

CHAPTER I

INTRODUCTION

1.1 The Background of the Study

Language is as system of communication which forms in the society. Saragih (2014:9) states that there is no language without society and there is no society without language since language and society are closely related, they are interdeterministic or interdependent in the sense of that they are mutually induced or affected. Without a language the society cannot be formed and there will be no community as a society and vice versa. Brown (1994:165) asserts a language is a part of culture and a culture is a part of language. Linguists have long realized the importance of the connection between language and culture. They are intricately interwoven so that are one cannot separate the two without losing the significance of both language and culture. Arifin (2012:8), then, symbolizes language and culture is the iceberg. The existence of language cannot be separated from culture as of product of human culture.

Indonesia is multiethnic, multicultural, and multilingual country. Mandailing language, as one of forms of the diversity, is Austronesian language (Siahaan: 1964) spoken on Mandailing Natal Regency. Mandailing language is a vernacular language that is used by speakers as a tool of communication and as product of Mandailing culture which to be an identity to Mandailing people because language plays in identity construction of a society. It is a symbolic marker that distinguishes who belongs and who is outside to a group in this case

Mandailing. Hence, Mandailing language is expected not to change since purification and originality of Mandailing language are extremely needed to establish its strong identity of Mandailing people itself.

As a living language, any language in the world no exception to Mandailing language tends to change. Language itself is metaphorised as biological organism (Greenhill, 2015; Mufwene, 2001; Schleider, 1983 as quoted in Jones and Singh, 2005). It is an entity that underwent birth, maturity, decay and death. It is developing as organism and it can be changing when it is used. The more speakers of a language, it will enforce the changing faster because it is barer to the innovation and spread faster to all walks of life.

Just like any other component of the language, the lexical is subject to change, because vocabulary is usually the most active component of a language, which constantly changes to accommodate the needs of speakers. In point of fact, the lexicon of a language tells the society the story of the culture of those who speak the language. So, it is important to study about of lexical change to discover history of vocabulary of the language. The change of lexical also will influence to directness of tradition in Mandailing culture.

Lexical change means the process in which the word, concept or meaning are totally or partly replaced by another lexical item (Hana, 2006 in Dakhi, 2010).

The evidence of lexical change was divided into three parts by Varshnay (1995) and Fromkin (2003) they are: lexical loss (or a phenomenon in which a particular lexicon disappears), semantic change (or the shifting meaning in language), and lexical creation (or the process of creating of a new lexical item to name an object,

concept and place through the internal and external borrowing words). But, the changes itself are often seen as corruption, decay, degeneration, deterioration, as due to laziness or slovenliness, as a threat to education, morality and even to national security. Generally, it caused by two factors, namely: internal and external factor. Internal factors tend to describe process of change or the mechanism change can occur which locate processes of language system, while external factors are environmental conditions where the language is used by its speaker.

A case of lexical change in Mandailing Language is in the words '*marhusip*', '*tulila*', and '*martoktok*'. In the past it was regarded a taboo to talk between boy friend and girl friend in the public area. That is why youths had a date at midnight when it was quiet by talking through a small hole on the wall. Usually the boy approached the house where his girlfriend slept. Through a small hole he talked to her girl friend by whispering in order not to wake up other sleeping people. In terms of Mandailing, it was known as '*marhusip*'. But now it is now regarded quite normal, they can talk freely in the public area it is also because houses in villages, now, use concrete wall so it is impossible to make a hole on it. The shifting of values in a culture makes some of words are not used anymore. So the word '*marhusip*' is never spoken now in the context of relationship between men and ladies. '*Tulila*' is a kind of flute made of bamboo. It is usually blew by a man when meet (*marhusip*) to his girl friend. '*Martoktok*' is an activity to collect logs in forest for house building. Some of words in

Mandailing language, such as: *marhusip*, *tulila*, *martoktok* are not used anymore because the referents to which they refer are no longer available.

The existence of Bahasa Indonesia as a national language in this country is becoming more powerful since it is the language used as a medium instruction at educational institutions and at other formal places and occasions. Everyone feels proud of being able to speak Bahasa Indonesia. Consequently, the students' attitudes towards Mandailing language eventually decreases which automatically makes Bahasa Indonesia dominantly use in their daily life. The preference of speaking Bahasa Indonesia to ethnic language is a sign of "modern people". So it may be a pride for the speakers of Mandailingnese to borrow and mixing Bahasa Indonesia into Mandailing language. When the use of mixing become permanent, then a change of the vocabulary of the language will occur because the native words are not used any more in society. This condition, which serves as determining factor of lexical change, makes the Mandailing lexical replaceable by Indonesian lexical increasingly.

