

## 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's 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 such as Bahasa Mandailing. Bahasa Mandailing is important part of Mandailingnese because they can express everything in their mind using Bahasa Mandailing.

Using Bahasa Mandailing in their daily communication, it is shown the identity of Mandailingnese. Bahasa Mandailing is a symbol identity of Mandailingnese. Ethnic identity is the way in which the expression through a particular language. Ethnic identity is the way in which the expression through a particular language. Attachment to language is as strong as people regard themselves as social group, which is influenced largely by how the larger society regards them. 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.

Mandailingnese people do not only make settlement in North Sumatra but also in Kalimantan, Jakarta and even Irian Jaya. The spread of Mandailingnese

make the spread of their vernacular in many regions in Indonesia. Indonesia has many indigenous languages. One of them is Bahasa Mandailing. Bahasa Mandailing is as vernacular of Mandailingnese tribe. Beside its function is as communication tool, it is also as symbol identity of Mandailingnese ethnics whereas Indonesian language is as National language of Indonesia and it is as symbol identity of Indonesian. Beside Indonesian language is as National language, English has a strong position on education domain. It makes most of Indonesian children involves multilingualism as they speak their mother tongue at home, Indonesian language at school and English as lesson should be by Indonesian' students.

Since 1928, Indonesian language was adopted as the National language of Indonesia which pledged by the youth of Indonesia. In 1948, it has been used as both National language and official language. Its condition compel the young generation of Indonesia to be multilingual. Vernacular is used on limited situation. This condition is realizing certain language regeneration stop in the future.

Based on the language use phenomenon, it was found that Mandailingnese in Medan – Tembung use two languages even multilingualism. The Mandailingnese in Medan-Tembung always use Indonesian language to communicate to other people include their family. The use of Indonesian language becomes increasing. The increasing of Indonesian speakers by Mandailingnese showed some phenomena of their Mandailingnese words such as "*Angkang, Anggi, Bou, Ujing, Pauda*", are rarely used nowadays, it is replaced by word "*Abang, Adik, bibi, paman*" from Indonesian language.

Medan is multi-ethnic and multi-lingual city – faces such language phenomenon. As Siregar (1998) stated that Medan is multi-ethnics city. It competes among other vernacular. Indonesian language and English is as the effect of globalization. Indonesian language is as National language, it is used in every aspect of life such as education domain, social domain, political domain, business domain, etc. Meanwhile English strengthens its position in Education domain since science and technology books are printed in English. Vernaculars are rarely used by youth generation of Indonesian. For example Bahasa Mandailing is only used in limited area such as rural area. Bahasa Mandailing is rarely used by the younger generation of Mandailingnese in Medan-Tembung. They tend to use Indonesian language and English. Nowadays, both Indonesian language and English are used in many aspects such as politic, economic, education, technology, etc. People tend to use the ordinary language use especially in Indonesia and by many people around the world. It makes them rarely and even forget to use their vernacular. The speakers of a certain language are in a stronger position when their language is used for national or international communication, or for official language, or for trade and commerce, or for education.

The effect of such condition is that the youth generations do not know their parents culture background even they use their parent surname. For example there is a Mandailingnese family which both parents are Mandailing people gathered in community which dominated by Mandailingnese. The children are unable to use their parent vernacular even the parent often use their vernacular at home. When parents speak Bahasa Mandailing, the children will answer in

Indonesian language. As Sembiring (2008) indicated that the difference of language choice between the role of parents and children. According to her, children prefer to use Indonesian language whereas parents use both Indonesian language and Karo language. It is also similarly to Mandailingnese children, they prefers to use Indonesian language than than Bahasa Mandailing and their parents use both Indonesian language and Bahasa Mandailing.

Sugihana (2004) states that Indonesian Language has been used dominantly in family domain. It means that when Bahasa Mandailing is not a dominant language in family domain, it will be endangered. The use of Indonesian language makes the decrease of Bahasa Mandailing speakers in Medan-Tembung.

