CHAPTER I
INTRODUCTION

1.1 The Background of the Study

Language is a method of human communication, either spoken or written, everybody also use language to express their thoughts and feelings to each other. The system of human language is used by a particular group or community in a country. Human beings can communicate to others. They can express everything in their mind by using language in their daily communication. In other words, without language they can not communicate each other because language is an important part of human being to express their ideas and language can not separated from social interaction. In order to make a good relationship with others, people are able to exchange knowledge, beliefs, opinions, wishes, threats, thanks, promises, declaration, feelings, and etc. Besides that, language is also related with culture, it is agree that language also can not be separated from the culture as language is the product of culture. The connection between culture and language has been not clearly in the past time because language is the most visible symbol of an ethnic group. So, the way we think and view the world is determined by our language.

Generally, many people use Indonesian language on their daily life eventhough many kinds of indigenous language in this country. Indonesian is the official language, taught in schools and spoken on television. Most languages are linked to ethnic groups such as Mandailingnese, Javanese, Batakese, Sundanese, Acehnese, etc. Moreover, Indonesian language as the national language has a
strong position on education area, it is caused the young generation of Indonesia is multilingual. They independently speak Indonesian language at school, they speak their mother tongue at home and using English is in the English Course. On the other hand, indigenous language is used on limited situation, it depended on the situational context.

For further explanation about multilingual, based on Oriyama (2010:95) says that: Multilingual and multicultural caused the language potentially endanger than the dominant language and culture will be applied in the community they live. Beside that parents also influence the children language. Nazaruddin (2011: 60) also says that parent role influence children language, the existences of the language is in endangered level since there is no effort of transmitting the language to children.

Furthermore, as the national language, Indonesian language is generally used in our daily life, every aspect of life; business, education domain, politic (all the formal place). Indigenous languages are rarely used by Indonesian people even in it genuine place, that is caused the local language be endangered. An endangered language is one that is likely to become extinct in the near future. Many indigenous languages are failing out of use and being replaced by Indonesian language. Many other languages are no longer being learned by new generations of children or by new adult speakers, these languages will become extinct when their last speaker dies. People generally used indigenous language in rural area for example in mandailing society.
There is one case, for example there are some family which both the parents are pure mandailingnese. They live in the area of other ethnics such as Javanese and Batakinese people. Their parents do not teach their children about Mandailing language since in the childhood life. It caused the children are unable to use their parent vernacular even the parent always use their indigenous language every time. The children dialect also contaminate with the major vernacular in daily communication. Moreover, Mandailing families transmigrated are still using indigenous language fluently at home, yet the children who were born in a Mandailing family are unable to use their vernacular. If the children gathered in community which dominates among other ethnics, then the children dialect will contaminate by mayor vernacular in daily communication. So, that’s why the indigenous language is endangered.

On the other hand, it is important to maintain mandailing language in Desa Pangarungan Kecamatan Torgamba, Labuhanbatu Selatan because if the language would not maintained, then the language will die. South Labuhan Batu Regency or Labuhanbatu Selatan is a regency of North Sumatra, Indonesia, it was created in 2007 by being carved out of the existing Labuhan Batu Regency.

In 2008, Labuhanbatu is divided into three regencies. They are Labuhanbatu, Labuhanbatu Selatan and Labuhanbatu Utara. In this study, the researcher focused on Labuhanbatu Selatan regency. The regency is divided administratively into five districts, they are: Sungai Kanan, Torgamba, Kotapinang, Silangkitang and Kampung Rakyat. In this study, the researcher focused on Desa Pangarungan because this village is in the area of Kotapinang
district. Pangarungan is one of the villages in Torgamba sub-district, South Labuhanbatu Regency, North Sumatra province, Indonesia. The new South Labuhan Batu Regency covers an area of 3,596 square kilometres and according to the 2010 census, it had a population of 277,549. The capital city is Kota Pinang. It is the reason for people to transmigrate in this city, it is because the people who lived in this place have their own ethnics, included Bataknese, Javanese, Mandailingnese, and so on. It can be seen in the data below:

Table 1.1 The Percentage of Ethnics in Desa Pangarungan

<table>
<thead>
<tr>
<th>Ethnics</th>
<th>Percentages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Batak Toba</td>
<td>24.30%</td>
</tr>
<tr>
<td>Mandailing</td>
<td>38.19%</td>
</tr>
<tr>
<td>Jawa</td>
<td>35.41%</td>
</tr>
<tr>
<td>Padang</td>
<td>3.7%</td>
</tr>
<tr>
<td>Melayu</td>
<td>2.8%</td>
</tr>
<tr>
<td>Others</td>
<td>0.8%</td>
</tr>
</tbody>
</table>

It can be seen from the data above, Mandailing people has the high percentage who lived in Desa Pangarungan Kecamatan Torgamba. That’s why according to Corson (2002:174) it is important to maintain our heritage language because the maintenance of a heritage language is vital for self-identity and esteem of the speakers. Therefore, language must be protected, preserved and maintained.
Moreover, Crystal (2003:1) says that the indigenous language will die because nobody speaks the vernacular anymore. Meanwhile, Fishman 1989 also declares that another view of some reasons the language will die because when two or more languages are in contact, three alternatives can occur. First, the languages may be maintained without any change. Second, there may be shift of some form in the languages. Third, one of the languages may be leading to a form of non-use, called language loss or language death.

