

INTERNATIONAL JOURNAL OF MULTIDISCIPLINARY: APPLIED BUSINESS AND EDUCATION RESEARCH

2022, Vol. 3, No. 5, 948 – 958

<http://dx.doi.org/10.11594/ijmaber.03.05.20>

Research Article

Java-Sunda Students' Appreciation on The Learning of Rejang Language as A Local Subject in Elementary Schools, North Bengkulu

Salati Asmahasanah^{1*}, Zulela², Arita Marini², Mohamad Syarif Sumantri²

¹Universitas Ibn Khaldun Bogor, Bogor 16162, West Java, Indonesia

²Universitas Negeri Jakarta, East Jakarta 13220, Indonesia

Article history:

Submission May 2022

Revised May 2022

Accepted May 2022

*Corresponding author:

E-mail:

salatiasmahanah_7527157851@mhs.unj.ac.id

ABSTRACT

This study is about the appreciation of students of SD Negeri 158 Air Baus, a transmigration area which is dominated by Javanese and Sundanese people, towards learning Bahasa Rejang as the original language and oldest ethnic group in Bengkulu province. In North Bengkulu district, Rejang language is a compulsory subject as an effort of the government to preserve the culture and language. Considering the facts that Rejang is in the category of nearly went extinct language and rarely used by today's youth. This research uses qualitative ethnographic methods. The findings of this study are 1) Students from Javanese-Sundanese ethnic group, on average, find that Rejang language is difficult to learn, especially when learning to pronounce and understand it, 2) Students learn the local subject of Rejang language through reading, writing, singing, imitating the teacher, listening and practicing independently, 3) The materials studied are KaGaNgga script, counting, reading stories, types of animals, types of plants, types of objects and others, 4) Students also have a problem learning Rejang script because the letter symbols used are very different with daily grammar.

Keywords: *Appreciation, Java Sunda Student, Rejang language*

Introduction

The Regulation of Ministry of Education and Culture of Republic of Indonesia Number 79 of 2014 concerning the local content of 2013 curriculum, section 1 verse 1 explains that local content is study material or subjects in educational units that contain content and learning processes about local potential and uniqueness. Besides, section 2 verse 2 explains that

local content is taught to reach students with attitudes, knowledge, and skills.

Lessons local material based on local wisdom is very important to increase the potential of a region and preserve the culture and leading of a region. A research which is published by Dahliani, Soemarno, & Setijanti (2015) in the International Journal of Education and Research, explained local wisdom constructing

How to cite:

Asmahasanah, S., Zulela, Marini, A., & Sumantri, M. S. (2022). Java-Sunda Students' Appreciation on The Learning of Rejang Language as A Local Subject in Elementary Schools, North Bengkulu. *International Journal of Multidisciplinary: Applied Business and Education Research*. 3 (5), 948 – 958. doi: 10.11594/ijmaber.03.05.20

the environment in the era globalization. The construction could be realized by the development of technology and communication. This can be interpreted as a good value concept of local wisdom that has been reserved for good values. Globalization caused cultural transformation.

Learning local content in the regions adjusts to the needs and potential of each region. One example is in the north Bengkulu district which develop the regional language, namely Rejang language, as a compulsory local content lesson for elementary, middle, and high school students. They were taught about the original Rejang language, KaGaNga script, and folklore.

Therefore, since Rejang is the oldest ethnic group in the province of Bengkulu, it is considered as the native language of the area that must be cultivated and chosen as a compulsory local material taught in schools. Besides, students also study the Rejang script called Ka Ga Nga. The Ka Ga Nga word was introduced by M.A. Jaspan in 1964, and many people claim that the script of Rejang is a masterpiece created by the ancestors of the tribe of Rejang itself (Hasan, 2015). The state should provide funding for the preservation of local culture. This also refers to the study entitled "Strategy Challenges the Local Wisdom Applications Sustainability in Schools," *Procedia - Social and Behavioral Sciences*, by Pornpimon, Wallapha, & Prayuth (2014). Strategies to address the challenges of implementing local knowledge in schools which include models for applying local knowledge in primary school curricula and teaching and teaching in elementary schools.

Schools have the opportunity to develop education by accommodating local superiority based on the conditions and potential of the school and its environment (Arikunto & Said, 1998). The implementations of the local language through the following steps: (1) implementing learning in the classroom; (2) use of learning strategies; and (3) use of media and learning resources. These three steps work in synergy with each other to achieve one goal, namely improving the quality of learning (Harsono, 2009).

Ma'ruf has always conducted the "creation of a Rejang language teaching material model as local content in grade III SD" in connection

with the learning of the local content of the Rejang language, concluded that the results of the development of Rejang language material are successful when applied in elementary schools, especially in the province of Bengkulu (Ma'ruf, 2010). Nurdyani, Yusuf, & Mukhtadir (2014) also investigated the Rejang language with the title "Implementation of local content of Rejang language in instilling a love for the homeland (A case study of Class IV SDN 04 Kerkap District, North Bengkulu)" It was discovered from the results of his research that the love of the country can be increased by studying the local content of the Rejang language.