Other case also was found that Mandailingnese family who live in Medan-Tembung incompetent to due to regeneration of their vernacular to their generation because they only competent in using passive Bahasa Mandailing. This phenomenon makes Bahasa Mandailing in danger. As Saragih (2010) stated that Batak language in North Sumatra is on the third stage of extinction, which is endangered stage. The language speakers of Batak language reduce in numbers as they leave their hometown and due to intercultural marriage, Batak language speakers who usually use Batak language in the family domain, now replace it with Indonesian language.

This condition showed that Bahasa Mandailing speakers shift to Indonesian language. If Bahasa Mandailing 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. If the language is not spoken anywhere, it will be endangered and lost.

Bahasa Mandailing is the nucleus of Mandailingnese culture. The richness of culture is mainly indicated and explained by language. As mentioned previously, Indonesia has many vernacular, one of them is Bahasa Mandailing, which every vernacular and its culture in Indonesia is protected by government which stated in UUD 1945, Chapter XIII and Article 32, point 2 that the government respect and keep maintaining vernaculars as the National culture and vernacular is also the element of National culture. The death of a vernacular may cause the death of certain ethnics. The loss of culture means loss of the human asset and their unique which differentiate them to one another. Then, vernacular is also a source of vocabulary for Indonesian language.

Furthermore, it is important to conduct a study on Bahasa Mandailing maintenance. In maintaining Bahasa Mandailing there are so many things that can be done in order to maintain Bahasa Mandailing. For example use of the language at home, intra-marriage, it is also has a big effect in maintaining Bahasa Mandailing. As they have the same language in family, they can speak Bahasa Mandailing at home. Then, their children will be familiar with the language, and able to speak the language. Other way is including the language in the school curriculum. For example Mandailingnese in South Tapanuli, the government insert Bahasa Mandailing in school curriculum. The youth generation of Mandailingnese in South Tapanuli can learn the language as their language and use it in their daily communication. This is the exact situation for Mandailingnese in Medan. i.e. the Mandailingnese can not maintain the language through the

curriculum, because the government does not insert it in school curriculum especially in Medan. May be there are some other factors that can cause the maintenance of Bahasa Mandailing in Medan – Tembung. It is hoped that this research will be able to show the factors that can support Bahasa Mandailing maintenance in Medan – Tembung.

### **1.2 The Focus of the Study**

The focus of this study is “how is the Maintenance of Bahasa Mandailing in Medan – Tembung?” Based on the background of the study, the problems are formulated operationally in the following.

1. What factors support Bahasa Mandailing Maintenance in Medan – Tembung?
2. Why do the speakers of Bahasa Mandailing maintain the language?

### **1.3 The Objectives of the Study**

In relation to the problems the objectives of the study are:

- 1) to find out the factors which support Bahasa Mandailing maintenance in Medan – Tembung.
- 2) to find out why speakers of Bahasa Mandailing maintain the language in Medan – Tembung.

### **1.4 The Scope of the Study**

Medan has many vernaculars but this study only focuses on Bahasa Mandailing maintenance. Bahasa Mandailing maintenance is investigated through

the language use of Mandailingnese speakers in Medan – Tembung. Therefore, the main aspect of this study is focused on “the factors support Bahasa Mandailing maintenance in Medan-Tembung.

### **1.5 The Significances of The Study**

Findings of this study is expected to be theoretically and practically. Theoretically, the study is considered to enrich the theories of language planning especially on Bahasa Mandailing maintenance in Medan-Tembung.

Practically, it is useful for Mandailingnese to use Bahasa Mandailing in their daily communication to support the maintenance of Bahasa Mandailing in Medan-Tembung. Then, it is also useful for government, in this case language centre, hopefully the result of this study help them to make a well planned of language planning especially to keep maintaining Bahasa Mandailing so the language does not loss.