

A SOCIOLINGUISTICS SURVEY IN FOUR HIGH LANGUAGE CONTACT AREAS IN WEST SUMATRA: TOWARDS AN ASSESSMENT OF THE MINANGKABAU LANGUAGE VITALITY

Temmy Thamrin¹, Maulid Hariri Gani²

English Department, Faculty of Humanity, Universitas Bung Hatta¹;
Cultural Anthropology Study Program, Faculty of Performing Arts, Indonesian Institute of the Arts
(ISI) Padangpanjang²
temmy.thamrin@bunghatta.ac.id¹, maulidharirigani@gmail.com²

ABSTRACT

This study aimed to assess the language vitality of the Minangkabau language in West Sumatra. It continues my previous research on the language attitudes of Minangkabau speakers (Thamrin, T: 2015), which was conducted in three high-language contact areas: Padang, Bukittinggi, and Payakumbuh. This current research focuses on additional high-language contact areas in West Sumatra, namely Padang Panjang, Pariaman, Sawahlunto, and Solok. The primary instruments used in this study included sociolinguistic questionnaires, informal interviews, and observations. The questionnaires specifically focused on adults aged 26 to 45. The results from these questionnaires were analyzed to assess the vitality of the Minangkabau language using two models: the UNESCO Nine Factors on Language Vitality and Endangerment (2003) and the EGIDS scale (Lewis and Simons, 2010). The findings reveal that Minangkabau is still used in the community. However, intergenerational language transmission of Minangkabau is decreasing, especially in two high language contact areas where there is a large shift away from Minangkabau in the youth generation, and there is a consistent shift everywhere between the adult and youth generations. The way the community feels about the Minangkabau language also has a big impact on its life. For many Minangkabau people, the language is an integral part of their cultural identity, while others believe it is less relevant in modern contexts. In order to preserve it, efforts must be made to promote positive views of Minangkabau, particularly among youth.

Keywords: *language vitality, language use, language attitudes, assessment, Minangkabau language*

INTRODUCTION

Language vitality is an important indicator that can show a language's health and sustainability, especially in the area where it is characterized by high language contact (Musgrave & Ewing, 2006). West Sumatra, a province in Indonesia with a rich linguistic diversity, serves as an interesting case study for examining language vitality, particularly concerning the Minangkabau language (Darmayanti, 2019). The sociolinguistic context, marked by interactions between Minangkabau, Indonesian (the national language), and other regional and international languages, creates a dynamic environment where language vitality is constantly discussed and redefined.

Exploring language vitality in West Sumatra requires a complex approach that including some sociolinguistic factors, like language use patterns, speaker's attitudes, language transmission across generations, and the influences of social, economic, and political factors (Farhaeni & Martini, 2024). A comprehensive selected areas within West Sumatra can provide valuable insights into the current state of the Minangkabau language and its prospects for continued existence. The choice of survey locations demonstrates high language contact that shows the relationship between Minangkabau and other languages is spoken. This approach will increase more understanding of the factors that contribute to language vitality (Pantao, 2021).

Every language is different, and people's identities and cultures are strongly linked to the languages they speak. It is generally acknowledged, nevertheless, that a large number of languages are endangered and that some could go extinct if allowed to continue their natural course. Many linguists and legislators, as well as researchers, contend that action is required to keep these endangered languages from going extinct. Their arguments are backed up by the important role that language plays in cultural identification and by the demands made by communities for help in preserving their languages and cultures (Magaspag, C. E., 2009).

The Minangkabau language is an Austronesian language that is spoken by the Minangkabau people in West Sumatra. This language is closely related to Malay language, but the features of several dialects vary by region. Historically, the Minangkabau language has been a vital part of cultural identity, serving as a medium for oral traditions, literature, and everyday communication. Like many other regional languages in Indonesia, it faces competition from Bahasa Indonesia, the national language, which dominates formal education, government, and media. The Minangkabau language (*Bahasa Minang*) is crucial to show the social values of Indonesia's Minangkabau people. This is because the language represents the values, customs, and historical continuity of the Minangkabau culture and is mainly spoken in familiar and communal contexts (Sneddon, J. N., 2003).