Then, research by Mukhtadir and Agustrianto (2014) showed that Bengkulu folklore has not yet been documented and is scattered in the province of Bengkulu. From character analysis, positive characters are found to be more dominant, such as moral, hard-working, egalitarian, tolerant, respectful, caring, peace-loving, and sensitive. The antagonist are lazy, cunning, stingy, and cruel, for instance. The local content of the Rejang language written in the local language (ka, ga, nga) is the use of folklore in teaching materials. This use, however, has not yet reached the stage of character analysis of the characters in the plot. The novelty and uniqueness of the research performed by the researcher, meanwhile, lies in the emphasis of ethnographic research, namely how the Javanese-Sundanese children are valued and processed.

In the learning process of the Rejang language in North Bengkulu, there is no distinction between schools in the original village and newcomers, all are required to learn the Rejang language which is part of local content lessons. The government has distributed manuals and textbooks as teaching materials for teachers in schools. This includes SD Negeri 158 Hulu Palik, Air Baus village, as a Sundanese village, which is a transmigration officer in West Java and some come from Javanese and Rejang descent.

Students in everyday life use Indonesian as a unifying language, but the Indonesian language used is the Bengkulu dialect. And for Sundanese or Javanese students, most of them think Rejang is their second language. The acquisition of a second language according to

Stephan Krashen states that the second language is obtained like the first language. In the Encyclopedia of Linguistics, language acquisition is referred to as the study of the development of a person's language, which is usually the reference for their native language (mother tongue), second language, or otherwise, the language environment is the main factor that makes a second language obtainable (obtained unconsciously) like language first (Setiyadi & Salim, 2013). And of course in learning the Rejang language there are many kinds of student appreciation, namely in terms of understanding, inspiring, assessing, comparing, or appreciating.

Methodology

Ethnography in educational research aims to observe human behavior as it is. This method as the tool of how to finds their culture and habits in the environment. Therefore, the research carried out is to examine documents, speech, and human behavior in various speech events and situations. This study uses a qualitative

approach with the ethnographic method based on James Spradley theory.

In choosing a research environment, Spradley suggests that researchers should consider: (1) simple, only a single situation, (2) easy to do, (3) less evident in conducting research, (4) easy to obtain permission, and (5) it happens repeatedly (Spradley, 1980). The reason why the researcher chose the ethnographic method with a qualitative approach was that this research activity was more focused on identifying, describing, analyzing, and interpreting the socio-cultural values related to socio-cultural education in society, both at the individual and group level. Besides, the discussion of this research is going to display transcripts of the documentation or in the appendix. The transcript data were analyzed using Parson's structural-functional approach, as well as Spradley's domain theory (ethnography). Data collection methods used by researchers are through observation, interviews, documentation, FGD, and field notes. The process and stages of the ethnographic method with a qualitative approach carried out by researchers are as in Figure 1.

