

## CHAPTER I

### INTRODUCTION

#### 1.1 Background of the Study

Indonesia is known for its rich and variety of cultures and traditions. Having thousands of islands inhabited by different kinds of ethnic groups and society, it makes Indonesia indeed as a very rich of local customs and languages country. In a community, people seldom speak only one language. It is like what we encounter in our very own country. People who are able to master two or more languages which is called bilingual/multilingual, of course people are faced with choosing the right language. For example, when different ethnic communicate, of course, they use one of their partner languages or Indonesian as the lingua franca.

Related to the statement above, it can be said that Indonesia is a bilingual or multilingual country. Since the people are able to speak more than one, two or even three languages at once. According to Bloomfield in Hamers and Blanc (2000) the term of bilingualism means 'native-like control of two or more languages'. While Weinreich (1962) stated that bilingualism is 'the practice of alternately using two languages' It is absolute that to be able to use both languages, one should master both languages well. First, one should master his/ her mother-tongue language or the first language (L1), and the second one is the other language to be the second language (L2). Due to the diversity of ethnic groups and languages in Indonesia, we are rarely encounter monolingual languages in an area, especially since Indonesian

was declared as the national language. Indonesian is unifying language between ethnic.

Lawe Tawar village is one of the villages in Southeast Aceh District. It has a pluralistic society in terms of culture and language, it can be seen from the ethnic groups in the area such as B<sub>1</sub>use, Karonese, PakPaknese, Niasesse, Simalungunese. The people in this village are categorized as multilingualism communities because it consists of several languages in this village.

Formerly, the language was used in the first time is Karonese language in Lawe Tawar because the Karonese ethnics who first inhabited the village. They used Karonese language in various domains and among themselves. Over time, several ethnics came to Lawe Tawar due to economic factors, namely when there was a monetary crisis at that time because most of them are businessmen who then go bankrupt and decide to move to Lawe Tawar. Furthermore, the arrival of other ethnics such as Nias ethnic increased rapidly due to the Tsunami that rocked Gunung Sitoli on March 28<sup>th</sup>, 2005. Therefore, the village of Lawe Tawar is inhabited by various ethnics which then the village of Lawe Tawar become multilingual. Besides, the land in Lawe Tawar village is very cheap and fertile. Thus, it invited the interest of many people to live in the village of Lawe Tawar. Because of the arrival of other ethnics that made the language that was previously Karonese language, then now it is varied and even the Bataknese language is the most frequently used.

Relates to ethnic languages in inter and intra communication in multilingual context in Indonesia to bring up the uniqueness and typical phenomenon in terms of

language use. Meaning that when the speakers want to say something in other language, but suddenly the speaker forget or do not know the word, in order the speaker has to choose another language with the intention that the speaker want to conveyed is achieved. So that the interlocutor does not feel confused and their communication is still connected. In a bilingual/multilingual society, sometimes the native inhabitants language or the immigrant ethnic's language are will be lost. The word lost here, can be comprehensively where the immigrant community who was born in the village and since he/she was a child (understands language), they do not use their mother tongue language anymore, because the influences of the environment which already consist of other ethnic language. In addition, their parents used Indonesian because of environmental factors as well. So that parents are used to speak Indonesian or the local language in the village. Therefore, the effect of this case, they could possibly do the code. Of course, this also affects the native inhabitants whose citizens are very easy to mingle, even though they have different ethnicities.

In terms of bilingual/multilingual society, the language use phenomena are often found, both in the form of people's attitudes towards their own language and the language around them as well as language choice, code mixing and switching. We also see that people's attitude to their language negative or positive from the language they used. The birth of language choice, code mixing, code switching and language attitude phenomenon is caused by the people having two or more languages to use alternately, as seen in societies in Lawe Tawar that can be categorized as billingulism/multlingualism. It is line with Chaer, *at.al* (2010: 84)

mentioned multilingualism communities is a situation that is used more than two languages by a person in interaction with others in turn. Being a member of an ethnic group means having ancestry, cultural heritage, religion, indigenous language, history, destiny and experiencing a sense of uniqueness and collective cohesion Smith (1981). Besides, Fishman (1999) emphasizes that a person's identity with language has a very close relationship because of the language used by a person shows his identity. The condition of bilingual/multilingual with all the phenomena that accompany it may occur in a spoken context or direct conversation.

As the explanation above that in bilingual/multilingual societies are often faced with the problem of choosing a code. It is supported by Wardhaugh(1986:99) Code is a marker of someone's identity that can be seen from a particular dialect or language chosen by someone in using language. He also states that code refer to any kind of system that two or more people employ for communication. Hence, in everyday communication, both of the same ethnic or different ethnic often happen that people chose the language code that were mastered. This can switch from one language to another this is called code switching and mix one language with another which is called code mixing. Meaning that, when the speaker has difficulty in saying something (words, phrases, clauses and sentences) in his or her language or in another language. Then the speaker will do the code to convey something what in speaker's mind. The code here can be code mixing or code switching.

