MULTILINGUALISM AND DIGLOSSIA OF MANDARIN CLASS STUDENTS IN *PERKUMPULAN WARGA YONG CHUN SUKABUMI*, WEST JAVA

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ABSTRACT

The Multiculturalism condition in Sukabumi people from the early time of the establishment of this city had an impact on the linguistic condition of its people, who became bilingual and multilingual. This condition then becomes the background of this research, where the object would be focused on the Mandarin-speaking community, besides Sundanese as the region language. The purpose of this research is to measure the multilingual ability and regulate the conditions of diglossia in the speaking community, who joined the Mandarin Language class, in *Perkumpulan Warga Yong Chun Sukabumi* (Sukabumi Yong Chun Citizens Association), West Java. This research uses the qualitative approach, with the descriptive method and perspective of sociolinguistics. The data was then collected using questionnaires and interview techniques. The data source comes from 35 respondents, who were the population of multicultural students, with ethnicity that comes from (1) Chinese, (2) Batak, (3) Javanese, and (4) Sundanese. The result of this research is then classified into two parts, that is multilingual phenomenon and diglossia. The multilingual phenomenon that is found is then divided into three research components, such as (1) identifying the mother language of the student according to their ethnicity; (2) measuring the language skills of Sundanese as the regional language with benchmarks: (a) the ability to use Tatakrama basa and (b) the ability to use Aksara Sunda Baku; and then (3) measure the language skills of Mandarin with benchmarks (a) the ability on using 四声 (sìshēng) to differentiate tone, and (b) the ability on using 简化字 (jiǎntǐzì) or Simplified Chinese, with 繁體字 (fántǐzì) or Traditional Chinese. Meanwhile, the diglossia phenomenon that occurs is then classified based on ethnicity, using linear polyglossia which divides languages into (1) high, (2) dummy high (3) medium, and (4) low levels, against (1) English, (2) Mandarin, (3) Indonesian, (4) Sundanese, and (5) mother language, dialect, or other regional languages.

Keywords: diglossia; multilingualism; Mandarin language; Sundanese language; Sukabumi City

Introduction

Language diversity is one of the signs of God's greatness. In Islam, this sign of greatness is contained in the Quran Letter Ar-Rum Verse 22, where language differences are a manifestation of the differences in human tongues, thus creating a diversity of dialects and intonations (Amin & Erihadiana, 2022).

In its function, language is a means of communication (Ghoni, et al., 2022). Human interaction and communication to convey concepts, ideas, and feelings can then be done through language (Chaer & Agustina, 2014). As a result, many phenomena can be studied from the interaction process, including bilingualism and diglossia. The researcher then paid attention to the language contact that occurs among speech communities in Sukabumi City, West Java.

Sukabumi City is part of the West Preanger metropolis, which has Sundanese as its regional culture. This is stated in the *Rencana Pembangunan Jangka Menengah Daerah (RPJMD) Kota Sukabumi* (Regional Medium-Term Development Plan of Sukabumi City) 2018-2023, wherein the promotion of culture, it is explained that Sundanese is the authentic regional culture of Sukabumi City, and its preservation must always be supported by all levels of society, from various backgrounds. However, this RPJMD does not simply ignore the existence of a multicultural society, where every ethnicity living in Sukabumi City is allowed to participate in cultural expression, whether through art performances, traditions, or language preservation (Firmansyah, 2021).

Diversity in Sukabumi does not exclude the Sundanese community as the indigenous population. Cooperation between the Sundanese and other ethnic groups in Sukabumi has been recorded several times in the history of the city's growth and development. These collaborations included the (1) Sundanese, (2) Chinese, and (3) Arabs, who later became the three main ethnic groups in the city (Firmansyah, 2021).

After the Sundanese, who are considered the "indigenous" community (Firmansyah, 2016), the Chinese are the second most populous ethnic group in Sukabumi City (Firmansyah, 2016). Economic factors are then the cause of this high population. The character of Chinese people who like to trade (Amalia & Prasetyo, 2015) then helped fill the social space in this city, so that its existence provides a new pattern, namely the growth of the spirit of multiculturalism in Sukabumi. This condition was further strengthened when the Dutch Colonial Government issued *Staatsblad* 1972 Number 9 which stated that Cianjur and Sukabumi were areas where Chinese people were allowed to settle (Firmansyah, 2017).

In addition to settling, the presence of the Chinese community in Sukabumi also contributed to a new spirit in cultural patterns. Moreover, culture related to language, knowledge system, economic system, religious system, and art system (Koentjaraningrat, 2002), then lived and acculturated naturally with Sundanese culture (Firmansyah, 2021). However, this condition seemed to be reversed when *Instruksi Presiden* (Presidential Instruction) *Nomor 14 Tahun 1967* concerning *Agama, Kepercayaan, dan Adat Istiadat Cina* (Chinese Religion, Beliefs and Customs) was issued, which limited the space for the Chinese community to organize their religious activities, beliefs and customs. As a result, Chinese cultural expressions were carried out secretly, including in the implementation of Mandarin language education.

