

CHAPTER I

INTRODUCTION

1.1 The Background of the Study

Languages are supposed to be the important part of lives in the society which transmits the values of life. Every language which is used in the society shows the important thing which makes the people understand the values. Indonesia has 707 languages spoken around 221 million inhabitants. It means that approximately ten percent of the number of languages in the world are in Indonesia. On the one side, it becomes a pride because it shows the rich diversity of language and culture that we have. However, on the other hand it becomes a challenge, or even a burden, for us to maintain the existence of those languages.

Linguists predict that half of the world's languages will be extinct. In Indonesia, according to Moseley (2010) in his book *The Atlas of the World's Languages in Danger*, there are 146 languages are endangered and 12 languages have become extinct. The languages were mostly located in the eastern part of Indonesia. Languages identified have been extinct is Hukumina, Kayeli, Liliali, Moksela, Naka'ela, Nila, Palumata, Piru, and Te'un in Maluku, Papua Mapia and Tandia, and Tobada 'in Sulawesi. Language is often considered a symbol of ethnic identity or national identity. So when someone loses his language, it means it has lost the identity of ethnic identity or nationality.

A language is said to be in danger when fewer people who recognize the language and, therefore, the language was never used or taught to their children. In

addition, a language considered endangered if it is no more used in everyday activities so that it loss in social or communicative function. The smaller the sphere of language use in society will tend to affect the perception of language users will appropriateness of using language in a broader function.

Linguistic diversity is a pillar of cultural diversity. Therefore, the extinction that occurred at a language means a loss of cultural treasures. Tradition, memory, as well as the way of thinking and expression, which is a priceless legacy to achieve a better future, would be lost. Some linguists using critical discourse analysis, found that between the cultures, languages, and biological diversity are correlated. The analysis revealed that the practice of linguistic shows exploitative attitude towards the natural environment. Therefore, they claim that the extinction of the natural environment partly caused by language. However, it is more depressing when the speakers of a language loses its language.

To overcome the local languages endangered, it needs to be maintained. As Holmes (2001: 63) stated that where language is considered as an important symbol of a minority group's identity, the language is likely to be maintained longer. The maintenance of a heritage language is vital for the self-identity and esteem of its speaker (Corson, 2001: 174). Therefore, a language needs to be protected, preserved and maintained.

Since 1928, Indonesia language has been adopted as the National language of Indonesia which pledged by the youth of Indonesia. In 1948, it has been used as both national and official language. its condition compel the young generation of Indonesia to be multilingualism. The choice and subsequent development of *Bahasa* Indonesia

as the national language following the founding of the Republic of Indonesia in 1945 is widely cited as a great success story in language planning. With the increased use of Indonesian, both formal and informal in all facets of daily life, the question arises as to whether Indonesia will continue as a highly multilingual society or move toward monolingualism, which means the vernaculars will not be used anymore.

Article 36 of the Constitution of 1945, stated that 'in an area that has its own language, which is maintained by the people well, (such as Javanese, Sundanese, Acehnese, Balinese, and so on), those languages will be respected and maintained well by the state '. On the other hand, in the Republic of Indonesia Act 24 of 2009, Article 1 point 6 stated that the local language is the language used for generations by Indonesian citizens in the areas in the territory of the Republic of Indonesia. Furthermore, Article 42 Paragraph (1) stated that local governments are required to develop, nurture, and protect the language and literature of the region in order to remain in compliance with the position and function in society in accordance with the times and to remain a part of the richness of Indonesian culture. As a consequence of this statement, the relevant local language user community should continue to use and promote regional languages so that local wealth is preserved and well maintained.

This is related to what was said by Anies Baswedan, the former Minister of Education and Culture of the Republic of Indonesia (Kompas, 2015) when opening the 2015 Congress of Civilization Aceh say that the demise of the local language is as a result of the public that are no longer accustomed to use the language. Exemplified also that the Acehnese people prefer to use the word 'tsunami' of Japanese to refer to a large wave disaster that hit Aceh in 2004. When in fact, Aceh has its own terms, namely

'smoong' from the language of Simeulue, an island in western Aceh. In addition, Saragih (2010) stresses the importance of safe in maintaining a local language. The indigenous language needs to be safe for their contribution on the enrichment of *Bahasa* Indonesia.