According to recent studies, the Minang language is becoming less common, particularly among younger family members, despite its historical widespread use in domestic and local settings (Thamrin, T., 2015). Speaking Indonesian or even foreign languages like English is a priority for many parents due to external linguistic pressures. They believe that speaking many languages will give their children greater opportunities (Lauder, A., 2008). The priority languages they learn are English and Indonesian, while Minangkabau is the less one. Because intergenerational language transmission is in danger, the Minangkabau linguistic identity is gradually being degraded. The degree of this language shift and the underlying attitudes behind it require a more in-depth sociolinguistic investigation.

Language shift and maintenance are the crucial parts that are determined by attitudes toward the heritage language (Baker, C., 2006). Parents play an important role in maintaining language in the home as the principal agents of linguistic socialization. Their preferences in choosing the language, however, could be influenced by socioeconomic objectives, language priorities, and societal forces that uphold Bahasa Indonesia's dominance (Thamrin, T., 2015). The promotion of the national language often results in the usage of regional languages, such as the Minangkabau language situation. These trends highlight the need to look at the complex relationships between individual objectives, cultural norms, and family language policy that influence linguistic preferences in Minangkabau society (Thamrin, T., 2018). In urban areas with diverse populations, the Minangkabau language faces high pressure from Indonesian language and other regional languages. The Minangkabau language is encountering challenges in maintaining its vitality due to increasing language contact and community changes.

This study aimed to investigate the language use and attitudes of the Minangkabau speakers in order to assess the vitality of the Minangkabau language. This was done by using an orally administered sociolinguistic survey instrument. Specifically, this study sought to answer the following questions:

1. What are the languages used by the Minangkabau people speakers in different domains and in four language contact areas?
2. What are the attitudes of Minangkabau speakers toward their own language and the other languages they speak?
3. Does it appear likely that Minangkabau speakers of the next generations will continue to use their language?

The primary goal of this study is to assess the vitality of the Minangkabau language in the identified high-contact areas. Specifically, the study aims to:

1. Understand the patterns of language use across different age groups.
2. Evaluate speakers' attitudes towards the Minangkabau language.
3. Identify factors contributing to either language shift or language maintenance.
4. Offer recommendations for preserving and revitalizing the language.

A survey on language vitality is an important tool for evaluating the necessity of language development initiatives. Although dying languages may not be the main focus of these efforts, it is essential to conduct research to document their distinctive features and contribute to the global understanding of linguistic diversity. In March 2003, the UNESCO organized an International Expert Meeting on 'Safeguarding of Endangered Languages' to reinforce its role in supporting the world's endangered languages and cultural diversity. The UNESCO Expert Group (Brenzinger et al., 2003) proposed a framework which uses nine factors of vitality and endangerment as tools for assessing language endangerment. According to the group, the framework "is designed to assist language communities, linguists, educators, and administrators (including local and national governments and international

organizations) in finding ways to enhance the vitality of the threatened languages” (Magaspag, C. E., 2009).

The 2003 UNESCO Nine Factors of Language Vitality and Endangerment present an integrated framework of criteria to assess the vitality and risk status of a language. The factors examine the sociolinguistic status of a language to see whether it is healthy or at risk of endangerment. The nine factors are enumerated as follows:

1. Intergenerational Language Transmission
2. Absolute Number of Speakers
3. Proportion of Speakers within the Total Population
4. Trends in Existing Language Domains
5. Response to New Domains and Media
6. Materials for Language Education and Literacy
7. Governmental and Institutional Language Attitudes and Policies
8. Community Members’ Attitudes toward Their Own Language.
9. Amount and Quality of Documentation

In combination, these factors strengthen the multidimensional approach to assessing a language’s vitality, illuminating key areas that support or undermine efforts toward language preservation and revitalization. At the same time, the EGIDS (Expanded Graded Intergenerational Disruption Scale) issued by Lewis and Simons in 2010 constitutes a 13-level scale to measure language vitality and endangerment status. It builds upon Fishman’s original GIDS by integrating a broader framework detailing both safe and endangered languages, therefore widening the GIDs structure. The levels are:

