

## CHAPTER I

### INTRODUCTION

#### 1.1 The Background of the Study.

People use language as a means of thinking and feeling, as well as a means of expressing thought and feeling in a society. There are millions of languages used in the world. It is because language is a product of culture, which means that different cultures may have different languages or different dialects. It is also functioned to show their existence, identity and culture in the society. In other words, a community's way of using language is a part of the community's culture, is a way of displaying group identity. Ways of speaking function not only to facilitate communication, but also to identify the social position of the speaker.

In Indonesia, There have been many people leave their local languages, therefore, many of the local languages have become almost die and on occasion, unfortunately, died out languages. Based on the data of UNESCO (2001), there are 6,900 languages in the world. 2,500 of them are extinction. UNESCO says that Indonesia, India, America, Brazil and Mexico are countries, which have multi varieties of languages, but they are also facing a very danger of language shift. 169 ethnic languages of 742 in Indonesia are facing danger of extinction because their speakers are less than 500 people.

Indonesia is a multicultural country, which has lots of varieties of ethnics and varieties of vernacular language spread all over Indonesia. Lubuk Pakam is a developing city that locates in Medan. The varieties of ethnics group also spread in Lubuk Pakam city, such as Malay, Mandailingnese, Javanese, Chinese, Tobanese, Minangkabau, Karonese and Tamil. Because of those varieties, In Lubuk Pakam develop two kinds of social interactions; there are interaction between the same ethnic or intra ethnic and interaction between different ethnic or interethnic. The interaction between interethnic groups in Lubuk Pakam is potentially occurred marriage between different ethnics or called as intermarriage.

Language shift is the process by which a speech community in a contact situation (i.e. consisting of bilingual speakers) gradually stops using one of its two languages in favor of the other. The causal factors of language shift are generally considered social, and researchers have focused on speakers' attitudes (both explicit and unstated) toward a language and domains of language use in the community. Additional research has focused on the effects of language shift, generally on the (changing) structure of the language itself

Language shifts potentially happen when the community of language user is bilingual speakers. Language shift simply means that a community stops to use a language completely in favor of another one. For instance as Gunarwan (2004) found that Lampung language is shifted because of Bahasa Indonesia's pressure. As Sembiring (2008) in her study 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 Mandailing language and their parents use both Indonesian language and Mandailing language.

Saragih (2010) stated that Batak language in North Sumatera 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 Mandailing language speakers shift to Indonesian language.

Bambang (2016) and Falizaliani (2016) had been conducted a research in Medan with the same title language shift in Kelurahan Sei Putih Timur II Kecamatan Medan Petisah and language shift in Kampung Madras. The differences between their researches are the location of doing the research. The previous researchers choose the majority groups as the place of taking the data, meanwhile in this research the researcher choose the fewer speakers as the place of taking the data.

Cohn and Ravindranath (2014) in their research shows that even a language with over 80 millions speaker (Javanese) can be at risk when Indonesian takes over in more and more domains of communication. Even though more of speakers in a community will not affect the speakers will maintain the language, because in communication, the speakers are more interested to use the dominant language.

Recent research was conducted by Soekamto and Purwo (2016) who studied students' oral narrative and descriptive proficiency in bilingual children. They find out that students' proficiency in Javanese remains at the level of Basic Interpersonal Communicative Skills (BICS) and does not develop to the level of Cognitive Academic Language Proficiency (CALP) even though the children are in the higher grade. However, the children are more comfortable with Javanese when they have to do retelling. In addition, when the children were given a task that is related to academic requirements, the higher-grade children perform better in Indonesian rather than Javanese.

Kittaneh (2009) conducted research on the language situation of Palestinian Arabs living in Israel. She found that both Arabic and Hebrew were used by the second generation Palestinian Arabs of Israel in their everyday interactions. The results indicated that both languages were well maintained by the Palestinian Arabic speakers of Israel. The Arabic language was widely used in many domains such as at home with family members, in religious places such as the mosque, in the neighborhood, the school, and the media. The Hebrew language was used mainly in workplaces and in business.