However, this problem then found a bright spot, after the issuance of *Keputusan Presiden Republik Indonesia* (Presidential Decree of the Republic of Indonesia) *Nomor 6 Tahun 2000*, which revoked *Instruksi Presiden Nomor 14 Tahun 1967*. Finally, all forms of Chinese culture can be expressed, including Mandarin language learning which can then be held openly (Sutami, 2012).

Chinese language learning was then given space by the government. This language teaching can be done formally and non-formally/informally. Formally, Mandarin is designated as a subject in secondary education (SMA/MA/SMK), and a study program in higher education, such as universities, academies, and specialization fields (Sutami, 2012). Likewise, in non-formal/informal education, Mandarin may be taught in general courses, specialized courses, training, or private lessons (Sutami, 2012). Therefore, after the provision of Chinese language learning space in the community, language courses seem to be more and more widespread, not least in Sukabumi City.

In Sukabumi, several formal schools also organize Mandarin language courses. However, it cannot be denied that the spirit of expressing culture is also held by the Chinese community in general, which is embodied in their ethnic associations (Firmansyah, 2021). As a result, social and cultural activities were born from these associations, one of which was carried out by the *Perkumpulan Warga Yong Chun Sukabumi* (Sukabumi Yong Chun Citizens Association).

Perkumpulan Warga Yong Chun Sukabumi legally started its activities in 2011. Yong Chun itself refers to a county in Fujian, People's Republic of China, which is legally under the

management of Quanzhou City (Lonely Planet, 2007). Therefore, the association with the same name in Sukabumi then refers to the Chinese community, whose ancestors came from that region. This spirit of ethnicity is further embodied in the organization of Mandarin language classes since 2011. The organization of the language class is aimed at the hope that the younger generation of Yong Chun descendants can always preserve their culture, one of which is through language.

The provision of space for learners to study Mandarin in *Perkumpulan Warga Yong Chun Sukabumi* seems to have created a new phenomenon in the language world. This cannot be denied, considering that with the opening of opportunities for Mandarin to live in Sukabumi, the language treasures in the region will also increase. Finally, sociolinguistic phenomena such as multilingualism and diglossia also play a role in the language life of some people in Sukabumi. This is the background of this research which then focuses on knowing: 1) who are the Chinese language learners in the association? 2) what is the mother tongue of the language learners? 3) what is the local language proficiency among the learners? 4) what are the Chinese language skills of the learners? and 5) what are the diglossic conditions created by the linguistic diversity/multilingualism that occurs?

Several studies have been conducted, related to bilingualism, multilingualism, and diglossia as a sociolinguistic approach. The research includes the condition of diglossia between Javanese and Indonesian, in high school students in Tegal Regency, conducted by Saddiyah & Rokhman (2018). The results explain that the condition of diglossia between the two languages is influenced by the circumstances faced by users, namely in formal and informal situations. The results of the study have similarities with this study, where the diglossia condition is divided into high variety (HV) and low variety (LV). However, the study only focused on two languages, namely Indonesian as the national language, and Javanese as the regional language as well as the mother tongue. Therefore, what distinguishes the study from this study is that the diglossia condition will specifically be organized with linear polyglossia (Chaer & Agustina, 2014), and the study pays attention to the condition of multilingualism involving English and Mandarin as foreign languages, Indonesian as the national language, Sundanese as the regional language, and the mother tongue.

There is also, research by Thamrin, Suhardi, Veronica, & Lusi (2022) that provides results and discussion in the form of shifting conditions of Teochew language as a mother tongue, in Chinese Teochew adolescents in Pontianak. This shift was also caused by several factors, including internal factors and external factors. The conditions found in the study, then become similar with this study, where the position of the mother tongue will be structured in students. If there is a shift, the factors that cause it will be investigated, and vice versa. The measurement of language skills in the study is also similar to this study, where four language skills, namely listening, storytelling, reading, and writing (Sadiku, 2015) in learners are then examined. However, the difference between the study and this study is that the study specifically focuses on Teochew language skills, while this study divides the attention to the language skills studied in two languages, namely Sundanese as a regional language and Mandarin as a foreign language.

Bilingualism and diglossia in learning have also been studied by Ghoni, et al. (2022). The research focuses on the condition of bilingualism and diglossia of students, which also has an impact on the selection of teaching materials and the learning process of Sundanese in Bandung City High School. The similarity between the study and the present study is that Sundanese as a regional language as well as a mother tongue for some Sundanese people becomes the focus. The research also equally organizes diglossia conditions, based on Sundanese language varieties, by *Tata Krama Basa Sunda* (Sundanese language manners) (Sudaryat, 2015). However, the difference is that, in the condition of bilingual, and even multilingual speakers, the study did not explain and organize the other languages mastered by the learners, when the learners stated that Sundanese was not their mother tongue. This is different from this study, which provides space for other languages if learners do not make Sundanese their mother tongue. Likewise, in general, the research focuses on learning, where this research only makes learners the object of research, without connecting it with the learning conditions in the classroom.