Table 1. The EGIDS (Expanded Graded Intergenerational Disruption Scale)

Level	Label	Description
0	International	Language is widely used between nations in trade, knowledge exchange, and international policy.
1	National	Used in education, work, mass media, and government at the national level.
2	Provincial	Used in education, work, mass media, and government within major administrative subdivisions.
3	Wider Communication	Used in work and mass media without official status to transcend language differences regionally.
4	Educational	In vigorous use with standardization and literature sustained through institutionally supported education.
5	Developing	In vigorous use with some standardized literature, though not yet widespread or sustainable.
6a	Vigorous	Used orally by all generations and being learned by children; sustainable oral use.
6b	Threatened	Used orally by all generations but losing users; transmission to children is declining.
7	Shifting	Child-bearing generation uses the language among themselves but is not transmitting it to children.
8a	Moribund	Only remaining active speakers are grandparents and older.
8b	Nearly Extinct	Only remaining speakers are grandparents or older with little opportunity to use the language.
9	Dormant	Language serves as a symbolic reminder of heritage identity; no one has more than symbolic proficiency.
10	Extinct	No longer used and no ethnic identity associated with the language.

This scale ranges from completely international and thriving languages (level 0) to dead languages (level 10), with the degrees in the middle indicating levels of vitality, transmission, and institutionalization.

METHODOLOGY

The object of this study are four high-contact areas in West Sumatera, namely Padang Panjang, Pariaman, Sawahlunto, and Solok. They were selected because of the multilingual environment there, which has been shaped by migration, trade, and education. The study included 200 respondents, 50 respondents selected from each of the four regions that were chosen. The respondents were strategically chosen to reflect a broad range of age, educational backgrounds, and socioeconomic backgrounds. The questionnaire asked questions regarding the use of language in different contexts, feelings about the Minangkabau language, and perceptions of its future viability. In this study, a mixed-methods design was used, incorporating quantitative and qualitative data collection. (1) Interviews: Conducted with community members, teachers, and families to elicit qualitative data. (2) Questionnaires: Filled in by a representative sample of residents to record language usage patterns and attitudes. (3) Observations: Capturing language use in public spaces, schools, and homes. In order to analyze the viability of the Minangkabau language, the information collected from sociolinguistic questionnaires were cross-checked using two models: UNESCO Nine Factors on Language Vitality and Endangerment (2003) and EGIDS developed by Lewis and Simon 2010.



Figure 1. West Sumatra Map

The description of each city as follows:

1. Padang Panjang is a small city in Indonesia, West Sumatra. It has a population of 59,000 as of 2024. It lies behind the volcanoes Mount Marapi and Mount Singgalang. The historical significance of the city as an Islamic center of learning in Sumatra has resulted in the name "Serambi Mekah". It has famous Islamic centers of learning, the Minangkabau Cultural

Documentation and Information Center. Padang Panjang is a city in the highland region renowned for Islamic studies, Minangkabau culture, and dairy agrotourism.

2. Pariaman is a seaside city in West Sumatra on the western seashore fronting the Indian Ocean. With a population of about 97,000, it has a maritime culture and a seashore with bays and islets. It is a maritime city.
3. Sawahlunto is the title of a city in West Sumatra, famous for its past history of coal mining. The city has preserved colonial-era architecture and remnants of mining and has preserved these as part of its cultural tourism attraction. Sawahlunto has gained prominence due to conservation efforts and is a favorite destination for those interested in industrial history and Minangkabau heritage. Sawahlunto is a once-coal-mining town now turned cultural heritage city
4. Solok City, or "Kota Beras" (Rice City), is inhabited by about 83,900 residents as of mid-2024. It is a medium city in West Sumatra renowned for rice farming, clean and tidy environments, cultural landmarks, and nature spots. Solok is a significant transit and offers both urban and natural experiences.

