage participant to express their thoughts and view openly and with no limitation. Qualitative methodology also can be used to gather in depth insights into a problem or generate new ideas for research. So that the researcher will use qualitative methodology to gain the data and analyse it.

According to Sutopo (2002:58), data source in qualitative methodology has such as people, events, locations, objects, documents, or archives

3.2 Data Types

This research will use primary data. Primary data is a type of data that is collected by researchers directly from main sources through interviews, surveys, experiments, etc. In other word, primary data refers to the first hand data gathered by the researcher. The data will be collected by questionnaire and the researcher will analyse the data and find the results. The researcher wants to analyse about how Pontianak people whose living in Jakarta and still using and maintaining Tio Ciu language even though they are living in Jakarta.

3.3 Data Sources

The researcher use questionnaire to collect the data that researcher need. Questionnaire is a list of questions or items that used to gather data from respondents about their attitude, experiences, or opinion. The respondent that researcher need is Chinese “Pontianak” who can speak in Tio Ciu language and has moved to Jakarta for more than five years.

3.3.1 Chinese

The source of this research is from the Chinese people that lives in Jakarta for minimum 5 years. As we know that, not all of the Jakarta people is a Chinese, so that means not all people in Jakarta is using a Chinese language, they will more often use Indonesian language to communicate. So that will make the question about “How the Chinese people still maintaining their local language, even though they are immigrate from their country and move to the city that most of the people are using Indonesian language?”. The researcher will make a questionnaire about Tio Ciu language and also do some interview. The data collected will be the

support to the research and answering about how they maintain their local language even though they are not living in Pontianak.

3.3.2 Tio Ciu

There are so many Chinese language in Indonesia, such as; Khek, Hokkien, Hakka, Cantonese, Hokchew, Hainanese, and etc. One of the Chinese language in Indonesia is Tio Ciu language, Tio Ciu language is used in Riau, Sumatra Utara, Jambi, Sumatra Selatan, Kepulauan Riau, and Kalimantan Barat (Pontianak). But, in this research, the researcher will just focus on Pontianak people who can use Tio Ciu language and move to Jakarta.

3.3.3 The Informant

The researcher will take the informant from Pontianak people who can use Tio Ciu language active or passive, and immigrate to Jakarta which the capital of Indonesia for more than five years and their ages range is from 15-40. To see how they maintaining the local language (Tio Ciu). The researcher will collecting data from informant with doing questionnaire.

3.4 Technique of Data Collection

Data collection is the process of gathering and measuring information on variables of interest, in an established systematic fashion that enables one to answer stated in research question, test hypotheses, and evaluate outcomes. There are two method of data collection, such as; Quantitative method and Qualitative method.

3.4.1 Quantitative Methodology

Quantitative method is the method by collecting and analyzing numerical data. This method can be used for identifying trends and averages, making predictions,

testing relationship, and generalizing results for large populations. According to Kowalczyk (2016) quantitative method is a method that clarify results using numerical values. The use of numbers assumes that the researcher has to have enough knowledge about descriptive and inferential statistic.

3.4.2 Qualitative Methodology

Qualitative method involves an interpretative and naturalistic approach, this means that qualitative method study things in their natural environment and try to understand or interpret phenomena in terms of meaning that people bring to them (Denzin and Lincoln; 2000). Qualitative method is used to comprehend people's attitudes, interactions, behaviors, and beliefs. This method is based on natural environment. The data and information is collected from the participant and they can express their thought without restrictions.

In this research, the researcher will collect data from questionnaire some informant that match with the criteria that the researcher need. Thus, this research using a qualitative methodology by collecting data from questionnaire. This data collection will help the researcher to gain the data and analyse it. The researcher will prepare some question for questionnaire, and share the questionnaire to informant that suitable with the qualification that the researcher need. The informant that researcher need is Pontianak people who can use the Tio Ciu language and immigrate to Jakarta for minimum five years.

