

CHAPTER I

INTRODUCTION

1.1 Background of the Study

Language is a cultural identity. Language and identity are inextricably linked each other and in order to save identity, language users must attempt to save their language. Similarly, Thomas (1999) says that the use of language is one way that is used to establish our identity and shaping of other people's views of who we are. Thus, language plays an important role in defining who we are, and makes us instantly recognizable to other members of our particular speech community.

In Indonesia, there are hundreds of ethnic languages that consist of five big islands and hundreds of small islands. Each island has some ethnic groups which are create of many languages. Each of these languages is unique. Based on the data of UNESCO in the year of 2001, there are 6.900 languages in the world, and 2.500 of them are extinction. UNESCO said that Indonesia is facing a very big danger of language shift. Based on the data of UNESCO, almost 200 languages do not exist any longer after three generations, because they lost their native speakers. Similarly, as it was informed by Multamia (2008), about 736 of 746 vernaculars in Indonesia are endangered. She also explained that generally the numbers of the vernacular languages' speakers tend to be less caused of there is no writing form of the language. Thus, the oral tradition that developed in minority languages if not immediately documented it will be difficult to maintain their existence.

Angkola is one of vernacular in Indonesia, it is part of the the Batak. The Angkola language is similar to Mandailing language, but it is sociolinguistically distinct that distinguish the dialect. Mandailing language is smoother than Angkola but most of the vocabulary is same one another. Mostly, It is spoken in South Tapanuli Regency, Padang Sidempuan, Padanglawas and North Padanglawas.

For Angkolanese people, using Angkola language in their daily communication will show the identity of Angkolanese. Angkola language is a symbol identity of Angkolanese. Ethnic identity is the way in which the expression through a 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) 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) 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.

Unfortunately, the situation is not related to the Angkolanese speakers in Medan, the language becomes a minority language here that only some of the speakers use it. The Angkolanese people here are blended with many other vernacular languages for examples Javanese, Karonese, Tobanese, Chinese, etc., and they use Bahasa as their main language to communicate each other. That is why the Angkola Language shifted to other domain language.

But, some of the Angkolanese family still try to maintain their language by continuing to use its traditional language in the face of a host of conditions that might foster a shift to another language. Language maintenance is the product of language contact where a linguistic minority or a dominated ethno linguistic group is successful in keeping its original language in spite of the pressure exerted on it by a dominant linguistic group.

As the research conducted by Dweik and Al-Obaidi (2014) about Syriac Language Maintenance among the Assyrians of Iraq. They found that the Assyrians have been successful in maintaining their ethnic language despite the long-term contact with many languages such Arabic, Kurdish, Turkish and Persian. The factors that helped the maintain the Syriac language include using it at home with family members and relatives, the church, the tight social relations, the media, the positive attitudes they exert towards it and internal marriages. Related to this research, this study also observed the factors of the maintenance of the Angkola language. The existences of Angkola language toward the domain language one of the researcher's reason interested to do the research about the maintenance and shift of Angkola language, and this language became potential phenomenon in linguistics study to be researched.

Based on the observation, living together and see each other frequently is one of the main factors that affect Angkolanese people maintaining their language. Beside, there are another factors can affect the maintenance of Angkola language such as ethno linguistic vitality, the using of language in family domain (Intra marriage and intermarriage), use of language in neighborhood domain, use of language in workplace domain, use of language in

religion domain, and practice *Adat Istiadat* (traditional) ceremony. Beside the factors in maintaining the language, the ways and reasons of the Angkolanese speakers using the language are also important one to be observed.

However, language shift potentially happen in vernaculars in Indonesia. It happens in Indonesia continually. Bilingualism/multilingualism is one of factors which affected the language shift. Mostly, Angkolanese people who move to Medan started from the first generation who are able to communicate by Angkolanese language, the second generation will understand the language but but it shifted wioth another domain language, meanwhile the third generation almost can not understand the language because they do not use the languge at all, it has been fully shifted by the domain language. This phenomenon can be elaborated in the conversation of the Angkolanese family in Kota Medan that is taken from the researcher's observation while she did shopping in the same market with the speakers:

The first conversation is between two Angkolanese speaker meet in the traditional market in Medan talking to each other by using Angkolanese language:

IR : *Boh, pasuo buse hita Eda, malolot napasuo ita ate, na mulak do amu tu Sidimpuan? (we meet again Sis, it's been a long time, did you go to your hometown?)*