This phenomenon is found in the young generation of their daily conversation as seen in the data below:

A : iya mak?
   (what happen mom?)
B : Ison adong kak putri giot penelitian tentang bahasa mandailing, ro tuson jolo satongkin!
   (Here is kak putri, she wants to observe about mandailing language, come here).
A : Apa itu kak?
   (what is that kak?)
   (i want to observe about the people who still use mandailing language, especially they lived here. Do they still maintain their mandailing language or not? Because we know that here is dominantly javanese people. So, i want to observe teenagers and adult who were born here. Do they speak mandailing language or not?)
A : Aku gak begitu mengerti bahasa daerah kak, lebih enak rasaku pake bahasa kita sehari-hari (bahasa Indonesia). Kadang kalo
orang mamak bicara pake bahasa daerah ya aku paham sedikit, tapi mengucapkan nya gak bisa.
( I do not understand more about mandailing language, I prefer to use our daily language in everyday. Sometimes when my mother spoke vernacular language, I know a little bit more, but I do not know how to say it).

That conversation was taken on Sunday at her house. The participants are pure mandailingnese family. This conversation is between a daughter and her mother. This can happen when small communities of speakers are not thinking that indigenous language is very important for human on earth. As Silva-Corvalan (1994) states that in sociolinguistic terms, the parents are the first generation, the second is the children and the grandchildren is the third. In this case, it can be categorized a daughter as the subject of this preliminary data, she is 21 years old. According to 21 years old is considered as the late adolescence (Bennet, 2006). Language died for many reasons. Some are cultural. For example: many cultures have been dominated by other culture. Often, this translated into suppressing the native culture’s mother tongue. If these conditions lasted long enough, then these languages died.

While in another situation, the researcher also interviewed another Mandailingnese family, here is the conversation:

Mom : Tabusi jolo gula saparapat, abis gulon bo. Umak get mambaen agar-agar. Copat ulang maonok tu ho!!
(get me a sugar, please!! I want to make a jelly. Hurry up!!)

Feni : Satongkin umak. Au pe giot makek jilbab jolo
(wait a minute mom, i have to wear my hijab).


This conversation is between Feni as a daughter and her mother. In this case, it can be categorized a daughter as the subject of this preliminary data, she is 20 years old. Based on that conversation, they still maintain their language in a family. They use mandailing language when they communicate with mandailing people, when the parents communicate with their children, they still use mandailing language. The researcher is interested to find out why are they still use mandailing language? Then they said, they are very proud of using mandailing language. On the other hand, by using mandailing language they can show their identity as mandailing people.

As Holmes (2008:63) states that where language is considered as important symbol of a minority group’s identity, the language is like to be maintained longer. That’s why language must be maintained because language showed the identity of the language users.

Furthermore, it is important to conduct a study about the maintenance of Mandailing language. There were some factors to maintain mandailing language. Holmes (2008) also states that there were living in an area dominated by multilingualism tribes, intra marriage, the use of language in family domain, use of language in neighborhood domain, the use of language in workplace domain, in education domain, etc. Based on the phenomena which have been mentioned on two conversation above, the researcher interest in find out the factors in maintaining mandailing language in Desa Pangarungan Kecamatan Torgamba, Labuhanbatu selatan, how they maintain their language and the reason why do the mandailinginese people maintain their language.
1.2 The Problems of the Study

Based on the background of the study above, the problems of this research are formulated as the following:

1. How do the Mandailing people maintain their language?
2. What reasons do affect the maintenance of Mandailing language in Desa Pangarungan Kecamatan Torgamba?

1.3 The Objectives of the Study

In reference to the research problems, the objectives of the study are:

1. to describe the ways how Mandailing people maintain mandailing language in Desa Pangarungan Kecamatan Torgamba.
2. to elaborate the reasons in affecting Mandailing language in Desa Pangarungan Kecamatan Torgamba.

1.4 The Scope of the Study

A study on the maintenance of mandailing language is closely related to the language planning. The maintenance is to rescue of dying language. This study means to maintain the indigenous language by seeing the reasons and the ways Mandailing people maintain their language. This study focused on the maintenance of mandailing language based on seeing the current condition in the area of Desa Pangarungan Kecamatan Torgamba, Labuhanbatu Selatan. The researcher focused on how to observe the mandailing people in using mandailing language by using language maintenance aspects.
1.5 The Significances of the Study

The research findings of the study are expected to give some relevant contributions by two aspects, namely theoretically and practically.

1. Theoretically, the findings potentially give some factors that have done by researcher and participants to maintaining the use of mandailing language. The findings would be as comparative study of how to maintain the vernacular language for those who interested in the maintenance of mandailing language study. And the researcher hope for the next who wants to observe other ethnics with different aspect of language planning to give the new contributions.

2. Improving the knowledge about the vernacular language and how to maintain the heritage language.

3. Practically, the researcher reminds others to be aware to their language in multilingualism situation. The speakers must protect their vernacular as a heritage of their ethnic group.

4. Hopefully this study will be useful for the next researchers who are interested in conducting any further studies in language maintenance.