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Medan, North Sumatra - Indonesia

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Rundown of The 4th Annual Internatioanal Seminar on Transformative Education and Educational Leadership (AISTEEL) 2019
Garuda Plaza Hotel, Medan, 23 – 24 September 2019

1st day (Monday, September 23, 2019)

Time	Activities	PIC
15.00 – 20.00	Registration in Garuda Plaza Hotel	committee

2nd day (Tuesday, September 24, 2019)

Time	Activities	PIC/Moderator
07.00 – 08.30	Poster Sessions 1	Section Poster 1
08.30 - 09.00	**Opening Ceremony** 1. MC Speech 2. Traditional Welcome Dance 3. Indonesian National Anthem 4. Pray 5. Chairperson Report 6. **MoU signing between Unimed and PSU - Thailand** 7. Welcoming speech of Director of Postgraduate School 8. Welcoming speech and official opening of Rector of State University of Medan	MC
09.00 – 09.40	Plenary Lecture 1: **Prof. Dr. Syawal Gultom, M.Pd** (State University of Medan– Indonesia)	Moderator Section
09.40 – 10.25	Plenari Lecture 2 **Prof. W. L. Quint Oga-Baldwin** (Department of Education, Faculty of education and Integrated Art and Sciences, Waseda University - Japan)	Prof. Amrin Saragih, PhD (Panel)
10.30 – 11.15	Plenari Lecture 3 **Prof. Dr. Wu-Yuin Hwang**(Graduate Institute of Network Learning Technology National Central University, NCU - Taiwan)	
11.15 – 12.00	Plenari Lecture 4 **Prof. Dr. Ekkarin Sungtong** (Dean of Faculty of Education Prince of Songkla University - Thailand)	Mangara Simanjorang, PhD (Panel)
12.00 – 12.45	Plenari Lecture 5 **Asst. Prof. Patcharin Panjaburee, Ph.D.(**Mahidol University – Thailand)	
12.45 – 13.30	**Lunch Break/** Poster Sessions 2	Section Poster 2
13.30 – 15.30	**Parallel Session 1**	
15.30 – 16.00	Break/ Poster Sessions 3	Section Poster 3

15.50 – 18.00	**Parallel Session 2**	Moderator/Operator
18.00 – 19.00	Break/ Prayer	
19.00 – End	Banquet (Gala Dinner) - Announce of Best Presenter - Announce of Best Poster	Consumption Section

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Proceedings of the 4th Annual International Seminar on Transformative Education and Educational Leadership (AISTEEL 2019)

Preface

The 4th Annual International Seminar on Transformative Education and Educational Leadership (AISTEEL 2019) was held in Garuda Plaza Hotel, Medan City-Indonesia on 23-24 September 2019. This seminar is organized by Postgraduate School, Univesitas Negeri Medan and become a routine agenda at Postgraduate program of Unimed now.

The AISTEEL is realized this year with various presenters, lecturers, researchers and students from universities both in and out of Indonesia participating in, the seminar with theme "Education, Learning and Leadership Innovation."
The plenary speakers coming from various provinces in Indonesia have been present topics covering multi disciplines. They have contributed many inspiring inputs on current trending educational research topics all over the world. The expectation is that all potential lecturers and students have shared their research findings for improving their teaching process and quality, and leadership.

The fourth AISTEEL presents a keynote speaker and 4 distinguished invited speakers from Indonesia, Japan, Taiwan, and Thailand. In addition, presenters come from various Government and Private Universities, Institutions, Academy, and Schools. Some of them are those who have sat and will sit in the oral defence examination.

There are 310 articles submitted to committee, some of which are presented orally in parallel sessions, and others are presented through posters. The articles have been reviewed by double blind reviewer and 172 of them were accepted for published by Atlantis Press indexed by International Indexation and 96 papers are published by digital library indexed by google scholar.
The Committees of AISTEEL invest great efforts in reviewing the papers submitted to the conference and organizing the sessions to enable the participants to gain maximum benefit.

Grateful thanks to all of members of The 4th Annual International Seminar on Transformative Education and Educational Leadership (AISTEEL 2019) for their outstanding contributions. Thanks also given to publisher for producing this volume.