Although research using a sociolinguistic approach, which discusses bilingualism, multilingualism, and diglossia, has been conducted, research that discusses multilingualism and

diglossia in Sukabumi City has not been conducted. The diversity of ethnicity in the city provides many opportunities for the phenomenon of multilingualism, which also has an impact on the condition of diglossia. Therefore, this research needs to be conducted, to develop sociolinguistic insights and knowledge in the area. The focus of the research is also on language classes in non-formal education units, which aims to find renewed results, in addition to the many similar studies, but only focusing on formal education units. *Perkumpulan Warga Yong Chun Sukabumi*, West Java, which has been conducting Mandarin classes for the past decade, became the object of research, where the students are homogeneously and heterogeneously bilingual, and even multilingual.

In Indonesian, bilingualism refers to the condition of individuals who master two languages (Chaer & Agustina, 2014). This is in line with Saddhono (2014) where the phenomenon refers to the use of two languages in one speech process. The concept of bilingualism then evolved into multilingualism. Although Chaer & Agustina (2014) state that the bilingualism model has similarities with multilingualism, Henry (2023) specifically states that multilingualism is a condition of individuals or groups speaking several languages at one time. Henry's (2023) statement also seems to be supported by Aronin (2019), who views multilingualism as the skill of using three or more languages in a community environment, in a country or city. Therefore, it can be concluded that multilingualism refers to the use of "three or more" languages, while bilingualism means the use of "more than one language" but with a maximum quantity of two languages.

Problems also arise concerning language proficiency standards, for bilingual and multilingual speakers. Bloomfield (1984) states that bilingualism needs to be followed by an equally good ability in both languages. That is, Bloomfield argues that a bilingual must be able to use the first language and second language to the same degree (Chaer & Agustina, 2014). This opinion is contradicted by Chaer & Agustina (2014), where it is mentioned that second language ability will be greatly distracted by first language ability, also the second language will always be below first language position. The contradictory statement is also supported by Authar (2018) who states that first-language ability will always affect second-language acquisition. Hence, it is difficult to find a bilingual or multilingual speaker who has a second or third language proficiency as good as the first language.

Bilingualism or multilingualism eventually becomes a factor in the emergence of a new phenomenon, related to when one language can be used, and when another language can be used. This condition is called diglossia. Diglossia refers to the linguistic state of a society that tends to be diverse, including dialectal and regional standards, with relatively maintained stability (Simanjutak, Haidir, Junaidi, & Pujiono, 2019). In other words, diglossia is a state of language that consists of many variations, but is used in different contexts, depending on the formal or non-formal situation and is adjusted to the place, interlocutor, conditions, and needs (Ghoni, et al., 2022). Chaer & Agustina (2014) then explained that the use of three or more languages in one community can then be organized with linear polyglossia, which varies on a continuum from high, dummy high, middle, to low.

Methods

In conducting research, a qualitative approach is used in conjunction with descriptive methods. The qualitative approach is used with a natural framework based on phenomenology, to examine thoroughly the symptoms that occur in an environment (Abdussamad, 2021). The descriptive method is also used to provide a detailed explanation of the events studied, as the final result of the research (Alwasilah, 2015).

Data collection is conducted using questionnaires and interview techniques. The questionnaires which are in the typed of closed-ended questions then distributed to the population of Mandarin language learners at the *Perkumpulan Warga Yong Chun Sukabumi*, West Java, Indonesia. The answers to the questions asked in the questionnaire are then calculated, resulting in statistical data in the form of percentages. Meanwhile, interviews are conducted to organize the diglossia situation of learners, who attended language classes at the association.

This research is conducted through several stages, including (1) reading various information to prepare the concept of the discussion, (2) conducting field observations, (3) limiting the problem to be studied, (4) making research instruments (questionnares), (5) collecting data by distributing questionnaires, (6) processing and identifying data, and (7) drawing conclusions from the research conducted.

The data in this study are the results of quesabout the conditions of multilingualism and diglossia in Mandarin language learners in *Perkumpulan Warga Yong Chun Sukabumi*, West Java, Indonesia. The data were collected from 35 respondents, ranging in age from 8-12 years old, containing 16 male and 19 female, which is the population of learners in one class. The study was held on Wednesday, October 11, 2023, at the *Sekretariat Perkumpulan Warga Yong Chun Sukabumi*, Jalan Pajagalan No. 317-301, Kelurahan Nyomplong, Kecamatan Warudoyong, Sukabumi - 43131.

Result

The reviewed research results show that the multilingual ability of individual learners is then influenced by ethnic background while maintaining the existence of Indonesian as the national language, and Sundanese as the regional language in Sukabumi City. Therefore, the diglossia situation is organized by differentiating the linear polyglossia table (Chaer & Agustina, 2014) based on ethnicity.

Learners' Multiculturalism in Mandarin Class
Based on the results of the research, the multilingual ability of learners in the Mandarin class of *Perkumpulan Warga Yong Chun Sukabumi* is influenced by different ethnic backgrounds.