Lee (2013) contended that the geographical concentration of the community in one area allows for the increase of daily interaction and use of the community language outside of the private domain, unlike the dispersed community where the community language was associated with the home domain only. Similarly, Holmes (2013) found that Chinese, who were living in China-

towns in the US, were more likely to maintain the Chinese language than those who had left the China-town areas.

Arfi (2008) conducted comparative research between Algerian languages in the United States and France. She reported that the concentration of immigrants with the same language was not always an indicator for the maintenance of the community language. Arfi provided some reasons that impeded the transmission of the community language. The first reason was that the majority of educated Algerians in France used the French language in their daily communication even before they emigrated. The second reason related to the generational gap between the first and second generation that prevented language transmission. The third reason was the exposure of children to the French language as the medium of education at school.

Based on the data of Kelurahan Lubuk Pakam I.II, the numbers of language speakers in Lubuk pakam are 639 Javanese, 1.132 Malay, 812 Minangkabau, 539 Karonese, 991 Mandailingnese, 600 Tobanese, 1.046 Chinese, and 250 Tamil people. From the data above, Tamil is one of the minority groups whose speakers are not too much in Lubuk Pakam. The fewer speakers of Tamil Ethnic in lubuk pakam will make the speakers will choose to use the dominant language in communicate with different ethnics.

Bahasa Indonesia is used as the dominant languages in many ethnics'. Tamil people also use Bahasa Indonesia in communication. It means, when Tamil language is not in common use in those families, it will be in dangerous stage. The use of Bahasa Indonesia in all activities makes unbalanced of Tamil Language and

from disuse to protect their language from language globalization, which is English besides Bahasa Indonesia and human error. Besides that, parents are not use Tamil language in communication with their family. As Nazaruddin (2010:60) said that role of parents' influence children language, the existence of the language is in endangered level since there is no effort of transmitting the language to children.

Almost all minority groups who live in such multilingual circumstance lack political and economic power; minority groups often become bilingual in the dominant language for both instrumental and psychological reasons. Even the speakers who are in the process of shifting do not show the same degree of shift all at once in all of the purposes or situations for which they use any language.

Jagodic (2011:195) states the process of language shift does not end; rather it develops from generation to generation. Language shift will be happened when the second generation and third generation use the dominant language in communication. It can make the local language will be nearer to the extinction of identity.

Machmoed (2008) states that many young generations of minority language leave their language because of forcing from the national language "pengindonesiaan" and the effect of globalization era. The minority group of Tamil people will make the young generation more comfortable to use the national language than their local language, because of their society consists of many ethnics.

Tamil who are the minority group (Gill, 2013) pay less attention to the regular use of Tamil language and show great interest in developing another language. They seem to be comfortable communicating in a language that is excessively different from their language. The usage of Bahasa Indonesia will make them more comfortable to communicate each other in their society than use their local language. They are less to use their local language and it will bring the cultural and Tamil language nearer to the extinction.

The present situation in Malaysia is that the Tamils and their children emotionally (Paramasivam, 2010) only practice the Tamil language. These speakers protect Tamil by safeguarding the language and repeatedly reminding them to keep the language or the language may die. They are also constantly reminded that Tamil is 'our mother-tongue' and its must be practiced so that the next generation will continue speaking it.

The researchers of this study was observed this phenomenon clearly from his experiences that the researchers found Tamil ethnics did not use Tamil language anymore to their children. The Tamil children always speak Bahasa Indonesia all time, even some of them cannot speak Tamil language anymore. They parents also did not speak Tamil with their children; they always used Bahasa Indonesia when they communicate with their children.

The example of conversation that is consisting of language shift in Lubuk Pakam.

R : *Selamat siang, apa kabar Arsen?*

(Good Afternoon, how are you Arsen?)

