CHAPTER I

INTRODUCTION

1.1 The Background of the Study

Indonesia has many ethnic languages. It is known that Indonesia is an archipelago consisting of five big islands, in which there are different local languages especially North Sumatera, which consists of various ethnic groups, such as Malay, Batak, Javanese and other ethnic groups. The early tribes of the city of Medan were the more dominant Malay and Karonese ethnic groups. Based on the Central Bureau of Statistics North Sumatera (Badan Pusat Statistik Sumatera Utara) data source, in 2000 the majority of the population are Javanese and the second largest is Batak (Toba Karo, Simalungun, Pakpak, and Mandailing).

Every ethnicity has its own language. People usually have a local language to communicate with their community before common language is understood by a group of people in a country. The language indicates the existence and its ethnic identity. As in Kecamatan Namorambe, Kabupaten Deli Serdang, the Batak people use Batak Toba language. It shows that they have self-identity and they want to maintain their local language because it is important.

Holmes (2008:61) states that language considered an important symbol of a minority group's identity. The language is likely to be maintained longer. Language cannot be separated from human life because language represents the cultural values. Language and culture are related intimately. Language and

culture change together. Language and culture are systems that reinforce each other and exclude something of which they cannot receive because their language does not allow them to think of those things or of which their culture does not contain. Moreover, Corson (2001:174) said that the maintenance of a heritage language is vital for the self-identity and esteem of its speakers.

Batak Toba Language (BTL) is a mother tongue which is used in communication among Batak people, both spoken and written. The speakers use their local language in daily communication and interaction while they understand its language. The local language is usually used such as in traditional events, ceremonies.

Language maintenance is one of linguistic fields which focus on sociolinguistics. Sociolinguistics is the study of language and how it is affected by region, social class, relationship, and even gender. It describes social issues or phenomena which occur in groups of society. According to Longman Dictionary of Language Teaching and Applied Linguistics (in Zamzani, 2018:231), language maintenance is the degree to which an individual or groups continues their language, particularly in bilingual or multilingual settings.

Language maintenance is a condition in which the language speakers make an effort to maintain the language by spreading its use as a means of communication, or by raising its status, Eastman (1983:73). When the language maintenance refers to the language in the wider speech community,

language policy established by the authority is necessary to enforce its maintenance.

Language maintenance refers to the situation where the speakers or users continue to use its traditional language in the face of any situation that might develop a shift to another language. If language maintenance does not occur, it will bring several effects. First the language may be lost and even dead, and so speakers become bilingual, younger speaker become curious about another language without understanding their local language.

The importance to maintain the BTL in a community is one of the communication strategies used specifically in Batak people ethnic. The language is a social language, which used to interact among individuals and allows communication and transfer of information so that no individuals are outdated. It should happen naturally. But, it does not happen as expected. In this case, some Batak people in Kecamatan Namorambe, Kabupaten Deli Serdang, especially parents have a high ideology towards their local languages, which is still using the local language even though the environment greatly influences it. This is indicated that they continued using the Batak Toba Language in communicating both at home and outside the home when meeting with people who are the same tribe as they are.

Sometimes they also use the BTL at home or outside the home even though they know that their speaking partners was not the same as their tribe. In this case, they have loyalty to their local language. They continue to use and maintain their local language even though they are only a minority in

Kecamatan Namorambe. But in other case, sometimes the Batak parents also tend to avoid the use of Batak Toba language at home. Some of them are happy when their children speak Bahasa Indonesia or other foreign languages than Batak Toba language. This particular case raises a big doubt for the existence of BTL. It can slowly reduce the number of native speakers of the Batak Toba Language especially young generation of Batak Toba and the worst possibility is that the language will become extinct.

For instance: communication with friends.

S : *Tiur, naeng lao tudia ho? songon na tarburu-buru ho hubereng..*

(Tiur, where are you going? You look like in a hurry..)

L : *Naeng tu sikkola au sonari, adong saotik masalah na porlu huselesaihon..*

(I want to go to school now, there is a problem I have to solve..)

S *:oh.. nga maridi ho?*

(oh, have you taken a bath?)

L : *ehe, dang sanga au maridi. Nga ma da..*

(Ehe, I didn't have time to take a shower. Bye..)

S : *olo ma buti. Nanget-nanget ho da..*

(oh, okay. Be careful)

Note :

S1 = Speaker 1

S2 = Speaker 2

The conversation discussed about the teenager with her friend in the boarding house which located in Jalan Tani Bersaudara, Kecamatan Namorambe. A friend looks like in a hurry and want to go to school because there is any problem that want to solve. In the conversation, they use Batak Toba Language (BTL). This phenomena make the writer are interested in doing the research about the maintenance of Batak Toba Language in the area.

A language dies when nobody speaks it any more. It may continue to have existence in a recorded form, of course, traditionally in writing, more recently as part of sounds or video or archive. As speakers cannot demonstrate their fluency, they stop using their local language. Effectively the language will dead when there is no speaker left to use the language or, no member of young generation interested in learning it. The language will be extinct if there is no speaker using it. Fossilization means that old fashioned and never changing. While mistake means that an action, decision or judgment with produces an unwanted or unintentional result (Walter, 2008:23). It means that the mistake fossilization of language is the wrongness caused by the speaker cannot choose the words or express the situation that never changing/ permanently. For example: Many advanced level learners who have Spanish as an L1 do not distinguish

between ‘he’ and ‘she’. This could be a fossilized error. In the classroom: Errors in general take time to correct but a fossilized error may never be corrected unless the learner sees a reason to do so, e.g. if it is seriously hindering communication. Teachers can help learners notice their fossilized errors by for the example recording them to speaking, or by asking them to keep a record of written errors as part of language portfolio.