Diagram 1.
Ethnic Origin of Learners in Mandarin Language Class at *Perkumpulan Warga Yong Chun Sukabumi,* West Java
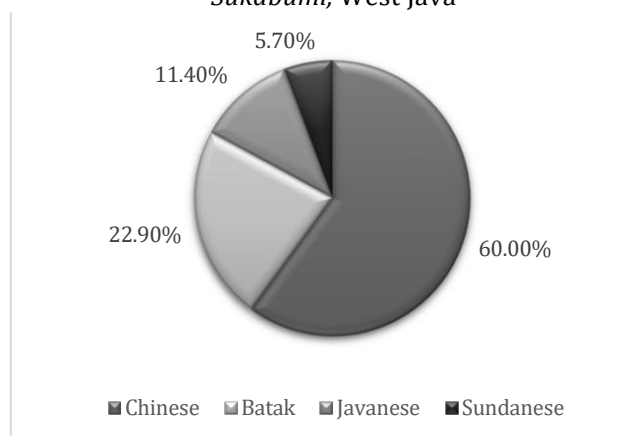

Diagram 1 is the answer to the question "What is your ethnicity?". Of the 35 respondents, 60% or 21 learners stated that they came from Chinese ethnicity. While 22.9% or 8 people came from Batak ethnicity. Followed by 11.4% or 4 people of Javanese ethnicity, and the remaining 5.7% or 2 people came from Sundanese ethnicity.

This heterogeneous class condition can occur due to changes in the purpose of the association. Initially, *Perkumpulan Warga Yong Chun Sukabumi* exclusively organized language classes for people of Yong Chun descent, and those of Chinese ethnicity. However, in 2012, the organization of language classes transformed to be inclusive, by providing opportunities for people of other ethnicities to attend classes. This condition is then in line with the concept of multicultural education, where the organization of learning activities includes students from

different social groups, whether in ethnicity, beliefs, or gender (Supriatin, 2017). This condition can occur due to the nature of pluralism (Rukiyati, 2012), where people from other ethnicities, especially Chinese, have been welcomed by the Sukabumi community, who are indigenous, since the beginning of their arrival (Devya, 2023).

Learners' Mother Language in Mandarin Class

1) Learners' of Chinese Ethnicity

Of the 21 learners of Chinese ethnicity, all of them stated that Indonesian was the first language taught by their parents. In other words, the ethnic Chinese learners in the class did not make Mandarin their mother tongue or native language (Jonathans, 2021).

This condition cannot be separated from the fact that before the issuance of *Keputusan Presiden Nomor 6 Tahun 2000* which allowed the Chinese community to express their culture, the teaching of Mandarin and other Chinese languages was prohibited from being taught openly (Sutami, 2012). As a result, many of the parents of learners who were born and raised during the *Orde Baru* (New Order (Indonesia), the regime between 1966 and 1998), lost the opportunity to learn Mandarin (Jonathan, Trihardini, & Prasetyaningtyas, 2022), so they could not teach it informally in the family environment.

2) Learners' of Batak Ethnicity

Of the 8 learners of Batak ethnicity, 6 stated that Indonesian was their mother tongue, and only 2 made Batak their first language. This condition also shows a shift in the mother tongue of one ethnicity, where a pluralistic society provides a new paradigm for the priority of mastering the language that is the connecting language with people from other ethnicities. In other words, there has been an intervention of Indonesians in a community that should be Batak speakers (Sibarani, 2015).

3) Learners' of Javanese Ethnicity

The 4 learners from Javanese ethnicity then stated that 3 of them made Javanese their mother tongue. However, one other person stated that Indonesian was her mother tongue. This condition tends to show a difference in quantity, where the majority of learners from related ethnicities still preserve the language of their ethnicity as their mother tongue. This situation seems to be supported by the findings of Mahmudah, Laksono, & Mulyono (2023) where the preservation of the Javanese language in Javanese society is still relatively high, which is motivated by loyalty and a sense of kinship because they come from the same ancestral land and descent.

4) Learners' of Sundanese Ethnicity

The 2 Sundanese learners in the class stated that Indonesian was their mother tongue. This means that no one has Sundanese as their mother tongue. This condition can occur along with the dominance of national languages over local languages. Finally, not many families, especially young parents, teach Sundanese to their children. This is also due to a lack of mastery of the language. (Djajasudarma, et al., 2018).

Sundanese Language Proficiency of Learners in Mandarin Class

Diagram 2
Sundanese Language Proficiency in Mandarin Language Class at *Perkumpulan Warga Yong Chun Sukabumi,* West Java
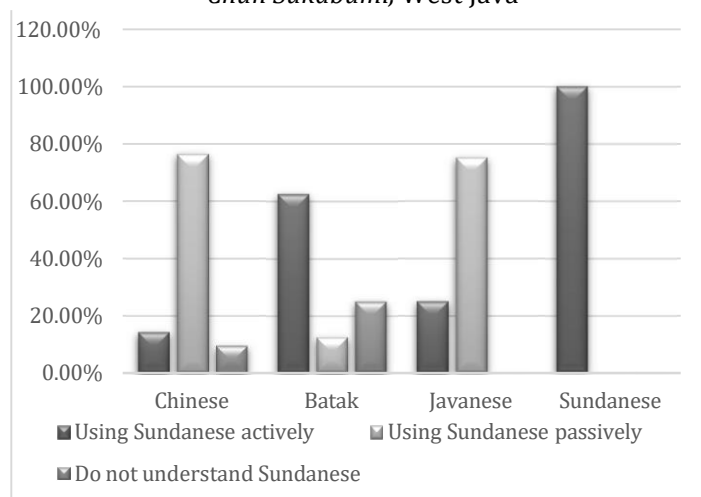