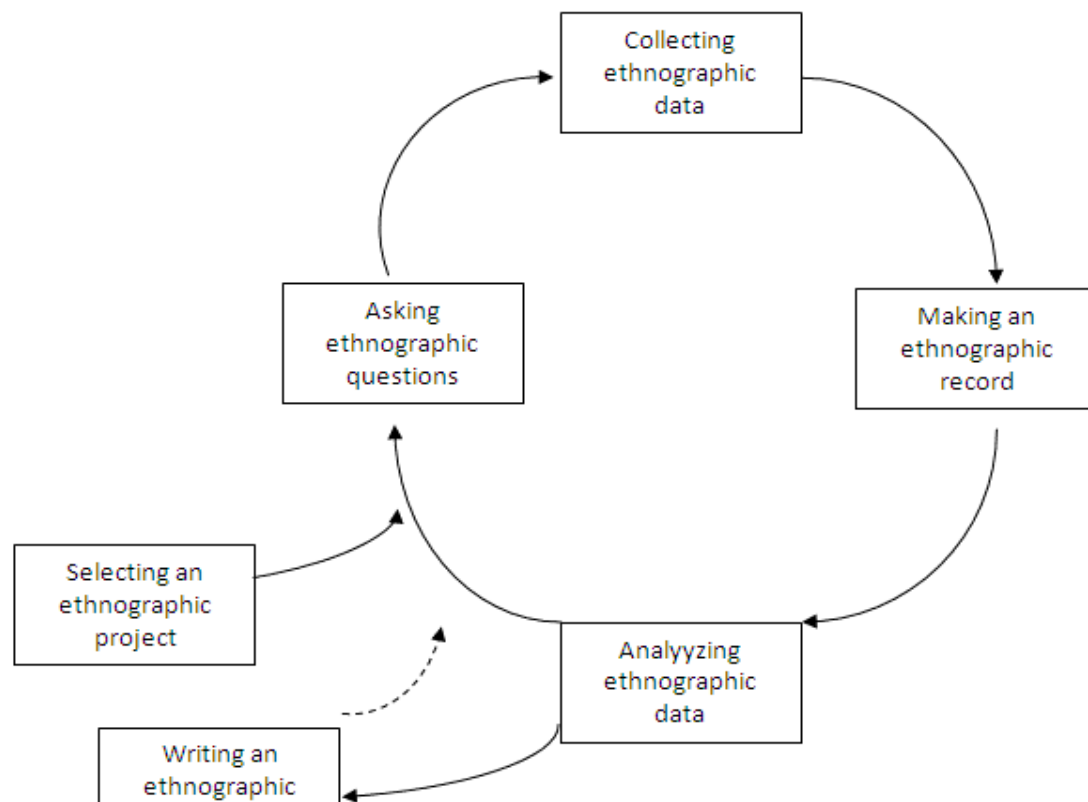


Figure 1. Ethnographic research cycle (Spradley, 1980)

This ethnographic research was related to the appreciation of students of Sundanese and Javanese descent towards learning the local content of the Rejang language, especially in the transmigration of Air Baus Village, North Bengkulu. Ethnography is a qualitative design that describes and encapsulates the same pattern of values, behaviour, beliefs, and language of a group (Creswell, 2014). Analysis in ethnographic research focuses on the system of community communication events and how social meaning can be conveyed in these events. That is why researchers work on the assumption that language is seen as a social phenomenon. In this connection, James P. Spradley also argues that Ethnography is the work of describing a culture (Spradley, 1980).

Results and Discussion

It is possible to investigate the authenticity and rights of the Rejang tribe based on the nobility of cultural elements incorporated into the culture of Rejang itself. Language heritage, personalities, information and social organization structures, living facilities and technology systems, livelihood systems, faith systems and the arts. The problem for Rejang scientists is the lack of historical proof, either in the form of houses, inscriptions or records that can be traced to expose the facts, historical evidence was lost by the period and destroyed by natural disasters. History, however, has very limited capacities, but human memory only looks at physical actions as a collective that lives more in depth in documenting history, while culture pays attention to purpose, meaning and knowledge (Bermani in Hasan, 2015).

However, Rejang is still trying to preserve its current growth, one of which is to create the language of Rejang as one of the local content that needs to be taught in the education unit, especially in North Bengkulu. However the learning curriculum scheme, strategies and media used also need to be analyzed and expanded in its application. To ensure that students are involved in learning and retaining the language of Rejang so that it does not become extinct (Asmahanah, Zulela, & Marini, 2020). This also motivates researchers to further analyze the implementation of language learning in

Rejang, especially in areas which are not indigenous to the tribe of Rejang, namely Air Baus.

Air Baus Village is known as "*Kampung Sunda Bengkulu Utara*" because the people mostly come from West Java. Air Baus Village is located in a mountainous and rice field area in North Bengkulu Regency. Air Baus is located in Hulu Palik District with the capital city of Ar-gamakmur. The distance to the city of Bengkulu is 74 km, which can be reached in 90 minutes, the area of North Bengkulu Regency is 5,548.54 km. The village is still beautiful and cool because it is in the middle of the plantations and rice fields.

The results of interviews with village community leaders namely WS told:

"Abdi asli Kuningan tahun 1974 kerja di Rumah sakit Puspa di Tangerang kemudian di tahun 1975 ada lowongan kerja jadi mantri di Bengkulu dari Depkes program Transmigrasi, jadi ngelamar weh buat permohonan. Jadi saya dikontrak 5 tahun. Sejarah dulu disini adalah transmigrasi dari Jawa Barat ke Sumatera, fokusnya daerah Banten, Bandung, Ciamis, Tasik, Garut, Sumedang, Ciamis, Cianjur, dan abdimah di dieui dulu sebatas melaksanakan kontrak kerja dan seharusnya 1981 habis masa kontrak dan harusnyamahkan kembali ke Jawa, tapi abdi betah didieu dan nikah di dengan istri yang asal orang Garut. Tahun 1976 jumlah penempatan ada 200 kepala keluarga dulu itu ada single ada yang udah tua. Sebenarnya daerah trans air banai, airbaus itu adalah pindahan dari trans Air Periukan, karena waktu itu ada bencana alam banjir maka dipindahkan kesini."

The beginning of the history of Air Baus village, namely in 1974 were 200 heads of families who participated in the West Java Transmigration program from Banten, Bandung, Ciamis, Tasikmalaya, Garut, Sumedang, Cianjur to the island of Sumatra, North Bengkulu. However, due to the Bandang flood disaster in 1976 so that they were moved to Air Baus Village. Increasingly growing and some people married fellow villagers, and some with Javanese and

some even married the Rejang tribe, which is the original ethnic group of Bengkulu.