The speakers who married with other ethnic such Simalungunese, they often use the BTL to their husband and wife who are not Batak people at all, unexpectedly the husband or wife does not adapt or follow their Batak couple to use BTL in their home. It certainly makes the existence of Batak Toba language itself can keep on maintenance. In this case by supporting of the society who are live around Batak Toba people. So intentionally or not the people who are not Batak people understand and can speak using the BTL autodidact.

Betty (2013:13) states the more parents were dependent on professionals to deliver intervention services, the more urgently they wanted their children to acquire English. In addition, Fishman (2013:32), the study of language maintenance and language shift is concerned with the relationship between change or stability in habitual language use, on the one hand and ongoing psychological, social or culture processes on the other hand, when populations differing in language are in contact with each other.

According to Holmes (2008:61), there are some factors of language shift in different communities: the first, from migrant minorities. Immigrants who look and sound 'different' are often regarded as threatening by majority group members. There is pressure to conform in all kinds of ways. Second, from non migrant communities. Language shift is not always the result of migration. Political, economic and social changes can occur within a community and this may result in linguistic changes too. The third, from migrant majorities, where a group abrogates political power and imposes its language along with institutions, government administration, law courts, education and religion. It is likely that minority groups will find themselves under increasing pressure to adopt the language of the dominant group.

Nicholas Ostler (2014:5) language shift means the process or the event, in which a population changes from using one language to another language shift is a social phenomenon, whereby one languages replaces another in a given (continuing) society.

Below are the example of language shift:

Dilarang Merokok ⟶ NO SMOKING!

Nowadays, English has been symptomatic in Indonesia. Sometimes Indonesian people change the Indonesian language and more often using English language. It means that Indonesian language were shift.

Below also the example of language shift from Batak Toba language:

Nattoari hubereng ibana *mengupload* foto i *facebook.*

The statement above shows that Batak Toba people sometimes also mixing their local language with English language. It is also shows that Batak Toba language shift.

Language change treats language as an entity independent of its speakers and writers. In reality, it is not so much that language itself changes, as that speakers and writers change the way they use the language. Speakers show innovation, sometimes spontaneously, but more often by imitating speaker from other communities if their innovations are adopted by others and diffused through their local community and beyond into other communities. Then, linguistic change is the result.

The process of language shift does not finish at the end of the life of a person or of a group of people, rather it gradually develops from generation to generation (Fasold 1984). In addition, Devan (2011:195) said : "in such situation, the members of a group start using the more prestigious language in a series of progressively higher number of domains and communicative situation.

Based on the background, the writer want to analyze the current conditions of the maintenance of Batak Toba Language, factors that can influence the maintenance of Batak Toba Language and the efforts of Batak people in maintaining the Batak Toba Language. For the next part, the researcher will use BTL (Batak Toba Language).

1.2 The Problems of the Study

Based on the background of the research, the problems of the research are formulated as the following.

1. What factors support Batak Toba language maintenance in Kecamatan Namorambe by its speakers?
2. How is the BTL maintained in Kecamatan Namorambe Kabupaten Deli Serdang by its speakers?
3. Why is the BTL maintained in Kecamatan Namorambe Kabupaten Deli Serdang by its speakers?

1.3 The Objectives of the Study

With reference to the problems above, the objectives of the study are:

1) to describe the factors support for the Batak Toba young generations to maintain BTL,
2) to explain how BTL is maintained by the Batak Toba young generations in Kecamatan Namorambe Kabupaten Deli Serdang, and
3) to find out the reasons of BTL maintained by the Batak Toba teenagers in Kecamatan Namorambe Kabupaten Deli Serdang.

1.4 The Scope of the Study

Hurlock (1993: 186) devides adolescence into early adolescence and late adolescence. Early adolescence is between 13 or 16 years, while late adolescence is up to 16 to 18 years. Early and late adolescence are distinguished by Hurlock because in late adolescence the individual has reached the transition closer to adult. While in Netherland and also

Indonesia, 21 years old is considered as the late adolescence (Monks and Friends, 2002: 262).

In this research, the researcher will focus on the subject matter about language maintenance of BTL among its speakers with reference to the young generation/ late adolescence (around age 17-21) in Kecamatan Namorambe, Kabupaten Deli Serdang.

1.5 The Significances of the Study

The findings of the study are expected to offer theoretical and practical significances.

Theoretically, the findings are: (1) to give contribution to linguistics theories about language maintenance (2) to give a new horizon in theories of linguistics, (3) to be helpful for the other researchers who will do it in depth research dealing with language maintenance.

Practically, the findings are expected (1) to give more information about the maintenance of BTL for young generation especially in Namorambe, Kabupaten Deli Serdang, (2) to make the Batak people who live in multi-ethnic societies being aware that they need to add their knowledge about ethnic and improve their language maintenance and (3) to be useful for all Batak Toba people to realize that it is important to maintain their language in order to keep the identity of their ethnic group.