Diagram 2 is the answer to the question "Do you speak Sundanese?". Of the 21 learners of Chinese ethnicity, 14.3% or 3 of them can speak or means use Sundanese actively, while 76.2% or 16 of them only passively use Sundanese, and 9.5% or 2 of them do not understand Sundanese at all. The 8 learners from the Batak ethnicity then showed that 62.5% or 5 of them could use Sundanese actively, and only 12.5% or 1 person used Sundanese passively, leaving 25% or 2 people who did not understand Sundanese. The population of learners from Javanese ethnicity also stated that 25% or 1 of them could use Sundanese actively, whereas the remaining 75% or 3 people only use Sundanese passively. Likewise, overall, 2 learners of Sundanese ethnicity or 100% can use Sundanese actively.

It should be noted that the measurement of language ability is done by dividing it into two parts, namely active language ability and passive language ability. In this case, active language skills are distinguished from "productive language skills" which only consist of speaking and writing (Hasibuan, 2012). "Active Sundanese language" includes all language skills. These skills are listening, speaking, reading, and writing (Khasawneh, 2021). However, "passively using Sundanese" only includes proficiency in listening and reading, which in other terms is referred to as receptive ability (Masduqi, 2016). Although Soviet Psychology (1973) states that there is a difference between active language ability and passive language ability, it is certain that speakers who can use language actively must be able to use language passively as well. However, speakers who use language passively are not necessarily able to use language actively.

1) Tatakrama Basa Sunda (Listening and Speaking Skills)

Overall, students in Mandarin class stated that in speaking Sundanese, only the *loma/kasar* (rough) variety was mastered. This is closely related to the condition of the Sundanese language which has various levels and is used differently (Kulsum, 2020). Moreover, the division of language varieties is generally divided into three levels, namely (1) *loma/kasar* (rough/low) variety, (2) *sedeng* (medium) variety, and (3) *lemes* (soft/high) variety (Sudaryat, 2015). As an example, in this case, it is known that the limited ability is because, in everyday life, Indonesian is predominantly used. This is then in line when Aljamaliah & Darmadi (2021) state that the decline in the use of local languages is caused by several factors, including (1) local languages are no longer used in the family environment, (2) limited time for learning local languages in the educational environment, and (3) lack of interest in participating to preserving local languages by the younger generation. In fact, mastering a language effectively can be done by practising it in natural conditions functionally (Mulyani, 2020).

2) Aksara Sunda Baku (Reading and Writing Skills)

In reading and writing skills, learners in Mandarin class overall stated that they were only able to compose and understand discourse in Sundanese, using the Latin script. Sundanese script, which has been introduced in formal learning environments, still feels unfamiliar, so learners show difficulty understanding the script when examples are given. If we pay attention, several students are between the ages of 11-12 years, which formally indicates that they have been or are currently in grade 6, so some of these students should be learning Sundanese script material, which at least can understand or identify it. This is as stated in the *Keputusan Kepala Dinas Pendidikan Provinsi Jawa Barat* (Decree of the Head of the West Java Provincial Education Office) *Nomor 32817/Pk.05.02/Sekre/2022* concerning *Capaian Pembelajaran Muatan Lokal Bahasa Sunda PAUD, SD, SMP, SMA, SMK, SDLB, SMPLB, dan SMALB* (Learning Outcomes of Sundanese Local Content for Early Childhood Education, Elementary School, Junior High School, Senior High School, Vocational High School, Specialized Elementary School, Specialized Junior High School, and Specialized Senior High School). In this decree, which is developed in the concept of *Materi Esensial Bahasa Sunda untuk Kurikulum Merdeka* (Sundanese Essential Material for the Merdeka Curriculum), it is stated that Sundanese script material is taught in semester 1 in grade 6 in Phase C for elementary levels.

Mandarin Language Proficiency of Learners in Mandarin Class

1) 四声 *(sìshēng)/Tones in Chinese (Listening and Speaking Skills)*

Diagram 3

Ability to Use 四声 *(sìshēng)* or Tone in Chinese among Learners in Mandarin Language Class at *Perkumpulan Warga Yong Chun Sukabumi,* West Java

11.40%

88.60%

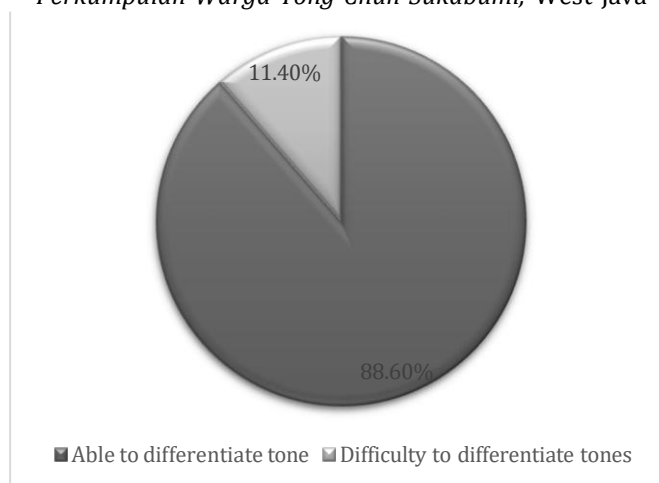■ Able to differentiate tone   ■ Difficulty to differentiate tones

Diagram 3 is the answer to the question "Can you differentiate tones in Chinese?". Out of the learner population, 31 learners stated that they can differentiate tones, and only 4 learners found it difficult to differentiate tones. Nevertheless, it can be concluded that there is not a single learner who cannot distinguish tones in Mandarin.