LANGUAGE VITALITY IN FOUR LANGUAGE CONTACT AREAS

1. UNESCO's Nine Factors on Language Vitality and Endangerment (2003)

UNESCO proposes nine key factors to assess the vitality and endangerment status of a language. Applying these to Minangkabau language (based on sociolinguistic studies in West Sumatra and related research) yields the following:

1. Intergenerational Language Transmission

The study shows that Minangkabau is still actively transmitted within families, especially in rural areas and traditional society. However, in urban areas like Padang Panjang and Sawahlunto, the younger generations tend to mix the Minangkabau language with the Indonesian language. They prefer to speak in the Indonesian language. It indicates some weakening in pure intergenerational transmission.

2. Absolute Number of Speakers

Minangkabau still has a large number of speakers which makes it one of the major regional languages in Indonesia. This number supports its vitality.

3. Proportion of Speakers within the Total Population

In Minangkabau ethnic areas such as Solok, Pariaman, and Padang Panjang, the majority of the population speaks Minangkabau, often as their first language, supporting a strong community base.

4. Trends in Existing Language Domains

The general environment of Minangkabau people uses Minangkabau as the language for informal contexts including family, friend, and neighbour. Indonesian is also utilized predominantly in cultural and religious ceremonies. Indonesian is utilized predominantly in formal context of education, government, and media and limits Minangkabau used in formal and modern context.

5. Response to New Domains and Media

The language is seen with modest but expanding incidence in new media, websites, and local cultural broadcasts. Minangkabau is being mixed with online Indonesian more often among younger speakers, indicating adaptive but limited implementation in new contexts.

6. Materials for Language Education and Literacy

Minangkabau is not used as a teaching medium in predominantly Indonesian schools. There are modest programs for cultural and language conservation, but educational materials in Minangkabau remain uncommon.

7. Governmental and Institutional Language Attitudes and Policies

Indonesian receives complete institutional support from the national government as the official national language. Minangkabau is not formally recognized but is culturally supported and

appreciated without official support. Government policy favors Indonesians, with only slight active promotion of the use of Minangkabau.

8. Community Members' Attitudes toward Their Language

Attitudes in the community are generally positive, with pride regarding Minangkabau as a marker of ethnic identity and culture. Functional strategies, however, favour Indonesian for education and socioeconomic advancement, especially among youth.

9. Amount and Quality of Documentation

Minangkabau documentation is at the middle grade, e.g., linguistic studies, dictionaries, and cultural archives. But compared to world standards, corpus development and documentation are substandard for intensive language maintenance.

2. EGIDS Scale (Expanded Graded Intergenerational Disruption Scale) by Lewis and Simons (2010)

The EGIDS scale ranges from 0 (International) to 10 (Extinct), and it measures language vitality primarily in terms of intergenerational transmission and functional use. Applying EGIDS to Minangkabau:

- **Level 3 (Regional):** Minangkabau is a regional language with a large number of speakers and is used in daily life in the majority of regions in West Sumatra.
- **Level 4 (Educational):** Minangkabau is not typically used as a medium of formal education, and thus it does not fully meet this level.
- **Level 5 (Developing):** The language is used in standard form and some writing, but without any common usage in media and formal schooling.
- **Level 6a (Vigorous):** The language is used by all ages and is being transmitted to children, especially in rural and traditional societies, appropriate to this level in most locations.
- **Level 6b (Threatened):** Transmission is breaking down in urban and modernized settings, with younger generations blending Minangkabau with Indonesian or employing Indonesian only, indicating a vulnerable status in these contexts.

Minangkabau's EGIDS position would typically be 6a (Vigorous) to 6b (Threatened) by location and social setting.