The Editors

Bornok Sinaga
Rahmad Husein
Juniastel Rajagukguk

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Uswatun Hasanah

The Maintenance of Mandailing Language in Kecamatan Torgamba

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***Abstract*— This study observed Mandailing Language Maintenance in Desa Pangarungan Kecamatan Torgamba. The main objective of the study were to answer the research problem under study, that is (1) to explain the ways how Mandailing people maintain mandailing language in Desa Pangarungan Kecamatan Torgamba. The method of this study was descriptive qualitative research. The participants were sixteen Mandailing people who live in Desa Pangarungan Kecamatan Torgamba. The data were taken from the interview and questionnaire. Specifically, the ways in maintaining Mandailing language in 93% by seeing the result of interview, language use in family is mostly dominated in this study, neighborhood in 62%, religion in 37%, workplace in 62%, homeland visits in 50%, and following the culture in 87%, see each other frequently in 50% and education in 12%. In detail, language use in family is dominated and it has the big role in maintaining Mandailing language in this study.**

Keywords : Language Maintenance; the Ways in Maintaining Mandailing Language.

I. INTRODUCTION

Language is related with culture, it is agree that language also can not be separated from the culture as language is the product of culture. The connection between culture and language has been not clearly in the past time because language is the most visible symbol of an ethnic group. Edward Sapir and his student state that the way we think and view the world is determined by our language.

Generally, many people use Indonesian language on their daily life even though many kinds of indigenous language in this country. Indonesian is the official language, taught in schools and spoken on television. Most languages are linked to ethnic groups such as Mandailingnese, Javanese, Bataknese, Sundanese, Acehnese, etc. Moreover, Indonesian language as the national language has a strong position on education area, it is caused the young generation of Indonesia is multilingual. They independently speak Indonesian language at school, they speak their mother tongue at home and using English is in the English Course. On the other hand, indigenous language is used on limited situation, it depended on the situational context.

For further explanation about multilingual, based on Oriyama (2010:95) says that: Multilingual and multicultural caused the language potentially endanger than the dominant language and culture will be applied in the community they live. Beside that parents also influence the children language.Nazaruddin (2011: 60) also says that parent role influence children language, the existences of the language is in endangered level since there is no effort of transmitting the language to children.

There is one case, for example there are some family which both the parents are pure mandailingnese. They live in the area of other ethnics such as Javanese and Bataknese people. Their parents do not teach their children about Mandailing language since in the childhood life. It caused the children are unable to use their parent vernacular even the parent always use their indigenous language every time. The children dialect also contaminate with the major vernacular in daily communication. Moreover, Mandailing families transmigrated are still using indigenous language fluently at home, yet the children who were born in a Mandailing family are unable to use their vernacular. If the children gathered in community which dominates among other ethnics, then the children dialect will contaminate by mayor vernacular in daily communication. So, that's why the indigenous language is endangered.

On the other hand, it is important to maintain mandailing language in Desa Pangarungan Kecamatan Torgamba, Labuhanbatu Selatan because if the language would not maintained, then the language will die. South Labuhan Batu Regency or Labuhanbatu Selatan is a regency of North Sumatra, Indonesia, it was created in 2007 by being carved out of the existing Labuhan Batu Regency.

In 2008, Labuhanbatu is divided into three regencies. They are Labuhanbatu, Labuhanbatu Selatan and Labuhanbatu Utara. In this study, the researcher focused on Labuhanbatu Selatan regency. The regency is divided administratively into five districts, they are: Sungai Kanan, Torgamba, Kotapinang, Silangkitang and Kampung Rakyat. In this study, the

researcher focused on Desa Pangarungan because this village is in the area of Kotapinang district. Pangarungan is one of the villages in Torgamba sub-district, South Labuhanbatu Regency, North Sumatra province, Indonesia.The new South Labuhan Batu Regency covers an area of 3,596 square kilometres and according to the 2010 census, it had a population of 277,549. The capital city is Kota Pinang. It is the reason for people to transmigrate in this city, it is because the people who lived in this place have their own ethnics, included Bataknese, Javanese, Mandailingnese, and so on. It can be seen in the data below:

TABLE I. THE PERCENTAGE OF ETHNICS IN DESA PANGARUNGAN

Ethnics	Percentages
Batak Toba	24,30%
Mandailing	38,19%
Jawa	35,41%
Padang	3,47%
Melayu	2,08%
Others	0,68%

It can be seen from the data above, Mandailing people has the high percentage who lived in Desa Pangarungan Kecamatan Torgamba. That's why according toCorson (2002:174) it is important to maintain our heritage language because the maintenance of a heritage language is vital for self-identity and esteem of the speakers. Therefore, language must be protected, preserved and maintained.

Moreover,Crystal (2003:1) says that the indigenous language will die because nobody speaks the vernacular anymore.Meanwhile, Fishman 1989 also declares that another view of some reasons the language will die because when two or more languages are in contact, three alternatives can occur. First, the languages may be maintained without any change. Second, there may be shift of some form in the languages. Third, one of the languages may be leading to a form of non-use, called language loss or language death.