A : *saya baik-baik saja, pak.*

(I am fine, sir)

R : *Lagi ngapain?*

(What are you doing?)

A : *saya sedang main HP*

(I am playing handphone)

R : *Oo, apakah kamu sedang sibuk?*

(Oo, are you busy?)

A : *Tidak pak, ada apa yah pak?*

(No sir, what happened, sir?)

R : *Boleh kah saya bertanya sesuatu kepada mu*

(May I ask something for you?)

A : *ya, silahkan*

(Yes, please)

R : *Arsen, Bahasa apa yang kamu gunakan sehari-hari dirumah?*

(Arsen, what kind of language do you use at home?)

A : *Bahasa Indonesia, pak*

(Indonesia language, Sir)

R : *Arsen, mengapa kamu tidak menggunakan bahasa Tamil? Kamu inikan orang Tamil*

(Why you don't use Tamil language? you are tamil people aren't you?)

A : *Tidak pak, saya tidak bisa menggunakan bahasa Tamil, karena saya selalu menggunakan bahasa indonesia di kehidupan sehari-hari. Selain itu orang tua saja juga tidak mengajarkan saya bahasa Tamil dan orang*

*tua saya selalu menggunakan bahasa Indonesia di kehidupan kami sehari-hari. Sehingga saya terbiasa berbahasa indonesia dari pada bahasa Tamil.*

(No sir, I cannot speak Tamil language, because my father never to teach me about Tamil language and my parents also use Indonesian language in daily activity).

R : *jadi kamu lebih banyak menggunakan Bahasa Indonesia dari pada bahasa Tamil.*

( So, you mostly use Indonesia Language than Tamil language).

A : *ya pak*

(Yes, sir)

R : *apakah orang tua kamu bisa berbahasa Tamil?*

(does your parents can speak Tamil?)

A : *Ya, orang tua saya bisa berbahasa Tamil, tapi orang tua saya lebih sering menggunakan bahasa indonesia ketika mereka berbicara dengan saya dan orang lain*

(yes, my parents can speak Tamil very well, but my parents mostly use bahasa indonesia when they spoke with me and the others)

R : *oke, Terima kasih arsen atas waktunya*

(Okay, thank you for your time).

A : *sama-sama pak*

(you're welcome, sir).

Based on the data transcript above, it is clear that Tamil language was shifting into Indonesia language.

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

Based on the background of the study, the problems of this study were formulated as the following.

1. How does language shift occur among the Tamil Ethnic in Lubuk Pakam?
2. Why does the shift occur the way it does?

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

In line with the problems, the objectives of the study were:

1. To describe the process of language shift occurs among the Tamil Ethnic in Lubuk Pakam
2. To explain the reason of the shift occurs the way it does

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

This study focused on the process and reason of Tamil language shift by its speakers into Indonesia Language. Tamil language shift was investigated through the language use of intra ethnic's marriages and interethnic's marriages of Tamil ethnics in Lubuk Pakam.

### 1.5 The Significance of the Study

The findings of this study were expected to be theoretically and practically relevant.

Theoretically, the study is considered to enrich the theories of language planning especially about Tamil language in Tamil Ethnic in Lubuk Pakam. The process of language shift in Tamil ethnics in Lubuk Pakam and the reason of Tamil language shift into Bahasa Indonesia.

Practically, the results of the study are considered to contribute information about language shift in Tamil language in the Tamil ethnics in Lubuk Pakam for students, lecturers, researchers and the government. Secondly, the teachers, students, and Tamils can use it to support the reversing of Tamil language shift in Lubuk Pakam. Thirdly, the result of this study can be a previous knowledge for the next researchers who have intended to gain a deep insight especially in Tamil language in Tamil ethnics in Lubuk Pakam and generally in language planning theories. The last, in this case Pusat Bahasa, hopefully the result of this study helps them to make a well planned of language planning particularly to keep maintaining the Tamil language, so the language is not lost or extinct.