Table 2. Comparison between UNESCO assessment and EGIDS Assessment of Minangkabau Language

Factor / Scale	UNESCO Assessment of Minangkabau	EGIDS Level Estimate
Intergenerational Transmission	Active but weakening in urban areas	6a (Vigorous) to 6b (Threatened)
Number of Speakers	Large, millions	Level 3 (Regional)
Domains of Use	Strong in informal/cultural; weak in formal domains	Between Level 5 (Developing) and 6a
Use in Education and Media	Limited formal use; growing digital presence	Below Level 4 (Educational)
Governmental Support	Limited official support; cultural recognition	Not official language
Community Attitudes	Positive cultural pride; pragmatic bilingualism	Mixed attitudes
Documentation	Moderate but insufficient	Partial development

The research findings also reveal how proud a majority of the Minangkabau speakers are of their language as a significant symbol of ethnic identity and cultural heritage. Most especially in community and household settings, they see Minangkabau as a symbol of tradition and kinship. Pride causes people to maintain and utilize the language in informal contexts, cultural rituals, and everyday communication. In the Minangkabau facilitation of surviving generations, there is encouragement of good attitudes in putting it into practice in household dialogue and ceremonies.

Despite pride, the majority of speakers-especially the young generations-consider Minangkabau to be less desirable or less valued than Indonesian, the national language. Indonesian

consequently becomes the education language, formal speech, and socioeconomic language. A pragmatic belief induces a language shift where Indonesian gains more progress in domains such as school, the media, and even domestic discourse in urban or modern situations. Minangkabau users code-switch and blend languages whereby Minangkabau gets blended with Indonesian, both as appreciation for culture membership and in order to get accustomed to larger social requirements.

Positive attitudes make intergenerational transmission and use in informal domains possible, necessary to ensure language vitality. With societal support and use by parents and society members, children stand a better chance of learning and keeping the language. Ambivalent or negative attitudes—in this case, the idea that Minangkabau is unnecessary or of low prestige—will lead to lower use, especially by the younger generations, accelerating language shift and endangerment. Social pressure or shame to conform to Indonesian standards might discourage some users from using Minangkabau freely, but another factor leaching its life.

Parental attitudes, as a generation shaped by cultural, social, and practical factors: Generally, parents (especially the younger generation) also have a positive but realistic attitude towards the Minangkabau language. They consider the language as an ethnic and cultural identity and heritage. Concurrently, Indonesian or outside languages (Arabic and English) are utilized by parents most frequently in lieu of Minangkabau language in day-to-day interactions with children intentionally. This is a result of believing that Indonesian and external languages will offer more future occupational and educational opportunities for their offspring. Parents feel pressured and judged by their seniors on the use of Minangkabau, such as pronunciation correction, vocabulary, and grammar. They then end up being shy and do not want to put the language to fullest use.

2. LANGUAGE USE AND LANGUAGE ATTITUDES IN DIFFERENT DOMAINS IN FOUR LANGUAGE CONTACTS AREAS

Language situation in Padang Panjang, Pariaman, Sawahlunto, and Solok reflects dominance by Minangkabau dialects and Indonesian, differentiated by social fields. The following is a detailed breakdown based on available data.

2.1 Padang Panjang

Language Use

The Minangkabau language situation in Padang Panjang is characterized by a dynamic relationship between the local Minangkabau dialect and the national language, Indonesian, across various social domains. The detail explanation of language use in different domains as follows:

- Family Domain

Amongst families, Minangkabau language, particularly the local dialect which has been affected by surrounding regions like Tanah Datar and Agam, is widely spoken in daily interactions. It serves as an indicator of ethnic identity and continuity of culture, and close interpersonal ties are promoted.

- Social Interaction and Friendship

Among peers and in informal social settings, Minangkabau remains widely used, often mixed with Indonesian. The younger generations code-switch between Indonesian and Minangkabau, both to display cultural pride and to pragmatically conform to national language norms.

- Public Domain

In public spaces such as markets, street life, and neighborhood shops, Minangkabau language is visible and audible, even being applied in shop names. This kind of usage aims to consolidate ethnic identity and localized cultural visibility. Indonesian dominates, however, in formal public speech, governmental issues, and inter-ethnic affairs.

- Religious Domain

Padang Panjang is well-known as a center of Islamic learning in Sumatra, and religious practices typically include Indonesian and Arabic (for Quran recitation). Minangkabau is used in informal religious discussions and community gatherings to strengthen interpersonal ties.

- School Domain

Indonesian is utilized as the language of instruction within schools. Though Minangkabau is not used as the educational medium, it is informally used in student interaction and sometimes incorporated into cultural activities to create heritage awareness.