Language is as a part of culture, but in reality, young generations of Mandailing people predominantly do not know their culture even does not give attention to the culture itself. Most of parts of the culture have been lost such as *hata andung*, *hata sibaso*, *hata parkapur*, and *hata teas dohot jampolak*. Oral tradition as one of the cultures in Mandailing, in reality, shows that the speakers and the community are on the wane. It is assumed that the knowledge about lexicon not fully understood by young generation.

Speakers of every language are in contact with people who speak different languages. Such Mandailing Natal Regency as a trans-Sumatera highway is susceptible to do contact with people who different languages speak. Most of new comers transmigrate to Mandailing to try fortune. As a consequence, Mandailing language borrows some word from other languages. For instances, a lot of words in Mandailingnese are derived from Bahasa Indonesia, such as: the words *sisungut*, *jumolo*, *hodar*, are now foreign to the present speakers of Mandailing language, the present speakers know only the loanwords *kumis*, *maninggal*, *kotor*. The existence and maintenance of Mandailing Language are also influence by a system of belief and worship that is religion. This can be seen in Mandailing loanwords from Arabic such as *wokop*, *marpokat*, and *kitob*.

Language change is observed when a generation of speakers produces linguistic expressions that differ from those of previous generations (Yang, 2000). The younger generations have a more advanced form of the variable than the older generations. Older generation used most different vocabulary with younger generation. Sometimes, older generation use unfamiliar terms to younger generation, so younger generation looks as the archaic word.

Advancement of technology affects the shifting of tradition that contains local wisdoms and local knowledge of a culture and it is also affect the endangerment of a lexicon of a language. The increasingly modern influence nowadays is regarded as factor for Mandailing Language existence and maintenance. The fashionable and innovative devices and needs bridge the Mandailing speaker' attention to lexical modernization, a process by which a

language standardizing, enhancing, and expanding its domains of activity (Kaplan and Baldauf, 1997: 69).

So, it is needed prevention in order to save language because language extinction is very fast in a decade. Based on the phenomenon above, it is important to do the research to discover and analyze the lexical change in Mandailing Language.

1.2 The Problems of the Study

Based on the background of the study, there are some problems that will be analyzed in this study as the following.

1. What are the types of lexical changes found in Mandailing Natal language?
2. Why do the lexicon of Mandailing Natal language change the way they do?

1.3 The Objectives of the Study

In connection to the problems of study, the objectives of this study are the following.

1. To discover the types of lexical changes in Mandailing Natal language
2. To explore the reason of lexical change of Mandailing Natal language

1.4 The Scope of the Study

Language change has various domains, those are: sound change, phonological change, morphological change, syntactic change, and lexical change. Concerning with the complicated analysis, the scope of this study is limited and

focused on the Lexical Change in Mandailing Language that is in Mandailing Natal Regency, particularly to the change of lexical based on the parts of speech, they are: noun, pronoun, verb, adverb, adjective, conjunction, preposition and interjection in Mandailing Natal language.

1.5 The Significance of the Study

The findings of the study are regarded to be useful and relevant theoretically and practically in some respects. Theoretically, the research findings are expected to be useful for the verification of the theory about language change, particularly lexical change. The findings of the study will justify and enrich the theory of language change about lexical change and also to discover the types of lexical change, patterns of lexical change, and the reason of lexical change in Mandailing language. It is also to enrich linguistics study in general and historical linguistics particularly. In addition, it is expected to be useful as one of the references to add up more information to the student to find further research about language change, particularly lexical change in other phenomenon and settings. Especially, other researchers are motivated to dig up language change more sharply.

Practically, the findings will clarify the understandings about language change, particularly about lexical change. It gives the readers more understanding about language change, particularly the phenomenon of lexical change in Mandailing Natal language. The research findings would be beneficial as the evidence of Mandailing language change which serves as a core embryo of consideration for language planning policy of Mandailing Natal government

which is urgently useful for Mandailing Natal language maintenance. It is also needed to make dictionary of Mandailing language to preserve the language.



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