

CHAPTER I

INTRODUCTION

1.1 The Background of the Study

Every human being needs language to communicate each other. They use language in their daily communication. They can express everything in their mind by using language to follow every human activities. In other words, without language they can not communicate each other and they will get difficulty in it, because language is important part of human being to express their ideas and language can not be separated from social interaction. This social interaction happens not only in the native language users but also by the immigrants.

In social interaction, it is apparently that the immigrants live with two conflicting wants. They are they want to maintain their language as part of their heritage and identity, and they want to be involved within their host community. The first want may lead to language maintenance, whereas the second one may lead immigrants through generations to lose proficiency in their vernacular and finally shift to the dominant language.

Discussing the minority language, Kaplan and Baldauf (1997: 62) said that:

If both languages can serve all of the same functions and domains, then minority speakers are often drawn to the majority language because it offers greater access to material rewards, employment and economic opportunities. It may also be that there is status to be gained by linguistic and cultural association with the majority group.

In addition, urbanization situations, where minority individuals are drawn into urban centers-essentially for the same reasons of employment and economic reward-minorities are required to learn and use the majority language. Over time, these conditions lead to an environment in which the young have no incentive, and perhaps little opportunity, to learn the minority language.

Based on these statements, indicate that a group of people or the immigrants who come or move in certain region which the multilingual situation and ethnic cities do not have a chance to use their heritage language because their language is minority. And the language can be divided into two categories are majority and minority language. In this case, in Tanjungbalai, one of the minority languages is mandailingnese language and the majority is Malay language. Mandailingnese language is as a tool of communication by Mandailingnese people in their daily activities such as at home, in weding party, religion, traditional event and etc.

In Tanjungbalai, there are some ethnic groups and vernaculars. Certainly the people who live in Tanjungbalai use Indonesia language as lingua franca. Indonesia language that influenced by Malay language. Absolutely mandailingnese people who live in Tanjungbalai involved on this case. This condition certainly makes mandailingnese people do not have opportunity to use their language. But, language must be maintained, because language showed the identity of the language users. As Holmes (2001:63) stated that where language is considered as important symbol of a minority group's identity, the language is likely to be maintained longer. Moreover, Corson (2001:174) said that the maintenance of a heritage language is vital for the self-identity and esteem of its speakers. Therefore, language must be protected, preserved and maintained. So, if Mandailingnese language is not spoken anywhere, it will be lost. As Schiffman (1995:12) stated that if language is not maintained, there can be several results. One is language death, the speakers of certain language become bilingual and the younger speakers become dominant in other language.

One of previous study which conducts the study about language maintenance is Batubara (2012). This previous study and this research are discussed the same topic about language maintenance. However, the previous study relates the maintenance of Mandailingnese language in Medan-Tembung, while this research relates the maintenance of Mandailingnese language in Tanjungbalai. The aim of the previous research is to find out the factors of language maintenance that effect Mandailingnese language maintenance in Medan-Tembung. On the other hand, this research intends to find out the type of language maintenance that effect Mandailingnese language maintenance in Tanjungbalai. According to her study, the second generation namely parent, they still maintain Mandailingnese language. While the third generation or the children dominated use Indonesian language so they could not speak use Mandailingnese language. Then the previous study from Wamalwa and Oluoch (2013), *Language Endangerment and Language Maintenance: Can Endangered Indigenous Languages of Kenya Be Electronically Preserved?*. Their paper addresses the need to preserve and maintain endangered indigenous languages. The paper has highlighted the current state of language endangerment in Kenya.

Fishman (1991) further argue that language maintenance has not only been an interest of linguists, but also a great concern due to the fact that by the third generation, there is often a complete shift from the heritage language to dominant language in migrant families.

In line with the explanation about language maintenance above, in reality during the interaction between a mother and a son, there is different phenomenon, such as in the following.

