

CHAPTER I INTRODUCTION

1.1 Background of the Study

Language is the nucleus of a certain culture since languages allows cultural symbols and artifacts to be clarified. The richness of culture is mainly indicated and explained by language. In Indonesia at the moment there are 746 local or indigenous languages, of which 442 have been, mapped (Pusat Bahasa 2009). Some noted local languages in Sumatra island for the example are Aceh, Bangka, Batak Alas-Kluet, Batak Angkola, Batak Dairi, Batak Karo, Batak Mandailing, Batak Simalungun, Batak Toba, Col, Duano, Enggano, Gayo, Haji, Kaur, Kerinci, Komerling, Kubu, Lampung Api, Lampung Nyo, Loncong, Lubu, Melayu, Melayu Tengah, Melayu Jambi, Mentawai, Minang, Musi, Nias, Pekal, Rejang, Sikuie, Simeulue, (most indigenous language around the coastal region around Sumatra island; Kerinci, Jambi, Riau, similar to Minang language) etc. There are also many more indigenous languages spread in Java, Kalimantan, Irian, and Sulawesi. They are spread in around 33 provinces which exist in Indonesia, beside Bahasa Indonesia as the national language and English that have a strong position on education domain. Its make most of Indonesian children involves multilingualism as they speak their mother tongue at home, *Bahasa* Indonesia at school and English as lesson should be by Indonesian' students.

Indigenous languages are still taught in the early years of schooling in some schools. In the Youth Pledge of 1928, Bahasa Indonesia was adopted as the

national language, and since 1948 it has been used as both the national and official language. Its condition compel the young generation of Indonesia to be multilingual. The indigenous language is be used on limited situation, its realizing certain language regeneration stops in the future.

Furthermore, in the education domain, there are more than 50 percent indigenous languages replaceable by Bahasa Indonesia and English. As the national language, Bahasa Indonesia is used in every aspect of life; education domain, social, politic, business, etc. English strengthens its position in education domain since science and technology books are printed in English. Indigenous languages are rarely used by Indonesian people even in it genuine place. Indigenous language is only used in limited area such as in rural area. Bahasa Minang (BM) as the example, despite the uses domain of BM is spread around other province especially in the coastal area, BM is rarely used by the younger people in West-Sumatera particularly concerned in education and technology domain. They tend to use Bahasa Indonesia and English. Nowadays, both Bahasa Indonesia and English are used in much aspect; politic, economy, education, technology and many more, people tend to use the ordinary languages use especially in Indonesia and by many people around the world. It makes them rarely and even forget to use their indigenous language. The speakers of a certain language are in a stronger position when their language is used for national or international communication, or for official language, or for trade and commerce, or for education.

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The effect of such condition is that the second generations of the family do not know their parent's culture background even they use their parent surname. For example, there is a family which both parents are Minang people gathered in community which dominates by Java, Malay, Batak or any different ethnic as the example. The children are unable to use their parent vernacular even the parent often use their indigenous language at home. The children dialect also contaminate with the mayor vernacular in daily communication. The writer experience as offspring whose parents from minang tribe only competent uses passive minang language. There are Minang families who live outside Minang area (West Sumatera) incompetent to due regeneration their indigenous language to their generation. According to Marnita (1997-1998) and Oktavianus (2004), young generation of Minang speakers tend to used *Bahasa Indonesia*, some who used BM have lack knowledge on BM lexicons and terminology. Only old generation has on high level of BM lexicon and terminology. Their appreciations on their indigenous language tend to decrease and substitute by the national language (*Bahasa Indonesia*) and foreign language (*English*). Even if there are a few young generation who able to use BM tend to use direct language than lexicon and terminology of BM.

In such situation, BM or any indigenous languages which have the same situation as previous information is categorized as the risk language or more. Based on the degree of language endangerment that proposed by Unesco, there are six degrees of endangerment may be distinguished with regard to intergenerational language transmission of a certain indigenous language.

Furthermore, the loss of a language is part of the loss of the cultures and knowledge systems, including philosophical systems oral literally and important cultural practice and artistic skills. The loss of the culture means loss of the human asset and their unique which differentiate them to one another. As a human species is putting itself in danger through the destruction of species diversity, it would be in danger from the destruction of the diversity of knowledge system.

It is obviously seen that children from Minang family are able to use their parents' vernacular although they live around different mayor vernacular. It is an interesting case to conduct a research and to know why and how such situation happens which revival program that applied by this family to keep their vernacular survive around different mayor vernacular. Furthermore, it is an interesting case to know in which level that BM is categorized. Such situation can be anticipated the level of BM is categorized on inadequate position (level).

1.2 Research Problems

Related to the background of study elaborated previously, the problems of this research are formulated as the following.

1. What is the level of endangerment of B M henceforth BM?
2. What actual efforts are done by the native speakers of BM to overcome the level of endangerment?
3. What revitalizations efforts are potentially done to revitalize BM?

1.3 Objectives of the Study

In line with the problem, the objectives of the study are

1. to investigate the level of endangerment of B M,

2. to describe the actual efforts done by the native speakers of B M to overcome the level of endangerment and
3. to design or propose efforts potentially done to revitalize B M.

1.4 Scope of Study

This research is focused on BM as spoken by Minang family and as a minority language that live together around other different indigenous language as the major language that their children able to use their local language. This study is focused on the current condition of the BM in Medan-Labuhan. The state of being is observed by which potential efforts are proposed to revitalize the language.

1.5 Significance of the Study

The research findings are expected to give some sort of contributions to language planning; especially in efforts to revive the local language which exists in this country; hence the country will not loose its most invaluable indigenous language in the future.

Language endangerment has been the focus of much attention over the past few decades, and as a result, a wide range of people are now working to revitalize and maintain indigenous languages. The energetic of intergenerational program are perhaps more important to understand than any other relevant factor assessing the need for language revitalization. Findings of this research can serve and a valuable information, which may have theoretical as well as practical values for viewers, reference guide to another researcher who aware the important of indigenous language revitalization, and who want utilize the program itself.