This was also confirmed by Wd as the Village Head:

"Abdi tos lami di jawa Tengah terus ke Banten dan lanjut ke Sumatera, tahun 1976 ikut orang tua transmigrasi ke sini, dan sudah ada rumah kayu yang disiapkan dari pemerintah. Desa Air Baus sekarang masih mayoritas orang Sunda yaitu 60%, selebihnya orang Jawa dan Rejang. Generasi tua yang pertama kali datang ke wilayah transmigrasi tinggal 10% lagi, karena sudah banyak yang wafat namun sudah ada penerusnya."

Even though currently 60% of the majority are Sundanese and the rest are Javanese and Rejang, Air Baus Village is one of the villages that always maintains its kinship even though their predecessor's parents are gone, but it continues to regenerate. They can live side by side with various other tribes around them, namely, there are transmigration from East Java and Central Java as well as various indigenous and immigrant tribes in North Bengkulu. There has been a cultural transformation among the people, including in terms of language. The diversity of cultures and languages does not diminish the value of unity, this can be seen when there are weddings and deaths between villages, they still care for each other and work together.

Along with the times, there will be cultural dynamics, one of which is a shift in regional languages because there are already fewer speakers. People rarely use regional languages in their daily lives and this also happens to the younger generation who are lazy to use regional languages and even many do not know the local language at all. This is what makes regional languages even more extinct. And Rejang is one of Bengkulu's local wisdom that must be maintained, and preserved so as not to become extinct.

This agrees with data from the Language and Book Development Agency, Ministry of Education and Culture conducted from 1991 to 2019. Regional languages (excluding dialects and sub-dialects) in Indonesia that have been identified and validated are 719 languages

from 2,560 observation areas. Of the 719, 14 languages are extinct so that the remaining 705 regional languages are still alive, 341 languages need special attention, 266 are weak and 75 are dying. The weak and dying because of the lack of speakers and not having a writing system. Rejang is a language that needs special attention because it is rarely used by the community in everyday life, especially the next generation. This was also expressed by a researcher, namely Santoso as the inventor of the Rejang language computer application, also stated that Rejang language is recorded as one of the six recognized regional languages in Indonesia, but the reality is that the language is difficult to learn so that people who will learn Rejang language are increasingly a little. Moreover, this language is not used for the language of science and is only used for the language of culture and everyday language by the local community (Sarah, 2015). In accordance with the circumstances and capacity of the school and its environment, schools have the chance to improve education by accommodating local excellence (Arikunto & Said, 1998). And the determination of the type of local content is based on the appropriateness of the level of student development (physical, psychological and social), the availability of the required educators, the availability of facilities and infrastructure, and the availability of the services needed by the environment (Rusman, 2018).

Therefore, since 2010 the North Bengkulu Government has determined so that the Rejang language is a local content that must be taught in all education units starting from the elementary school (SD), junior high school (SMP), and senior high school (SMA) levels. Including schools in the transmigration area, which are immigrants, are still required to learn Rejang, which is the native language of Bengkulu.

In Air Baus village, there is an elementary school, namely SD Negeri 158 Hulu Palik. Most of the students come from local Sundanese ethnic groups and a small portion of the neighboring villages are the Javanese and Rejang Bengkulu Utara, tribes. In their daily life, the children use the Indonesian language with the Bengkulu dialect, known as "Melayau Bengkulu". However, when they were in the house, some spoke Sundanese, Javanese, and

only a small part spoke Rejang, namely children whose parents married people from Rejang. They continue to learn the Rejang language as local content from grade one to grade six, and the teachers who teach local content are indigenous Rejang teachers.

However, in its implementation, most students found it difficult to learn Rejang language. From the researcher's findings, it was concluded that students appreciated that, 1) Rejang language lessons for students from the Javanese-Sundanese ethnic group, on average, found it difficult to learn, especially when learning to pronounce and understand the meaning of Rejang language, 2) students learn the local language Rejang through reading, writing, singing, imitating teacher mothers, listening and independent practice, and teachers often use the lecture method and books, 3) in addition to the language of the material learned on Rejang local content is KaGaNga script, counting, reading stories, types of animals, types of plants, types of objects and others, 4) Students also have difficulty learning Rejang characters because the symbol letters used are very different from everyday grammar.

A long process includes language preservation and language acquisition. This has also been researched by Suherman (2015) who also carried out an ethnographic analysis on bilingual communities in Gerem sub-district, Grogol sub-district, Cilegon region, Banten, that there are differences in language use and the defense of the Javanese Serang language. And Syafroni (2016) showed that research subjects have been able to speak seven words from one word sentences. And the work of Ibrahim and Gwandu, "Language policy on education in Nigeria: Multilingual education challenges and the future of the English language." In the context of two languages and the language of the future, namely English, the language policy of education in Nigeria is a challenge. The challenges are bilingual, the policies are still weak, the standard of teachers and the curriculum (Ibrahim & Gwandu, 2016). So by continuing to learn it, bilingual or more Javanese-Sundanese children can eventually get used to the Rejang language.