Attitudes Towards the Minangkabau Language

Padang Panjang citizens generally have positive attitudes towards the Minangkabau language and view it as an important symbol of their ethnic heritage and cultural tradition. There is pride in maintaining the language as a living culture, especially with Padang Panjang's cultural and educational past as a former center of excellence. At the same time, there is practical accommodation towards Indonesian as required for education, official communication, and increased social mobility. There is strong support from the people to document and preserve Minangkabau culture and language, for example, in institutions like the Minangkabau Cultural Documentation and Information Center (PDIKM). While there are positive attitudes, there are also younger generations with tendencies to mix Indonesian with Minangkabau showing language adaptation in a modern multilingual society.

Table 3. Language Use in Padang Panjang

Domain	Language Use in Padang Panjang
Family	Predominantly Minangkabau dialect
Friendship	Minangkabau mixed with Indonesian
Public	Minangkabau common in informal settings; Indonesian dominant in formal contexts
Religious	Indonesian and Arabic formally; Minangkabau Informally
School	Indonesian as Medium; Minangkabau in informal /cultural use

Overall, Minangkabau in Padang Panjang remains a strong marker of ethnic identity and cultural pride, and it is used actively in daily life and informal domains, with Indonesian being used as a complementary language in formal and educational settings.

2.2 Pariaman

Language Use

The Minangkabau language use in Pariaman is reflective of the overall nature of Minangkabau dialects in West Sumatra, with some specific features and social attitudes. In this area the dialect use is very specific:

- **Family Domain**

Within the family domain, the Minangkabau language, or Pariaman dialect, is used extensively as the local language. It is the most dominant language utilized in everyday life among the members of the family, which helps to preserve cultural identity and uphold local traditions.

- **Friendship Domain**

Among peers and friends, especially youths, the Minangkabau language remains fashionable, often mixed with Indonesian. This bilingualism or code-switching reflects social forces whereby Indonesian is becoming more powerful, but Minangkabau remains a marker of local and ethnic identity.

- **Public Domain**

In formal situations such as markets, community gatherings, and day-to-day social interactions, Pariaman Minangkabau is the commonly used language. Indonesian is also used, especially in formal or official contexts, and when interacting with people who are not Minangkabau.

- **Religious Domain**

With the majority Muslim population, religious activities involve the use of Indonesian and Arabic (Quran reciting), and Minangkabau is commonly used in everyday religious conversation and Islamic local celebrations for communal unity.

- **School Domain**

The language of instruction in school is Indonesian, the national language. Minangkabau is not the language of instruction, though it can be used informally by students among themselves or in cultural practices to maintain local language and culture.

Attitudes Toward the Minangkabau Language

Minangkabau language, and also Pariaman dialect, is positively considered as a significant part of ethnic identity and cultural heritage. People are proud of their local dialect and consider it as a sign of membership within the Minangkabau community. However, there is also a realization of the importance of Indonesian for education, formal communication, and wider social mobility. Among the younger generations, there is a trend to blend Minangkabau with Indonesian, which, while indicating pragmatic adaptation, also causes concern regarding language shift and possible attrition of pure dialect use. Cultural support for the preservation and promotion of the Minangkabau language exists, although Indonesian dominance in formal contexts is challenging.

Table 4. Language Use in Pariaman

Domain	Language Use in Pariaman
Family	Minangkabau (Pariaman dialect)
Friendship	Mixed Minangkabau and Indonesian
Public	Indonesian in formal contexts
Religious	Indonesian and Arabic formally; Minangkabau Informally
School	Indonesian as Medium; Minangkabau in informal /cultural use

In general, the Pariaman Minangkabau language enjoys high levels of use in informal and cultural domains with favorable community attitudes, but there is a threat posed by the common use of Indonesian in formal and school contexts.

2.3 Sawahlunto

Language use

The Minangkabau language culture in Sawahlunto is framed by the city's historical and demographic conditions as a former coal mine town with a multicultural community.