This phenomenon is found in the young generation of their daily conversation as seen in the data below:

A : *iya mak?*
(what happen mom?)

B : *Ison adong kak putri giot penelitian tentang bahasa mandailing, ro tuson jolo satongkin!*
(Here is kak putri, she wants to observe about mandailing language, come here).

A : *Apa itu kak?*
(what is that kak?)

P : *Ini dek, kakak mau meneliti tentang orang yang pakai bahasa mandailing yang tinggalnya disini. Kakak mau tau apakah diligkungan sini masih mempertahankan bahasa nya atau gak? Karna kan disini kebanyakan orang suku jawa. Jadi kakak mau meneliti remaja dan juga orang tua yang lahir disini, mereka masih menggunakan bahasa mandailing atau gak.*
(i want to observe about the people who still use mandailing language, especially they lived here. Do they still maintain their mandailing language or not? Because we know that here is dominantly javanese people. So, i want to observe teenagers and adult who were born here. Do they speak mandailing language or not?

A : *Aku gak begitu mengerti bahasa daerah kak, lebih enak rasaku pake bahasa kita sehari-hari (bahasa Indonesia). Kadang kalo orang mamak bicara pake bahasa daerah ya aku paham sedikit, tapi mengucapkan nya gak bisa.*
(I do not understand more about mndailing language, i prefer to use our daily language in everyday. Sometimes when my mother spoke vernacular language, i know a little bit more, but i do not know how to say it).

That conversation was taken on Sunday at her house. The participants are pure mandailingnese family. This conversation is between a daughter and her mother. This can happen when small communities of speakers are not thinking that indigenous language is very important for human on earth. As Silva-Corvalan (1994) states that in sociolinguistic terms, the parents are the first generation, the second is the children and the grandchildren is the third. In this case, it can be categorized a daughter as the subject of this preliminary data, she is 21 years old. According to 21 years old is considered as the late adolescence (Bennet, 2006).Language died for many reasons. Some are cultural. For example: many cultures have been dominated by other culture. Often, this translated into suppressing the native culture's mother tongue. If these conditions lasted long enough, then these languages died.

II. REVIEW OF RELATED LITERATURE

Language maintenance or language preservation is the effort to maintain languages from becoming unknown. A language is a risk of being loss when it no longer is taught to younger generations, while fluent speakers of the language (usually the elderly) die. Language is an important part of any society, because it enables people to communicate and express themselves. When a language dies out, future generations lose a vital part of the culture that is necessary to completely understand it. This makes language a vulnerable aspect of cultural heritage, and it becomes especially important to preserve it.

Nahir (1984:315) states that language maintenance define as the preservative of the use of groups native language as a first or even as a second language, where political, social economic, educational, or other pressures threaten are perceived to communication, a cultural medium or a symbol of group or national identity.

In language maintenance, the languages in contact may have a co-existence of stable relationship. Fishman defines language maintenance as "the process and pursuit of intergenerational linguistic continuity" (1989: 177). Fase

(1992) defines language maintenance as the retention, use and proficiency in the language. Most often, it is the speakers of the less-prestigious language that enhance a way of retaining it, transmitting it to the next generation, and use it appropriately in all domains. Usually the speakers of non-dominant language wish to keep their ethnic identity through language, religion, or cultural heritage. With respect to demographic features, language maintenance is possible and is enhanced when the speech community has a large number of speakers.

Language maintenance is an effort of a minority group to keep using or maintaining their language in a multicultural society. It also means of how to keep the existence of a language such as Bahasa Mandailing. Because it is very important to maintaining our vernacular language, the vernacular language is important maker of ethnic identity and the maintenance of vernacular is needed for contribution on enrichment Bahasa Indonesia. Saragih (2010) stated that indigenous language needs to save for their contribution on the enrichment of bahasa Indonesia. Their spirit is for the balance of social life in Indonesia and for everlasting resources of many things.

The preservation of a language such as bahasa Mandailing, it entails the maintenance of the Mandailingnese speakers. Therefore, the activities in doing something to preserve a language shift or language death are ultimately about preserving cultures and habitats. Thats why, mandailingnese speakers must be maintained their language which is starting from the family up to their community or environment. As spolsky (1998:47) says that the maintenance of a language is beginning from using a language at home from parents, at neighborhood, school and using it at work. The maintenance of language needs group of language speakers that they use, practice and speak it. There are many factors that influence maintenance of a language such as the use of Indonesian language at work which known that Indonesian language is an official language. (Grenoble and Whaley, 2006:13) support that many factors effect language maintenance for example the use of language as an official language, the language use in media, education and how many speakers of the language live in the same area. Thats why, it is very important to maintain our vernacular language.