Meanwhile, according to WS:

"Jadi disini sekarang udah banyak dari turunan keluarga yang pertama dulu datang, dari hasil pernikahan dengan orang sini dan desa tetangga. Menurut saya bahasa Rejang agak sulit karena tidak biasa cekokannya itu. Nah kalau Sunda gampang cekokannya banyak orang Rejang yang bisa bahasa sunda. Sehari-hari anak cucu saya pake bahasa Sunda, tapi bahasa Rejang mereka belajar dari temannya dan sekolah bahasa jawa apalagi justru lebih lancar mereka. Tapi mayoritas disini dikeluarganya bahasa Sunda namun sehari-hari bahasa Indonesia gaya Bengkulu. Tetangga orang Jawa tapi pintar bahasa Sundanya".

And from the data obtained by the researcher, all the children in their daily interactions use the Indonesian language with the Bengkulu dialect or known as "Baso Melayu Bengkulu", which is Indonesian, but there are several typical Bengkulu Malay styles in their speech. However, in his family some speak Sundanese, Javanese, or Rejang, depending on the habits of the parents. From the student profiles, 68% of the data are from Sundanese descent and 32% from Javanese and Bengkulu descent. And Wd as the village administrator also explained that:

"Menurut saya bahasa Rejang gax begitu susah bagi orang dewasa karena bergantung pergaulan, seperti remaja sering main keluar bergabung ke lingkungan lama-lama akan bisa berbahasa Rejang, kecuali anak masih Sekolah Dasar memang agak sulit".

This agrees with the adage that said "I can because I am used to it and language is social", so the environment also influences the language ability of a person. The learning resources that need to be trained must also pay attention to learning local wisdom. There are variations between students before and after learning (Ardan, 2016). The content must include lesson plans, worksheets, power points. Only textbooks distributed by the local government are directed by teachers of local content

in the Rejang language, so they do need creativity in media and learning methods. There are also a number of grammar studies in the content taught, characters for different folk tales. Rejang explains in a socio-cultural analysis that the Rejang language has its own alphabet, which is known as the script of KaGaNga. In the

Batak alphabet and in the Lampung alphabet, the Kaganga alphabet is similar to the letters (Asmahanah, Zulela, & Marini, 2020). The following (Figure 2 and Figure 3) is an example of the material that students learn on the local content of the Rejang language as they learn at school.

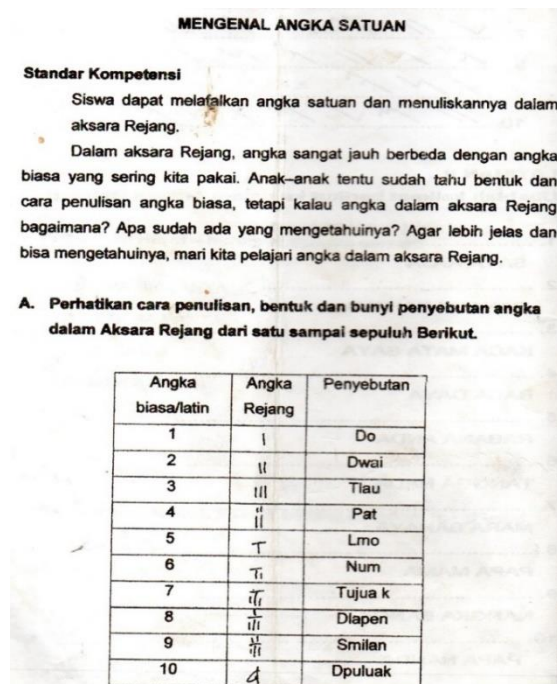


Figure 2. Teaching Materials Rejang's local content regarding numbers (Tim Penyusun Buku Rejang, 2010)

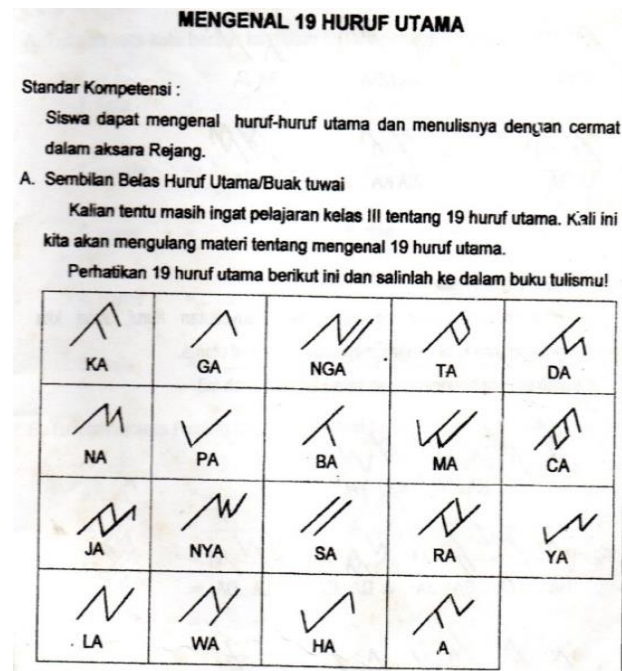


Figure 3. Teaching Materials Rejang's local content regarding KaGaNga characters (Tim Penyusun Buku Rejang, 2010)