• Family Domain

Among the Minangkabau majority population in Sawahlunto, Minangkabau is employed in households as an ethnic and cultural symbol. However, due to the multiethnic nature of the city-Javanese, Batak, Chinese, and so on-Indonesian is also utilized in intermarried families or when interacting with non-Minangkabau relatives.

• Friendship Domain

The younger generations tend to use a blend of Minangkabau and Indonesian in peer and informal social interaction. The cultural impact of Indonesian as a national lingua franca promotes bilingualism, though Minangkabau remains a symbol of local identity. There is also a particular language phenomenon in Sawahlunto, the Bahasa Tansi creole language once created by miners involved in coal mining activities like convicts and migrants. The dialect or language is perhaps still utilized informally among specific social groups associated with mining heritage.

• Public Domain

Indonesian dominates public and official contexts such as government offices, education, and business as the functional language of public communication among Sawahlunto's ethnically mixed population. Minangkabau continues to be present in informal public communication but is code-switched with Indonesian in order to become more understandable at large.

• Religious Domain

Religious practice, especially Islamic sermons and Quran recitation, is predominantly in Indonesian and Arabic. Minangkabau is used in informal religious discussions and local Islamic community activities to enhance social bonding and cultural identity.

• School Domain

Education is in Indonesian, the national language. Minangkabau is not the language of instruction, but is used informally among students and in cultural or extracurricular activities to preserve local heritage.

Attitudes toward Minangkabau language

The Minangkabau language is firmly perceived by the local Minangkabau people as a central component of their ethnic and cultural identity. Pride is taken in preserving the language along with acknowledgment of Indonesians' function as the language of education, administration, and inter-ethnic communication. The fact that Bahasa Tansi exists is a distinctive linguistic heritage of Sawahlunto's mining past, which some in the community regard as a cultural treasure. Young people are more prone to be bilingual, blending Indonesian and Minangkabau, with expressions of cultural loyalty and pragmatic adaptation. Multicultural space favours flexible use of language but also creates issues for the exclusive usage or passing down of pure Minangkabau.

Table 5. Language Use in Sawahlunto

Domain	Language Use in Sawahlunto
Family	Minangkabau family is common among Minangkabau families; Indonesian in mixed families
Friendship	Mix of Minangkabau, Indonesian, and Bahasa Tansi (creole) in daily contexts
Public	Indonesian dominates; Minangkabau in informal contexts with code-switching
Religious	Indonesian, and Arabic in formal contexts; Minangkabau in informal contexts
School	Indonesian as a medium; Minangkabau in informal/cultural contexts

Sawahlunto's Minangkabau language profile reflects a multicultural and multilingual society in which Minangkabau exists alongside Indonesian and unique local creoles, shaped by historical migration and industrial heritage. The main challenges to keeping the Minangkabau language alive in Sawahlunto are the impact of globalization and mass media, urbanization, lack of youth participation, poor institutional support, dialectal diversity, and sociocultural complexity. These require concerted effort across education, government, community, and digital innovation to keep the language as a vital cultural identity marker.

2.4 Solok

Language Use

The language situation of Solok Minangkabau illustrates both the linguistic diversity of the region and the very strong cultural identity of its speakers, as well as language maintenance issues in modern contexts.

- Family Domain

Minangkabau is widely used in Solok as a domestic language in the majority of the families. It is used as a mother tongue, developing a deep connection of interpersonal relationships and values for culture. The regional dialects, such as those of X Koto Singkarak and Junjung Sirih, are packed with unique phonological and lexical features to mark differences from other Minangkabau varieties.

- Friendship and Social Interaction

Among friends and in informal situations, Minangkabau remains predominant, albeit mixed with Indonesian in code-switching patterns. This bilingual use is an accommodation to the presence of Indonesian as a national language, especially among the young, while still maintaining Minangkabau as an ethnic identity marker.

- Public Domain

Minangkabau is actively used in the public sphere in Solok, for example, in markets and political campaigns. For example, Minangkabau expressions such as *mambangik batang tarandam* ("to pull out the immersed wooden tree") are used in political campaigns to convey strong cultural metaphors. The language also appears on souvenirs and public signs, as a marker of local identity.