In Mandarin, there are differences in tone which then distinguish meaning. Therefore, Mandarin is considered a tonal language (Yip, 2010). Nowadays, there are four basic tones to differentiate meaning in the language's vocabulary (Ma & Zhou, 2019). Ma & Zhou (2019) also give examples of the word "ma", where 妈 (mā) with tone 1 means "mother", 麻 (má) with tone 2 means "hemp", 马 (mǎ) with tone 3 means "horse", and 骂 (mà) with tone 4 means "scold".

It is known that learners who can differentiate tones in Mandarin are caused by the intensity of learning, where 31 related people have been in the class earlier than the other 4 people. In addition, the 31 people who were able to differentiate tones, claimed to be accustomed to listening in Mandarin, either through interactions carried out in the family environment, or through entertainment such as movies. This seems to be supported by the statement of Irwansyah (2020)

where the opportunity to acquire language affects the language skills of the individual. Therefore, if more opportunities are obtained, the better the language is mastered (Chaer, 2015).

Learners who had difficulty differentiating tones in Mandarin stated that the tonal differences were an obstacle and tended to be difficult to distinguish. Moreover, the concept of "different tones give different meanings" is not familiar to them in English, Indonesian, or Sundanese. This problem is in the same paradigm as Pelzl (2019), who states that the difficulty for non-native Chinese learners lies in trying to perform tonal variation. Finally, in addition to trying to remember words, these learners must divide their thoughts on remembering tones. This condition is also supported by Sudaryat's (2014) statement, which classifies languages based on morphological structure. Indonesian and Sundanese are agglutinative languages, which have structural differences with Mandarin, which is an isolative language. This will certainly provide challenges in the form of difficulties in learning Mandarin, for Indonesian and Sundanese speakers because the language being studied is in a different language class from the first language.

2) 简化字 *(jiǎntǐzì)* / Simplified Chinese Characters and 简化字 *(fántǐzì)*/Traditional Chinese Characters (Reading and Writing Skills)

Diagram 4

Mastery of 简化字 *(jiǎntǐzì)*/ Simplified Chinese and 繁體字 *(fántǐzì)*/Traditional Chinese among Chinese Language Learners at *Perkumpulan Warga Yong Chun Sukabumi,* West Java
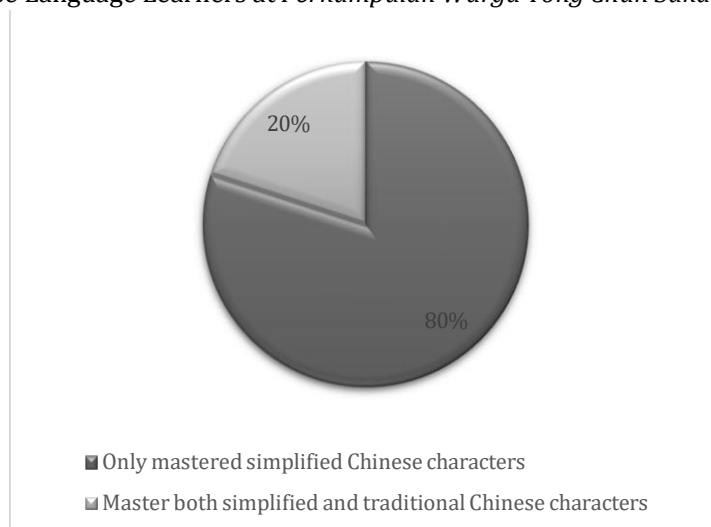

Diagram 4 is the answer to the question "Do you know traditional Chinese characters?". Of the learner population, 28 people stated that they only mastered simplified Chinese characters. There were only 7 people who stated that they mastered both simplified and traditional Chinese characters.

Simplified Chinese script in formal terms is called 简化字 *(jiǎntǐzì)*, while Chinese traditional script is called 繁體字 *(fántǐzì)*. Liu & Hsiao (2012) further state that 简化字 (jiǎntǐzì) is the result of the reformation of the writing system of 繁體字 *(fántǐzì)*, which was initiated by the Government of the People's Republic of China to facilitate the learning process, around the 1960s. As such, Chinese speakers in Mainland China, Singapore and Malaysia now use 简化字 *(jiǎntǐzì),* with Hong Kong and Taiwan still maintaining the use of 繁體字 *(fántǐzì).*

It was found that 28 learners who only mastered 简化字 *(jiǎntǐzì)* found it difficult to learn 繁體字 *(fántǐzì)*. This is because learners find 繁體字 *(fántǐzì)* more complex than 简化字 *(jiǎntǐzì)*. This assumption is supported by Gunde's (2002) statement that 简化字 *(jiǎntǐzì)* has fewer strokes than 繁體字 *(fántǐzì),* making learning easier. Gunde's (2002) statement seems to be backed up by data showing an accelerated decline in illiteracy rates in Mainland China (People's Republic of China) after the introduction of 繁體字 *(fántǐzì)* (人民日报, 2019).