H. Steinhauer (1994) states that on the national level, a very important factor that diminishes the prestige of regional languages is the prevalence of diglossia, whereby Indonesian functions as the national, supra-ethnic, official language, whereas the regional languages are used for unofficial intra-ethnic communication and local cultural events. Mass education and mass communication, along with the omnipresence of government institutions, representatives, and regulations, as well as of religious institutions (given the obligation for an Indonesian citizen to adhere to an officially recognized (world) religion), have created a multitude of domains in which Indonesian is the only appropriate means of communication. Domains in which the regional languages are or were appropriate have been taken over by Indonesian, or have become of secondary importance. 'Progress cannot be stopped.' Modernization implies cultural genocide.

There can be no doubt that processes of language shift have been taking place and continue to take place in Indonesia. Since the installation of *Bahasa* Indonesia as the national language in 1945, knowledge of that language has spread throughout the population and it has gained enormously in the proportion of people who use it as either their first language or as a second language.

According to Hadi Sahputra (2014) in his study about The Maintainance of Acehnese by Its Speakers at the Eastern Coast of Serdang Bedagai Regency, states

that the existence of the speakers of Acehnese are at the level of safe but in their children or their generation is at the level of unsafe and it leads to the language shift to a dominant language, that is, Indonesian language as well as Malay language and Javanese language or other local language which are the major population, which dominate the use of vernacular. The same condition is also happen in Medan, where Medan is the most multiculture place in North Sumatra. Cakap Karo, Batak and Malay are the majority spoken.

Maintaining the language, especially the local language that is not spoken in the area we live, will be much easier when we are in the same culture community. As Juliana (2012) in her study states that create a socially integrated population of active speakers of the language is the good effort in maintaining the indigenous or local language. For Acehnese, *keude kupa* (coffee shop) is much more than a place to drink a coffee. It is a place to share and get information as well as a place to communicate among the people of Acehnese. Gathered in the *keude kupa* while discussing about any random things has become a habit of Acehnese. Therefore, it is common if we find there are *keude kupa* around Acehnese community in Medan. In the *keude kupa*, the Acehnese can communicate using *Bahasa Aceh* to each other freely.

In this study, the researcher focuses on the maintainance of *Bahasa Aceh* among the young speaker (teenager) of Acehnese who were born in Aceh but spend their teenage life in Medan. According to Anthony (2007), most of the young generation today does not speak or even understand their mother language. in line with Holmes (1962: 60) says that young people are the fastest to shift languages. The maintainance of a language is related to the attitude of its speaker. Thus, the

researcher will also see their attitude toward *Bahasa Aceh* when they gather in *keude kupa*. As it is stated before that a socially integrated population of active speakers of the language is the good effort in maintaining the indigenous or local language. Many Acehnese teenagers in Medan are more motivated to be able or even use *Bahasa Aceh* as their language to communicate to each other.

The contrary happens in Aceh, especially in Banda Aceh, where most of the teenager who comes to the *keude kupa* tend to communicate using *Bahasa Indonesia*. They might feel comfortable using *Bahasa Indonesia* to each other. Seeing the phenomenon, the researcher is interested to find out the reason behind, and focus only with those in Medan.

It is easy to find customers who attend the *keude kupa* in Medan communicate using *Bahasa Aceh* to each other, both adults and teenagers. Even though they are not from the same district in Aceh, but the same mother tongue makes them feel close. The use of *Bahasa Aceh* is not only when they are discussing their villages or personal issues, but also other common things, such as the political issues, sports and many other things.

Mhd : *hai, lon memang asai jih hana jioh bak gampong droe neuh, tapi hantom lon dingoe pasai nyan. (yes, my hometown is not so far from yours, but I have never heard about what you say before)*

Ar : *nyankeuh, kha leupah triep tinggai i Medan, man sapu-sapu hana kha tupue. (it's because you have been too long living in Medan, you know nothing about your hometown)*

Slm : *pue dile karue that? Nyan yang peugot urusan awak pertee rayeuk, tanyoe yang gabuek. Habeh meu politek mandum man saboh donya. (what are you discussing about? It is not our domain to talk about, we have nothing to do with it. How come politic is everywhere.)*

Having discussing with them, those senior high school students who frequently come to one of the *keude kupa* in Medan say that since they use to come and gather with other friends who come from Aceh, they start to learn more about their mother language.