3.5 Technique of Data Analysis

Data analysis is the process for obtaining raw data, and subsequently converting it into information that useful for making decision by researcher. Data is collected by analyzed to the answer question of the informant, test hypothesis, and

disprove theories. The researcher will analyse the data from the answer question of informant.

First step, the researcher will make a questionnaire about Tio Ciu language. Then share the questionnaire the informant from the Pontianak people that has immigrate to Jakarta for minimum five years. The informant will answer the questionnaire that the researcher has made by google form to prove the theory.

Next step, the researcher will gain all the data from questionnaire. The questionnaire answer will be divided into several domains. The researcher will analyse how Pontianak people that immigrate still maintaining the Tio Ciu language in each domain.

Thus, with those steps, the researchers will gain the data that researchers need to support the theory of language maintenance. The researcher will collect all the data and compare it and analyse it. The analysis aims to know in which domain the Tio Ciu language is still used and the attitudes of the respondent towards Tio Ciu language.

3.6 Data Collection Method

Data Collection Method is the technique or procedures the researcher used to obtain the data for research purpose. The data collection can be surveys, observation, focus group, interview, experiment, and secondary data analysis. From all the data collection methods, the writer will collect the data survey by distributing forms to the informant who match the qualifications required by the writer

Here is the questionnaire that has been distributed by the writer.

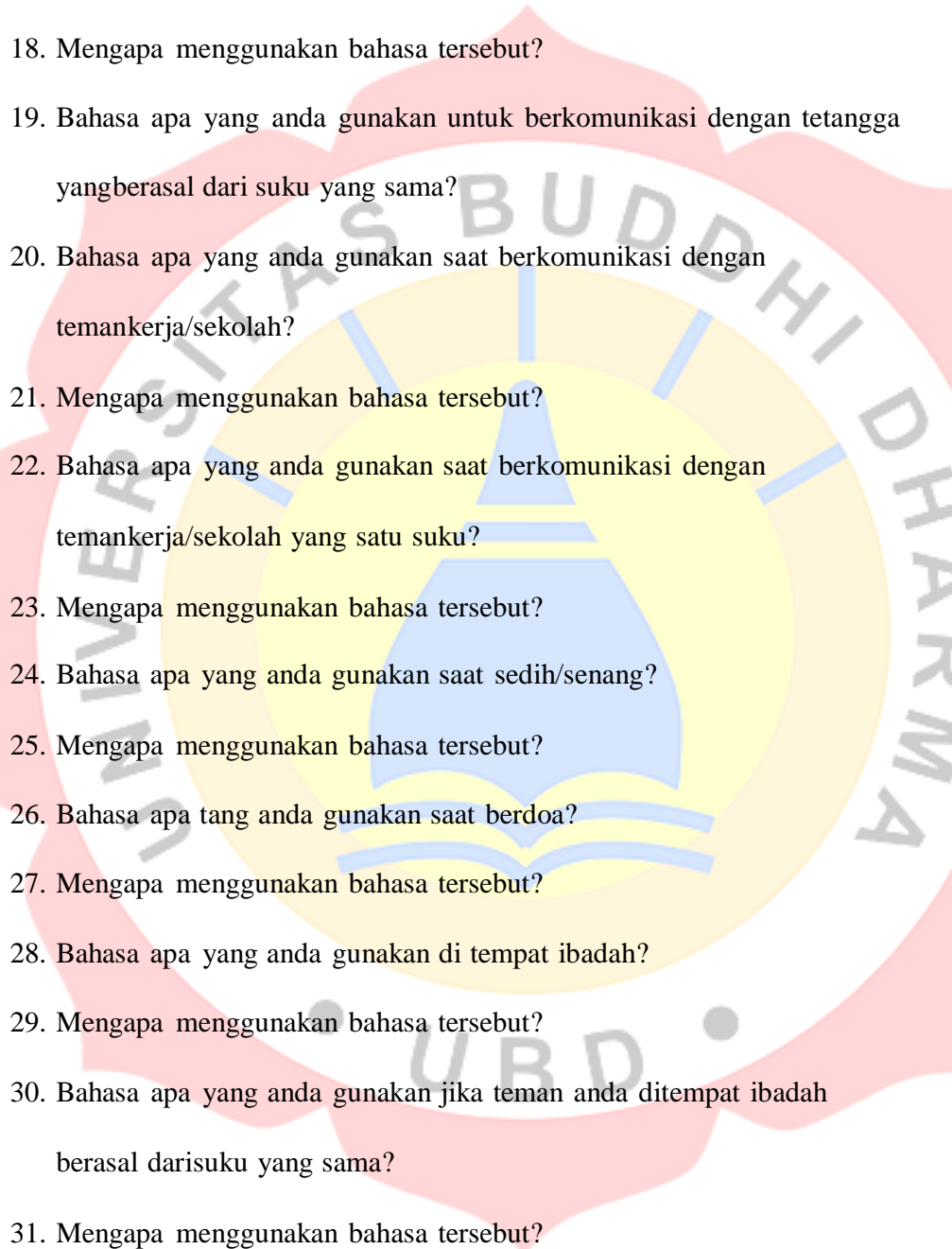
The screenshot shows a questionnaire with 10 questions, each in a separate box. The questions are:

- Cakupan keluarga yang masih tinggal di Pontianak?
 - Masih banyak
 - Sedikit
- Bahasa apa yang diajarkan oleh orang tua?
 - Tio Ciu
 - Indonesia
- Apakah ada keluarga yang dari Pontianak dan menetap di Jabodetabek?
 - Ada
 - Tidak
- Apakah anda memahami bahasa Indonesia secara pasif atau aktif?
 - Aktif (bisa mendengar dan mengucapkan)
 - Pasif (bisa mendengar tapi tidak bisa mengucapkan)
- Berapa frekuensi komunikasi dengan keluarga yang ada di Pontianak?
 - Sering
 - Jarang
- Bahasa apa yang anda gunakan saat berkomunikasi dengan adik/kakak saat dirumah?
 - Tio Ciu
 - Indonesia
- Bahasa apa yang digunakan saat berkomunikasi dengan keluarga di Pontianak?
 - Tio Ciu
 - Indonesia
- Mengapa menggunakan bahasa tersebut?

Your answer

The rest questions the writer will write it below:

9. Bahasa apa yang anda gunakan saat berkomunikasi dengan keluarga inti dirumah?
10. Mengapa menggunakan bahasa tersebut?
11. Bahasa apa yang orang tua anda gunakan untuk berkomunikasi?
12. Mengapa menggunakan bahasa tersebut?
13. Bahasa apa yang anda gunakan untuk berkomunikasi saat berkumpul dengan keluarga?
14. Mengapa menggunakan bahasa tersebut?

- 
15. Bahasa apa digunakan di lingkungan sekitar rumah?
16. Mengapa menggunakan bahasa tersebut?
17. Bahasa apa yang anda gunakan saat bermain dengan teman sekitar rumah?
18. Mengapa menggunakan bahasa tersebut?
19. Bahasa apa yang anda gunakan untuk berkomunikasi dengan tetangga yang berasal dari suku yang sama?
20. Bahasa apa yang anda gunakan saat berkomunikasi dengan temankerja/sekolah?
21. Mengapa menggunakan bahasa tersebut?
22. Bahasa apa yang anda gunakan saat berkomunikasi dengan temankerja/sekolah yang satu suku?
23. Mengapa menggunakan bahasa tersebut?
24. Bahasa apa yang anda gunakan saat sedih/senang?
25. Mengapa menggunakan bahasa tersebut?
26. Bahasa apa yang anda gunakan saat berdoa?
27. Mengapa menggunakan bahasa tersebut?
28. Bahasa apa yang anda gunakan di tempat ibadah?
29. Mengapa menggunakan bahasa tersebut?
30. Bahasa apa yang anda gunakan jika teman anda ditempat ibadah berasal dari suku yang sama?
31. Mengapa menggunakan bahasa tersebut?