The 7 learners who mastered简化字 (jiǎntǐzì) and繁體字 *(fántǐzì)* themselves admitted that they did not find any difficulties in learning both types of characters. However, problems were found when 简化字 (jiǎntǐzì) was predominantly used in learning. Visually, some characters look the same, leaving only differences in details that tend to be hard to find. This statement also seems to be supported by Chen, Allport, & Marshall (1996) who state that 简化字 (jiǎntǐzì) on the one hand may facilitate the learning process. However, on the other hand, the visualizations that tend to be similar to each other can potentially provide challenges in the form of difficulties in distinguishing meaning.

Linear Polyglossia of Learners in Mandarin Class
    1)   *Learners of Chinese Ethnicity*

Table 1
Linear Polyglossia of Ethnic Chinese Learners in Mandarin Language Class at
Perkumpulan Warga Yong Chun Sukabumi, West Java

English	**H1**
Mandarin	**H2**
Formal Indonesian	**DH**
Non-formal Indonesian	**M1**
Formal Sundanese	**M2**
Informal Sundanese	**M3**
Chinese dialects	**L**

Table 1 represents the Linear Polyglossia condition of learners of Chinese ethnicity. From the data, we can see that English occupies the position of H1 (first high), followed by Mandarin which is located as H2 (second high). The formal variety of Indonesian itself occupies the position of DH (dummy high). In the middle variety, non-formal Indonesian occupies M1 (first middle), formal Sundanese occupies M2 (second middle), and informal Sundanese occupies M3 (third middle). Chinese dialects such as Hakka, Hokkien, and Teochew occupy the L (low) variation.

    2)   *Learners of Batak Ethnicity*

Table 2
Linear Polyglossia of Ethnic Batak Learners
in Mandarin Language Class at *Perkumpulan Warga Yong Chun Sukabumi,* West Java

English	**H1**
Mandarin	**H2**
Formal Indonesian	**DH**
Non-formal Indonesian	**M1**
Formal Sundanese	**M2**
Informal Sundanese	**M3**
Batak	**L**

Table 2 shows the Linear Polyglossia condition of learners of Batak ethnicity. From the data, we can see that overall, the language level is almost similar to ethnic Chinese for high, dummy high, and medium language variations. However, the difference is in the low variation, where Batak is the language that occupies the variation.

    3)   *Learners of Javanese Ethnicity*

Table 3
Linear Polyglossia of Ethnic Javanese Learners
in Mandarin Language Class at *Perkumpulan Warga Yong Chun Sukabumi,* West Java

English	**H1**

Mandarin	H2
Formal Indonesian	DH
Non-formal Indonesian	M1
Formal Sundanese	M2
Informal Sundanese	M3
Javanese	L

Table 3 shows the condition of Linear Polyglossia of Javanese learners. From the data, we can see that overall, the language level is almost similar to ethnic Chinese and also Batak, for high, dummy high, and medium language variations. However, Javanese is the language that occupies the low variety.

4) *Learners of Sundanese Ethnicity*

Table 4
Linear Polyglossia of Ethnic Sundanese Learners
in Mandarin Language Class at *Perkumpulan Warga Yong Chun Sukabumi,* West Java

English	H1
Mandarin	H2
Formal Indonesian	DH
Non-formal Indonesian	M1
Formal Sundanese	M2
Informal Sundanese	M3
Sukabumi dialect of Sundanese	L1
Sundanese slang (Bahasa Sandi Widal)	L2

Table 4 represents the Linear Polyglossia condition of Sundanese learners. As with the previous three ethnicities, the data shows that overall, the language levels for high, dummy high, and medium variations tend to be the same. However, Sundanese ethnicity has first-low (L1) and second-low (L2) variations. The Sukabumi dialect of Sundanese occupies the L1 variety, while *Bahasa Sandi Widal* as one of the Sundanese slang from Sukabumi occupies the L2 variety.

In general, English as a lingua franca and international language (Raja, Flora, Putrawan, & Razali, 2022) occupy the first high variety. This is because English is a foreign language, which is found awkward when practised in the daily lives of Sukabumi people. English also carries prestige for its speakers, as it is acquired through an educational process, with limited time and acquisition. These characteristics are determined based on Chaer & Agustina's (2014) high language standards, where high varieties tend to have prestige and are rarely used in daily communication. This condition is then supported by the findings of Kurniasari & Mbato (2018), which show that English language ability tends to provide opportunities for its speakers in Indonesia, to study and work in higher positions. Therefore, English occupies the first high position in the linear polyglossia of learners in the class.