Mhd : kalau kumpul-kumpul sama orang Aceh juga kan enaknya ngomong Bahasa Aceh, jadi bisa gak bisa harus belajar. (gathering with the same Aceh people, it is much comfortable using Bahasa Aceh, wanted or not you have to know it)

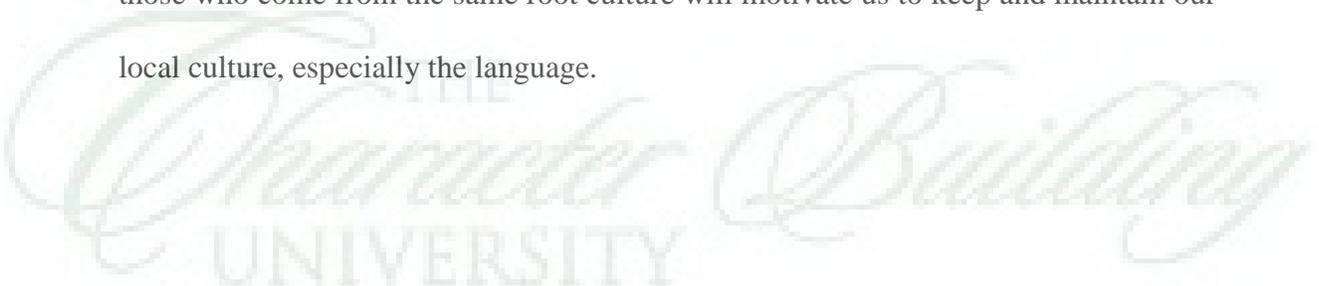
Bhr : dulu pun gak pandenya, cuma karena sering dengar kawan disini cakap (Aceh) jadi dibawa juga. (I couldn't speak Acehnese before, but I frequently hear my friends using it, so I use to)

The same reason is also noted by the young Acehnese costumers of *keude kupa*. Most of them feel more accepted and bound when they can communicate with *Bahasa Aceh* to other people who also come from Aceh.

Ar : dulu gak ada kawan yang bisa cakap Aceh, sekarang udah banyak kalau ngumpul-ngumpul gini. Jadi kan lebih akrab. (there was no one spoke Acehnese before, now it's been many. So when we are together, speak with the same language makes us closer)

Slm : kalau kita ngomong Bahasa Indonesia sendiri kan gak enak, makanya harus bisa lah pake Bahasa Aceh. (I found it's weird if I the only one who speak Bahasa Indonesia, that's why I have to be able using Acehnese)

Referring to what have been discussed, it is believed that being together with those who come from the same root culture will motivate us to keep and maintain our local culture, especially the language.



1.2 The Problems of the Study

Based on the background of the study, the problems to be investigated are formulated as follows:

1. What factors lead to the maintainance of *Bahasa Aceh* by the Acehnese teenagers in *keude kupa* in Medan?
2. How do the teenagers of Acehnese maintain their mother language in the *keude kupa*?
3. Why does the maintainance of *Bahasa Aceh* in *Keude kupa* remain in the way it does?

1.3 The Objectives of the Study

Related to the problems of the study, the objectives of this study are

- 1) to describe the factors of *Bahasa Aceh* maintainance of the Acehnese teenagers in *keude kupa* in Medan,
- 2) to investigate the efforts done by the Acehnese teenagers for maintain their mother language in *keude kupa* in Medan, and
- 3) to investigate the reasons of maintainance remains among the Acehnese teenagers in *keude kupa* in Medan

1.4 The Scope of the Study

Methodologically this research employes qualitative and case study approach in which generalisation is hardly possible. The study focuses on the factors that support the maintenance of *Bahasa Aceh* among the teenagers of Aceh, the efforts

that are done by those teenagers and the reasons of maintaining the language among them in *keude kupa* in Medan.

1.5 The Significance of the Study

The findings of this study are expected to offer theoretical and practical significance. Theoretically, findings of this research are expected to be useful not only for the teachers or lectures of the sociolinguistics, but for the students as well, to provide the information about language maintenance, especially *Bahasa Aceh*. The findings may also potentially enrich theories of language maintenance especially about *Bahasa Aceh* of the Acehnese teenagers in Medan, the factors influence maintenance of the Acehnese teenagers in Medan, and the reason of maintenance of *Bahasa Aceh* by the Acehnese teenagers in *keude kupa* in Medan. In addition, the findings potentially justify theories of language maintenance.

Practically, the findings of this study are expected to help maintaining *Bahasa Aceh* among the teenagers of Aceh not only when they meet up in *keude kupa*, but also in other occasion. On the other hand, the findings of this study may be useful for the next researcher who are interested in the issue of the local language maintaining.