Hoffman (1991) stated that code-Switching and Code-Mixing are strategies to express group identity because the way people communicate with their group are obviously different from the way they communicate with other.

mention that code mixing and code switching are a way of people to show someone identity or the identity of a group of people, because each person or group of people have a way or characteristic which is different from other people in terms of communicating people from other groups. Meaning that, the process of code mixing and code switching can occur in inter and intra ethnic communication. Meaning when the speaker masters another ethnic language, then the speaker probably uses interlocutor's language or it could be, the speaker uses a language that is not his or the interlocutor's language to communicate. So, when the speaker chooses another language to use, then there is a language choice.

Besides, Due to several factors that require speakers to use the language, or the mixing of the words that the speakers mastered. The diversity of languages in Lawe Tawar village allows the people are able to use two or more languages then tend to use different languages when the person communicates from one ethnicity to another. In order, people often mix other languages in their communication, then raises a nuance and unique phenomenon and also different in the use of language.

Furthermore, when the researcher jump down to several people who were having a conversation. The researcher found some uniqueness wich is the researcher want to know about the people ways in communicating with intra or inter ethnics.

This is the conversation of inter ethnics in Lawe Tawar Village regency Aceh Tenggara of Aceh Province taken as the preliminary data.

Context :on the porch,SL: a 38 years old female (SM) and JH is a35 years old female [KR] talking about candle nut

Data:1

SM: *Uga mbrinta ndai, Jadi angkat sada wari enda Jan?*

(How is our candle nut, is it transported today Jan?)

KR: *aku pe lanai kuangkai e*

(I do not know it anymore)

SM: *boasa songoni nimmu ?*

(Why did you say so?)

KR: *uwe, alana penggelka nina titi si bas Udin, labanci motor kalak e lewat. Ngolih ka kalak e kurumah.*

(Yes, because the bridge at Udin's field broke again, so person's car could not pass. Then, they go back to home)

SM: *enca ndigan ka maka angkat nina ?*

(So when it will be transported again?)

KR: *Eee timai sikapkalah titi sibas juma Udin kak, pagi ku begi gotong royongken mpesikapsa*

(we have to wait, untill the bridge in Udin's Field is fixed Sis, I heard that tomorrow we will work together)

SM: *olo yah*

(okay, then)

In data above ,the first participant namely SL used her interlocutor's language is Karo language (KR) spoke with her interlocutor JH IS Karonese, event SL is Simalungunese but She used KR language and did code mixing into BT language. As shown in data above in line three, and the last line SL did code switching into Batak Toba language (BT).

Then the researcher also found that there are some people, namely inter ethnic, that choosing to use other languages to communicate, even though the interlocutor is also not ethnic from the language they use.

Vivi Adryani et.al.(2020) their study describe the condition of language choice. Besides, they investigates the deternening language choice in Chinese Medan. Their investigation focus on familiy and occupation field. The result is

Hokkien or non Hokkien were using Hokkien language in inter ethnic relation. Besides, Chinese community were using Indonesia language in intra relation.

Yang Soo Kim (2016) conducted a research in Inter ethnic communication in Korea, and his study focus on the relationships which is relate to the factors of the Communicator which consist of identity inclusivity or exclusivity, identity security or insecurity and the Behavior consist of (associative behavior and dissociative behavior. The researcher found that Korean were really preserve the language they have used and respect what they have. Besides they respect toward their ethnic to be more flexible, they also do not interfere with other ethnicities. In addition, the Korean people also want to cooperate with each other for the common good. Furthermore, the study of language use and language maintenance also has done by Dorothy, et.al (2017) in Ólòwà. They investigated factors responsible for the use or non-use of the languages in contact , there were Ígálà, Bàssà-Ngé, and Bàssà-Kómõ languages and how the factors were applied in every social group in society. They used fishman's theory in this study. The result of the study was that every participant was proficient in their own language and also the dominant language used in the area. The researchers found that there were two factor who responsible in this study, namely: the ethnic identity and the relationship inter ethnic such as: economic, marriage, communal and other socio-cultural activities and another factor is religion.

From some previous studies above, that many researchers have conducted study related the use of language related to language choice, code mixing, code switching but no one has investigated the phenomenon of language use that occurs in the people who inhabit a village in inter and intra ethnic communication. In this

study, researchers focus on phenomena that occur in a village where the people are bilingual/multilingual and the factors language choice.

### **1.2 The Problems of the Study**

Based on the background, the problems of the research are formulated as follows:

1. How are ethnic languages used in inter and intra ethnics communication in village of Lawe Tawar?
2. What factors cause ethnic languages are used in the ways they are?

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

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

1. To describe the ethnic languages used in inter and intra ethnics communication in Lawe Tawar
2. To elaborate the factor cause of ethnic language use by the people in inter and intra ethnic communication in Lawe Tawar

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

This study is in the scope of Sociolinguistics. It is dealing with language use within the area of language choice, code switching and code mixing in bilingual an/or multilingual context.



### 1.5 The Significances of the Study

The findings of this study are expected to be useful theoretically and practically:

1. Theoretically, the study provides information about language use and this findings are expected to enrich knowledge about language use of the society which can be used as the references for the similar studies with different focus and object in the future.
2. Practically, the findings of this study will be expected to be useful for:
  - a. The results of this study are expected to be able to contribute towards language used of the society and so that it does not cause misunderstandings between inter and intra ethnic in the future especially for the next generation in Lawe Tawar Village.
  - b. The results of this study, hopefully will be able to provide a contribution of basic data for the next researchers who are interested to do research in Sociolinguistic related to language use.