The following is a list of prefixes, inserts and suffixes according to the language line Napsin et al. (1981)

1. Awalan MeN-

Totoa	'turut'	=	menotoa	'menurut'
Ruruaq	'perbaiki'	=	meruruaq	'memperbaiki'
Abas	'hilang'	=	mabas	'menghilang'
Acay	'baca'	=	macay	'mengikat'
Eket	'ikat'	=	meket	'mengikat'
Adep	'hadap'	=	madep	'menghadap'
Ikoa	'gali'	=	mikoa	'menggali'
Ambin	'bawa'	=	membin	'membawa'
Nget	'gigit'	=	menget	'menggigit'
Kadeaq	'kata'	=	madeaq	'mengatakan'
Asea	'hasil'	=	masea	'menghasilkan'
Daw	'banyak'	=	medaw	'membanyakan'
Tukua	'beli'	=	menukua	'membeli'
Aket	'angkat'	=	maket	'mengangkat'
Nyan	'pengantin'	=	mengnyan	'menjadi pengantin'
Nea	'buat'	=	menea	'membuat'

Leqet	'baris'	=	meleqet	'membariskan'
Ulek	'aduk'	=	mulek	'mengaduk'
Luq	'lempar'	=	meluq	'melempar'
Itung	'hitung'	=	mitung	'menghitung'

2. Awalan *Be-*

Totor	'bicara'	=	betotor	'berbicara'
Gaboq	'main'	=	bergaboq	'bermain'
Kadeaq	'kata'	=	berkadeaq	'berkata'
Domos	'daki'	=	bedomos	'berdaki'
Uleaq	'kerja'	=	beuleaq	'bekerja'
Adep	'hadap'	=	beradep	'berhadap'
Telan	'tiga'	=	betelan	'bertiga'
Duay	'dua'	=	beduay	'berdua'
Tekeq	'ludah'	=	betekeq	'berludah'
Asep	'asap'	=	besep	'berasap'
Tekea	'tengkar'	=	betekea	'bertengkar'
Indoq	'ibu'	=	bindoq	'beribu'
Bokoa	'bakul'	=	bebokoa	'berbakul'
Leceaq	'basah'	=	beleceaq	'membasahkan'
Detum	'dentum'	=	bedetum	'berdentum'

3. Awalan *Ne-*

Kadeaq	'kata'	=	nadeaq	'dikatakan'
Adep	'hadap'	=	nadep	'dihadapi'
Usep	'cuci muka'	=	nusep	'dicuci muka'
Nget	'gigit'	=	nenget	'digigit'
Ikoa	'gali'	=	nikoa	'digali'
Asea	'hasil'	=	nasea	'dihasilkan'
Daw	'banyak'	=	nedaw	'dibanyakan'
Aket	'angkat'	=	naket	'diangkat'
Ulek	'aduk'	=	nulek	'diaduk'
Ajea	'ajar'	=	najea	'diajar'
Anoq	'anak'	=	nanoq	'dianakkan'
Angin	'angin'	=	nangin	'dianginkan'
Asep	'asap'	=	nasep	'diasapkan'
Usuq	'busuk'	=	nusuq	'dibusukkan'
Gong	'pegang'	=	negong	'dipegang'
Bus	'rebus'	=	nebus	'direbus'
Leqet	'baris'	=	neleqet	'dibariskan'
Nea	'buat'	=	nenea	'dibuat'
Luq	'lempar'	=	neluq	'dilempar'
Mbuq	'makan'	=	nembuq	'dimakan'

4. Awalan *Te-*

Ruruaq	'perbaiki'	=	teruruaq	'sanggup memperbaiki'
Eket	'ikat'	=	teket	'terikat'
Embin	'bawa'	=	tekembin	'terbawa'
Ulek	'aduk'	=	tulek	'teraduk'
Aket	'angkat'	=	taket	'terangkat'
Pejem	'pejam'	=	tepejem	'terpejam'