- Religious Domain

Minangkabau is also used in informal religious communication and traditional ceremonies, especially in the Solok *pasambahan manjapuik marapulai* – a ceremonial speech genre, which employs some politeness strategies and honorifics. Indonesian and Arabic are used in formal religious observance,

but Minangkabau still serves a very important function in communal solidarity and cultural expression in religious life.

- School Domain

Indonesian is the school language used across Solok. Minangkabau is not used formally but utilized informally by the students and in cultural activities. The dominance of Indonesian in schools influences language use and attitude among the youth.

Attitudes toward the Minangkabau Language

The Solok people hold extremely positive attitudes towards Minangkabau as an integral component of their ethnic identity and cultural heritage. The language is also viewed as a sign of good behavior and sociality, being deeply linked with traditional values and norms. Respect for the status of the language in ancient rituals, where politeness of language and honorific use are matters of social value. Despite this pride, there is also recognition of Indonesian's usefulness for education, administration, and wider communication, leading to bilingualism and some language shift among younger groups. Continual attempts at preserving and promoting Minangkabau, e.g., documentation and advocacy of traditional speech varieties, are met with obstacles caused by contemporary influences and language behaviour changes.

Table 6. Language Use in Solok

Domain	Language Use in Solok
Family	Minangkabau dialects dominant in daily communication
Friendship	Minangkabau mixed with Indonesian in informal settings
Public	Indonesian dominates; Minangkabau in informal contexts with code-switching
Religious	Indonesian, and Arabic in formal contexts; Minangkabau in informal contexts
School	Indonesian as a medium; Minangkabau in informal/cultural contexts

The Minangkabau language of Solok remains a dynamic, highly valued marker of local identity, committed to family life, cultural ritual, and public discourse. While Indonesian exerts strong influence, even domination, in education and formal domains, the community maintains and actively uses Minangkabau for every day and traditional uses. Preservative efforts are directed toward maintaining the cultural roles of the language and adapting to modern challenges.

Attitudes towards the Minangkabau language in Solok are influenced by a combination of political and historical pride and identity, cultural rootedness in local wisdom and rituals, functional use in social and digital domains, and the pragmatic dominance of Indonesian. This generates primarily positive but occasionally ambivalent attitudes, especially from younger speakers balancing tradition and modernity on a tightrope.

CONCLUSION

Bahasa Indonesia and Minangkabau languages have a complex relationship, as indicated by a sociolinguistic questionnaire survey across four high language contact areas within West Sumatra. Despite Minangkabau being sustained in local culture, urbanization, migration, and Bahasa Indonesia dominance are collectively endangering it. The future of the Minangkabau language is possible to save by curbing these matters with policy support, community participation, media, and education.

The Minangkabau language is also a part of the identity of West Sumatera, but its vitality is threatened in the high language contact areas. With knowledge of the sociolinguistic forces at work and with early intervention, it can be ensured that the Minangkabau language will be in good health for generations to come. The sociolinguistic survey sheds light on the complex dynamics of language use in the high-contact areas of West Sumatera. In certain regions, the Minangkabau language remains a necessity, while in others, it is greatly contested. The Minangkabau cultural heritage and language can be preserved for coming generations by solving the aforementioned issues through collective efforts.

The parents of Minangkabau are proud of their heritage language but want Indonesian and foreign languages for their children to be successful in the future. Children therefore develop weaker connections with Minangkabau as they find it old-fashioned or useless, leading to intergenerational transmission problems and a generation gap in languages. Social pressures, language blending, and shifting perceptions of identity are some of the reasons for this attitude difference.

Minangkabau language is still robust and predominant in all traditional and informal fields, having high intergenerational transmission in rural areas and among older people. It is threatened by language shift and loss of domains in urban regions and formal institutions, where Indonesian is predominant. Its EGIDS scale is active to endangered, according to where the speech is located, and UNESCO's nine criteria indicate both the language's strengths (large speaker population, pride in culture) and weaknesses (lack of formal use, incomplete transmission to children). Ongoing efforts in education, media, and documentation are needed to maintain and restore the health of the language.

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