ID : *inda le Eda, borutta u suru marpoken, hurang sehat ulala samasoon. Udan sajo, na tabo pamatang i. (No. Sis, I asked my daughter to shop here, I was not good lately becauuse of the bas weather)*

IR : *Olo pas de i Eda, au pe na hurang do ulala sehat na on, tai biama di baen sibuk sude daganak ta nadong na bisa di suru marpoken. (That's right Sis, I felt it too, but my daughters are busy so I have to shop)*

The conversation above happened in the market when the two native speakers of Angkolanese who moved to Medan meet while they were shopping. They still use Angkolanese to communicate each other even though the dominant language there is not Angkola. It shows that they still have their identity when they meet the people who have the same language even though they are not from the same hometown. Then, in the second conversation below between a mother who is Angkolanese people who married to non Angkolanese so they do not use Angkola as their language at home, but she often uses Angkola language to her children so they understand the language but feel difficulty to speak the Angkola language:

- Mother* : *Ria, kehe jolo ho inang tu bagas ni ete mu...sapai jolo sanga jadi alak uma naget kehe na mangaligi pesta na di Pancing i. (Ria, please go to your aunt's house, ask her if we go to the wedding party in Pancing)*
- Daughter* : *Aha Ma....nantilah ma, masih ada kerjaan Ria ini. (wait a moment mom, I still have something to do)*
- Mother* : *Cepatlah nak...naron sanga kehe ete mu sanga tudia, na di bagas be ia.(be hurry, dear, I am afraid that your aunt will go somewhere)*
- Daughter* : *Telpon aja kenapa Ma?(make a call, Mom)*
- Mother* : *Gak aktif nak e....anggo aktif ma di telpon uma mulai nakin...ke mada inang, tokin do namarkareta do ho.(Her phone is not active, I have called her, please be hurry dear)*
- Daughter* : *Jadima ma....bentar lagi ya ma...bentar lagi...ni da mau siap, dikit lagi. (oh, Okay Mom,,just a moment)*
- Mother* : *Ya udah, cepat ya nak (Okay, be hurry)*

The second conversation shows us that mothers as parents use the Angkolanese language to her daughter to make them understand the language although the daughter is not able to speak Angkola fluently but as she often hears her mother to speak by using the language so she can understand and speak it.

The phenomena show us that the Angkolanese can be maintained although there are some dominant languages, it can be seen that it depends on the

speakers. If they have a passion and pride to maintain their language it can be used as in the second phenomenon that the mother still use Angkola language to her children although they use Bahasa Indonesia at home due to intermarriage reason. Thus, the researcher will conduct the research about the Maintenance of *Bahasa* Angkola at the Langgar Community in *Kota* Medan that focused on the factors which contribute to the maintenance of the Angkola language, the ways and the reasons of the speakers of the Angkolanese maintain their language at Langgar in *Kota* Medan.

1.2 Problems of the Study

The focus of this study is the language maintenance of Angkola language. Based on this focus the problems of the research are formulated as the following:

1. What factors affect the maintenance of *Bahasa* Angkola by its speakers at the Langgar Community in *Kota* Medan?
2. How do the Speakers of *Bahasa* Angkola maintain their language at Langgar Community in *Kota* Medan?
3. Why do the Angkolanese people maintain their language at Langgar Community in *Kota* Medan?

1.3 Objectives of the Study

In line with the problems of the study there are some overarching objectives, they are

- 1) to find out the factors affecting the Angkola language maintenance at Langgar Community in *Kota* Medan,

- 2) to describe the ways in maintaining the Angkola language at Langgar Community in *Kota Medan*, and
- 3) to explain the reasons why the speakers of Angkola maintain their language at Langgar Community in *Kota Medan*.

1.4 Scope of the Study

This study is limited to identify the factors affecting the maintenance of Angkola language, where there are 20 Angkolanese Family as the participants of this study. This is also related to the strategies and the reasons of Angkola people maintain their language. This study focuses on the maintenance of Angkola Language at Langgar Community in *Kota Medan*.

1.5 Significance of the Study

After conducting this study, it is expected that the findings are theoretically and practically significant.

- 1) Theoretically,
the findings of the study are expected to be useful for developing of the theory of language maintenance and improving the knowledge about the vernacular language.
- 2) Practically,
the findings of the study are expected to be useful as a reference for the university students who are interested in studying language maintenance and for the next researchers who are interested in conducting any further studies in language maintenance.