Kokoa	'pukul'	=	tekokoa	'terkumpul'
Alang	'halang'	=	talang	'terhalang'
5. Awalan <i>PeN-</i>				
Ajea	'ajat'	=	pengajea	'pengajar'
Mbin	'bawa'	=	pembin	'alat untuk membawa'
Ulek	'aduk'	=	pengulek	'pengaduk'
Kicua	'mungkir'	=	pengicua	'pemungkir'
Timbang	'timbang'	=	penimbang	'yang menimbang'
Ruruaq	'perbaiki'	=	peruruaq	'alat untuk memperbaiki'
Beet	'berat'	=	pebeet	'pemberat'
Tetoq	'potong'	=	penetoq	'pemotong'
Indoy	'tangis'	=	pengindoy	'penangis'
6. Awalan <i>Se-</i>				
Aket	'angkat'	=	saket	'seangkatan'
Luq	'lempar'	=	seluq	'saling lempar'
Mbuq	'makan'	=	sekembuq	'saling lempar'
Leqet	'baris'	=	seleqet	'sebaris'
Cao	'cara'	=	secao	'secara'
Mesin	'asin'	=	semesin	'seasin'
Lay	'besar'	=	selay	'sebesar'
Indoq	'ibu'	=	sindoq	'seibu'
Sadie	'desa'	=	sesade	'sedesa'
Teang	'terang'	=	seteang	'seterang'
7. Awalan <i>Ke-</i>				
Angin	'angin'	=	kemangin	'kena angin'
Ujen	'hujan'	=	kujen	'kehujan'
Panes	'panas'	=	kepanes	'kepanasan'
Alep	'bagus'	=	kalep	'sebagus'
Duay	'dua'	=	keduay	'kedua'
Telaw	'tiga'	=	ketelaw	'ketiga'
Ikoa	'gali'	=	kikoa	'gali'
Mbin	'bawa'	=	kembin	'bawa'
Acay	'baca'	=	kacay	'baca'

The grammar of Rejang is distinctive, Richard McGinn from Ohio University concluded his research results that the Rejang language is a member of a large group of "Austronesian" and a group of "Malay-Polynesian" and descends from an ancient parent language called Old Malay-Polynesian. The Rejang dialects are members of a small subgroup of Sumatra that descends from an ancient parent language known as the Rejang Purba language. The language of Rejang (Purba) is a member of the Bidayuh group and descends from the main language of Rejang-Bakar-Sadong-Bidayuh Purba, the ancestor of the Rejang originated from North

Kalimantan. From the research results, McGinn (1997) explains that Rejang language is unique, namely rich word differences, sentence structures that are difficult to translate, insertion of *em* and *en*, no suffix, two nasal series (nasal sounds), stress at the end of words, vocal harmony, a lot diphthong. A dialect to describe certain disordered Proto-Malayo-Polynesian vowel reflexes in Rejang. McGinn (1997) also explained that according to Blust (1984), the Musi dialect of Rejang seems to exemplify two types of sound changes, one conditioned solely by phonological factors and the other by non-phonological factors (semantic or

grammatical). So it is natural if there are people who think learning Rejang is difficult, full of various uniqueness, and even writing characters have a high level of distinctiveness which is far different from everyday language. Blust (1984) The development of the Proto-Austronesian (PAN) vowels in Rejang is of interest for two reasons. First, it exemplifies a pattern of phonemic splits, shifts and mergers of unusual complexity for an Austronesian (AN) language. Second, it shows that this pattern and exceptions to it cannot be stated in full without reference to semantic conditions.

Conclusion

The local content of the Rejang language must be studied in North Bengkulu schools. In its implementation, learning Rejang language is considered difficult to learn for children who come from Sundanese and Javanese descent, especially in pronouncing, understanding the meaning of sentences, and learning the Ka-Ga-Nga script. This is because the Rejang language is unique, namely rich word differences, and sentence structures. However, the Rejang language must be taught and maintained because it is a pearl of local wisdom which is the cultural wealth of the Indonesian people. Through learning activities as a preservation effort so that local languages do not become extinct.

Acknowledgements

The authors thank to Universitas Ibn Khaldun Bogor and Universitas Negeri Jakarta, Indonesia for facilitating the study.

References

Ardan, A.S. (2016). The development of biology teaching material based on the local wisdom of Timorese to improve students knowledge and attitude of environment in caring the preservation of environment. *International Journal of Higher Education*, 5(3), 190-200. <https://doi.org/10.5430/ijhe.v5n3p190>

Arikunto, S., & Said, A. (1998). *Pengembangan Program Muatan Lokal (PPML)* [Local Content Program Development]. Jakarta: Ministry of Education and Culture.

Asmahanah, S., Zulela, Z., & Marini, A. (2020). Dinamika asal mula bahasa Rejang dan problematika upaya

pelestarian di sekolah dasar Bengkulu Utara [The dynamics of the origin of the Rejang language and the problems of conservation efforts in elementary schools of North Bengkulu]. *Prosiding Seminar Nasional Pascasarjana Universitas Negeri Jakarta*, 1(1), 203-210.

Blust, R. (1984). On the history of the Rejang vowels and diphthongs. *Bijdragen Tot De Taal-Land-En Volkenkunde*, 140(4), 422-450. <https://doi.org/10.1163/22134379-90003407>

Creswell, J.W. (2014). *Research Design, Qualitatives, Quantitative, and Mixed. Methods Approcahes* (Fourth Edition). United State of America: Sage.