Mandarin then occupies the second high. This is because learners recognize that Mandarin tends to only be spoken when they are in the classroom, or when they go to countries where Mandarin is the language of instruction or the language of daily communication. These countries include the People's Republic of China, the Republic of China (Taiwan), and the Republic of Singapore (Plumb, 2016). Questions also arise regarding the position of Mandarin. Can this language be called a mother tongue, or does it remain a foreign language? Given, that there are some Chinese communities in Indonesia who "maybe" should make Mandarin their mother tongue. However, this position is "broken" by the findings of Sutami (2012), where Mandarin remains a foreign language, even though there are several Indonesian citizens of Chinese descent. This finding is reinforced by the state of language genetics, which shows that Mandarin does not belong to the Austronesian language family in the archipelago (Halim, 1976). Finally, Chinese will remain a foreign language. This position is also in line with the goals of the students in the class,

namely that one day the ability to speak Mandarin, can lead them to higher and wider education levels and opportunities. According to Kartono (1984), which states that foreign languages can help accelerate the accessibility of science and technology in the era of globalization, which supports the development of nations and countries.

In the dummy high variation, there is a formal variety of Indonesian. In general, this can happen because Indonesian serves as the national language, as stated in the *Undang-Undang Dasar Negara Republik Indonesia Tahun 1945 Pasal 36* (1945 Constitution of the Republic of Indonesia Article 36). Indonesian also serves as a national identity, which philosophically becomes a symbol that distinguishes one country from another (Antari, 2019). This condition is also worth the concept of dummy high, where the language at that level is a symbolic language, lay, but tends to be rarely used variations (Holmes, 2013). Therefore, when students admit that formal Indonesian is only used in certain conditions such as during learning, or flag ceremonies, then the language variation is included in dummy high.

The learners further stated that in their daily lives, non-formal Indonesian tends to be used frequently. Likewise, those who actively use Sundanese stated that on several occasions, this language is used especially by familiar interlocutors. Therefore, it can be mentioned that Indonesian and Sundanese are included in the middle classification, which successively places non-formal Indonesian as M1 (first middle), formal Sundanese as M2 (second middle), and informal Sundanese as M3 (third middle). The placement of language in this variety is supported by Chaer & Agustina's (2014) findings, which state that middle language variations tend to be used intensively and commonly, but lack prestige. Hence, Indonesian and Sundanese became the lingua franca of the Sukabumi community.

Low language refers to language variation that is used "very rarely". In fact, in some cases, speakers can only use it in a narrow environment, such as at home (Hornberger & McKay, 2010). McKay & Rubdy (2009) also mention that speakers of low variety languages often have the paradigm that the language they speak hinders progress because it is not used in educational institutions and society. Finally, these characteristics place the Chinese dialect (for Chinese learners), Batak language (for Batak learners), Javanese language (for Javanese learners), and Sukabumi dialect Sundanese language (for Sundanese learners) as low languages, because they can only use them in a narrow environment, one of which is family. Learners from Sundanese ethnicity also place the Sukabumi dialect Sundanese variety at the L1 (first low) level, because there is *Bahasa Sandi Widal* as a non-formal Sundanese variety or equivalent to slang (Zaid, Sudiana, & Wibawa, 2021). *Bahasa Sandi Widal* can only be used with interlocutors who both understand it and tends to apply in one community environment only, namely in Tipar Village, Citamiang District, Sukabumi City (Murom & Fityah, 2021).

Conclusion

Based on the results and discussion, we can conclude that the Mandarin class at the *Perkumpulan Warga Yong Chun Sukabumi* is a multicultural class, with learners coming from the ethnicities of (1) Chinese, (2) Batak, (3) Javanese, and (4) Sundanese. The four ethnicities in the majority then show a shift in language use, where Indonesian as the national language, also serves as the mother tongue.

In addition, in the capacity of Sundanese as a regional language, the majority of learners only mastered the language actively, leaving a minority who mastered it actively. Problems are also found when those who can use it actively, can only use the *loma/kasar* variety of Sundanese and do not understand *Tatakrama Basa Sunda*. Likewise, in writing and reading skills, overall they can only use the Latin script and do not understand the *Aksara Sunda Baku.*

In Chinese as a foreign language, the majority of learners can use 四声 *(sìshēng)* or differentiate tones in the language. However, in the ability to use simplified Chinese characters (简化字 *(jiǎntǐzì)*) and traditional Chinese characters (繁體字 *(fántǐzì)*), the majority of learners can only use 简化字 *(jiǎntǐzì)*, leaving few learners who can master both varieties of characters.

In general, the diglossia also shows that English as an international language still occupies the "high" position, followed by Chinese. In the "dummy high" class, there is also formal Indonesian. Meanwhile, non-formal Indonesian, formal Sundanese and informal Sundanese are in the "middle" position. Dialects, regional languages, and mother tongues outside of these languages then occupy the position of "low" language variations.

Therefore, it is hoped that the findings in this study can serve as a reminder of the urgency of preserving the mother tongue in each ethnicity, along with the importance of improving regional language skills, in addition to foreign language acquisition, especially in Sukabumi as a multicultural city, and in general throughout Indonesia, especially areas with similar conditions to Sukabumi City. In addition, it is hoped that the measurement of student's language skills, based on the four language skills for mother tongue, Sundanese as a regional language, and Mandarin as a foreign language, using the multilingualism and diglossia approach can be followed up by future researchers.

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