- A : *Mangua de latni ma ?*
(What happen mom?)
- M : *On kak Husna, adong tugas nia manaliti. Au pe na mangarti dah. Sapai ma ia.*
(Husna has a task. I don't understand. Just ask her).
- A : *Tugasapa tu kak ?*
(What is it ?)
- H : *Ini dekkakak ada penelitian tentang orang Mandailing yang tinggal disini. Masih mempertahankan bahasanya nggak mereka, karena kan disini dominasi bahasa Melayunya kan dek. Khususnya yang kakak teliti anak-anak suku Mandailing yang kelahiran disini dek. Jadi mereka tu tau nggak berbahasa Mandailing, gitu dek. Ingat kakak kan Abdul pernah berbahasa Mandailing sama bang Im kan. hehehe*
(I have a research about Mandailingnese who live here. Do they still maintain Mandailingnese language?We know that Malay language is dominant here. Especially i research the children of Mandailingnese people who were born here. Do they can speak Mandailingnese language? I remember that you ever speak Mandailingnese language with my brother, hehehe).
- A : *Hahahaha iya, kalo kami memang kalo jumpa bahasa Mandailing ajanya kami. Enak juga rasa ku pande bahasa Mandailing bisa mengkatain orang hahaha.*
(Hahahah ya, if we meet speak Mandailingnese language. I think it's good can speak Mandailingnese language, we can reproach someone, hahaha).
- H : *hahahaha itu pula keuntungannya ya dek.*
(hahahah that's the benefit).
- A : *hahahaha, iya lah.kakak rupanya pande bahasa kita ?*
(hahahah, ya. Can you speak Mandailingnese language?)
- H : *hahahahh, malo la dek.*
(hahahah, yes, i can).
- A : *hahahaha, baen ma. Jadi aha selanjutna ?*
(hahahaha, please. So what's next ?)

The conversation above is occurred on Sunday at 08.00 pm in a participant's house on jln. Anwar Idris, Tanjungbalai. The participants are mandailingnese people. A is a male, third generation, and M is a female, second generation. As Silva-Corvalan (1994) stated that in sociolinguistic terms, the parents are the first generation, the children second, and the grandchildren the third. Their conversation shows that, A speaks Mandailingnese language with his mother. It means that Aas a third generation still maintains Mandailingnese

language. This situation motivates the researcher to do the research. Then, the preliminary data above also has connection with previous study from Habtoor (2012) that has relation with this study, the previous study, the speakers speak Tigrinya mostly at home and this study, the researcher found the data, the speakers speak Mandailingnese language at home because the researcher found the informants at home in using Mandailingnese language. The previous study, In his study Language Maintenance and Language Shift among Second Generation Tigrinya-speaking Eritrean Immigrants in Saudi Arabia. His paper is summarized a study of this research reveal that second generation Tigrinya teenagers have a limited ability to understand, speak, read, write, and translate orally Tigrinya into Arabic and vice-versa. In comparing the level of their proficiency in both Tigrinya and Arabic it is found that they have a lower proficiency in Tigrinya than in Arabic. Second generation Tigrinya teenagers speak Tigrinya mostly at home because their parents generally speak to them in Tigrinya, but the teenagers are able to understand, speak, read, and write in Arabic better than Tigrinya. The use of Tigrinya is seemingly decreasing and the use of Arabic is increasing. Therefore, there is evidence from this study that second-generation Tigrinya teenagers' proficiency is shifting toward Arabic rather than maintaining the native language.

Furthermore, it is important to conduct a study about Mandailingnese language maintenance. Thus, based on the phenomena which have been mentioned above, this research tries to find out the type of language maintenance that influence Mandailingnese language maintenance in Tanjungbalai, how the process and the reasons of Mandailingnese people maintain their language.

1.2 The Problems of the Study

The focus of this study is the language maintenance of Mandailingnese language. Based on this focus the problems of the research are formulated as follows.

1. What types of maintenance do the Mandailingnese people of Tanjungbalai preserve?
2. How do the Mandailingnese people of Tanjungbalai maintain their language?
3. Why do the Mandailingnese people of Tanjungbalai maintain their language in the way they do?

1.3 The Objectives of the Study

With reference to the research problems, the objectives are:

1. to find out what language maintenance do the Mandailingnese people of Tanjungbalai preserve.
2. to find out the ways Mandailingnese people maintain the language in Tanjungbalai.
3. to find out the reasons why the Mandailingnese people of Tanjungbalai maintain their language.

1.4 The Scope of the Study

There are many vernaculars in Tanjungbalai, but this study is limited on Mandailingnese language maintenance by teenagers of IKATABAGSEL in Tanjungbalai. The teenagers of Mandailingnese who were born in Tanjungbalai

that can speak Mandailingnese language in daily activity although they also speak Indonesian language in daily life.

1.5 The Significances of the Study

Findings of this research is expected to be theoretically and practically. Theoretically, the research is considered to enrich the theories of language planning especially on Mandailingnese language maintenance in Tanjungbalai.

Practically, it is useful for :

1. Teenagers of Mandailingnese in Tanjungbalai to use Mandailingnese language in their daily communication to support the maintenance of Mandailingnese language in Tanjungbalai.
2. The parents of Mandailingnese in Tanjungbalai, help and teach the teenagers to maintain Mandailingnese language.
3. For government, in this case language centre, hopefully the result of this research help them to make a well planned of language planning especially to keep maintaining Mandailingnese language so the language does not loss.
4. The next researcher as source to conduct the further research.