Dahliani, D., Soemarno, I., & Setijanti, P. (2015). Local wisdom in built environment in globalization era. *International Journal of Education and Research*, 3(6), 157-166.

Harsono, H. (2009). Pengelolaan pembelajaran muatan lokal bahasa daerah (Studi kasus di dua SMP Negeri Kota Surakarta) [Management of local language local content learning (Case study in two junior high school Surakarta City)]. *Eksplanasi*, 4(8), 170-182.

Hasan, Z. (2015). *Anok Kutai Rejang: Sejarah adat budaya bahasa dan aksara* [Anok Kutai Rejang: History of cultural customs, language and characters]. Lebong: Kabupaten Lebong.

Ibrahim, J., & Gwandu, S.A. (2016). Language policy on education in Nigeria: Challenges of multilingual education and future of English language. *American Research Journal of English and Literature*, 2, 1-10.

Ma'ruf, S. (2010). Pengembangan model materi ajar bahasa Rejang sebagai muatan lokal di kelas III sekolah dasar [Development of a model of Rejang language teaching materials as local content in grade III elementary schools]. *Sekolah Dasar: Kajian Teori dan Praktik Pendidikan*, 19(2), 1-9.

McGinn, R. (1997). Some irregular reflexes of Proto-Malayo-Polynesian vowels in the Rejang language of Sumatra. *Diachronica*, 14(1), 67-107. <https://doi.org/10.1075/dia.14.1.04mcg>

Muktadir, A., & Agustianto. (2014). Pengembangan model mata pelajaran muatan lokal berbasis kearifan lokal untuk meningkatkan karakter di sekolah dasar Provinsi Bengkulu [Development of models for local content subjects based on local wisdom to improve character in elementary schools in Bengkulu Province]. *Jurnal Pendidikan Karakter*, 4(3), 318-331. <https://doi.org/10.21831/jpk.v0i3.5636>

- Napsin, S., Naning, Z.A., Abdullah, S., Sjamsuddin, S., Arsyad, M., & Tarmizi. (1981). *Morfologi dan sintaksis bahasa Rejang* [Morphology and syntax of Rejang language]. Jakarta: Pusat Pembinaan dan Pengembangan Bahasa.
- Nurdayani, R., Yusuf, S., & Mukhtadir, A. (2014). Studi deskriptif implementasi muatan lokal bahasa Rejang dalam menanamkan rasa cinta tanah air siswa kelas IV SDN 04 Kecamatan Kerkap Bengkulu Utara [Implementation of local content of Rejang language in instilling a love for the homeland (A case study of Class IV SDN 04 Kerkap District, North Bengkulu)]. Undergraduated Thesis. Bengkulu: Universitas Bengkulu.
- Pornpimon, C., Wallapha, A., & Prayuth, C. (2014). Strategy challenges the local wisdom applications sustainability in schools. *Procedia – Social and Behavioral Sciences*, 112, 626-634. <https://doi.org/10.1016/j.sbspro.2014.01.1210>
- Rusman, R. (2018). *Manajemen kurikulum* [Curriculum management]. Depok: PT. Raja Grafindo Persada.
- Sarah, A. (2015). *Santoso, penemu aplikasi komputer berbahasa Rejang* [Santoso, the inventor of the Rejang language computer application]. Retrieved January 30, 2021, from <http://cikalnews.com/read/10325/27/1/2015/santoso-penemu-aplikasi-komputer-berbahasa-Rejang>
- Setiyadi, A.C., & Salim, M.S. (2013). Pemerolehan bahasa kedua menurut Stephen Krashen [Acquisition of a second language according to Stephen Krashen]. *At-Ta'dib: Journal of Pesantren Education*, 8(2), 265-280. <https://doi.org/10.21111/at-tadib.v8i2.504>
- Spradley, J.P. (1980). *Participant observation*. New York: Holt, Rinehart and Winston.
- Suherman, E. (2015). Variasi penggunaan bahasa dan pemertahanan bahasa Jawa Serang di Cilegon Provinsi Banten [Variations in language use and Javanese Serang language defense in Cilegon, Banten Province.]. *Edusentris, Jurnal Ilmu Pendidikan dan Pengajaran*, 2(3), 218-226.
- Syafroni, R.N. (2016). Panjang rata-rata tuturan anak usia 2 tahun 7 bulan dalam bingkai teori pemerolehan bahasa anak [The average length of the speech of children aged 2 years 7 months in the framework of children's language acquisition theory]. *Jurnal Pendidikan Unsika*, 4(1), 66-77.]
- Tim Penyusun Buku Rejang. (2010). *Buku ajar bahasa dan budaya Rejang* [Rejang language and culture textbook]. North Bengkulu: Diknas Bengkulu Utara.