A. The Ways of Mandailing People Maintain Their Language

Luckily for the children was born in the families who are accustomed their daily activities at home. For example the two parents of Mandailing tribes and they always speak Mandailing language in everyday life. It will automatically the children can speak Mandailing language, fluent and understand the rules of culture, customs and arts of Mandailing tribe. So it is highly recommended for parents to use and communicating the Mandailing language with their children. The most effective way to preserve the heritage languages is to use that heritage language in everyday life, especially for young people. Preserving indigenous language is not enough to just communicate with family or friends using the heritage language, but the society must use heritage language for daily communication. It can maintaining the Mandailing language.

The maintenance of a language such as Mandailing Language entails the maintenance of the Mandailingnese speakers. Holmes (2008:63) states that more specifically, there are some other factors that can maintain the language, they are by living together and see each other frequently. By doing this activities, they will use their language as they have the same mother tongue. If the families come from a minority group live near each other and see other frequently, this also helps them to maintain their language.

Other reasons that cause language maintenance are visiting homeland regularly. It is known that the people in homeland use ethnic language more often than persons who live in the city. Communicate with each other relatives in homeland can help children maintain their language, because they hear it and speak it every time. Holmes (2008) states that discouraging intra-marriages helps to maintain of the minority. It can be understood that increasing intra-marriage will help in maintaining a language, whereas inter-marriages caused a language shift. For example: when someone marriages with the same ethnic (intra-marriage), it can help the maintenance of a language, because they have the same ethnic and also the same language. Certainly, they use the language in their daily communication at home. By their activities in speaking vernacular, it helps the maintenance of their language selves, but if some marriage with different ethnic or background (inter-marriage), it could cause a language shift.

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From this statement, it can be concluded that the positive attitudes can support the Mandailingnese to use their language in variety ways, the use of language in variety ways affect the maintenance of majority language such as Bahasa Mandailing in Desa Pangarungan. As Fishman in Holmes (2001:21) identifies there are seven acceptable ways of language maintenancesuch asthe use of language in family, the use of language in neighborhood, visiting homeland, the use of language in workplace, the use of language in education, the use of language in religion, and following the culture. And according to Holmes (2001:63) identifies also the ways in maintaining Mandailing language, they are living together and see each other frequently. But the author used see each other frequently as one of the supported way in this research.

1) The Use of Language in Family (LF): Children who grow up in a bilingual environment from an early age do not necessarily learn to speak the two languages they are hearing, and may speak only one, even with a parent who speaks another language to them (Yamamoto, 2001). This can be quite a baffling experience to parents and educators, who often take it as a matter of course that children will learn to speak the languages spoken to them.

Parents are often titled their child's first teacher and their home as the first classroom. Family and parental involvement plays an important role in children's learning of vernacular language such as Mandailing Language. By speaking Mandailing language at home, it can help the maintenance of bahasa Mandailing. The use of Mandailing language at home in their daily activities is an important role in maintaining language, because one way of children learning about their vernacular is through family.

Meanwhile Cummins (1983) also states that the maintenance of language is started from family and up to community. This strategy can help the maintenance of bahasa Mandailing , the society used bahasa Mandaling in daily activity, environment and society among the users of bahasa Mandailing. Mandailingnese speakers should use bahasa Mandailing and in their daily activity in order to avoid the lost of language itself. Relationships between parents and children also affect a child's ability to develop social relationships in the community.

2) The Use of Language in Neighborhood (LN): After family, neighborhood domain is also important role in maintaining vernacular language. Goma (2011) states that transmitting vernacular language is through interaction with friends who have the same tribe and participating in society activities.

The maintenance of vernacular language entailed the maintenance of the group in language users. The language users must be maintained their language which is started from family domain up to their community or environment such as neighborhood. As mentioned previously, one factor concerning with the maintenance of a certain language is needed for communication with the other family such as neighborhood. Neighbors are friends in communicating, helping, joking, etc. We need to communicate by using a language. The size of community of speakers is needed for maintaining a language. For example, if there are a large number of Mandailingnese speakers in a community such as in Desa Pangarungan, language shift is slowest. It means that Mandailing language will be maintain but if the numbers of Mandailingnese speakers are smaller than other speakers of language in a group, the language shift tends to occur faster.

3) Visiting Homeland (VH): Another way to maintain Mandailing Language is by visiting the homeland. It means the parents should take their children to visit their homeland in order to introduce their culture to their children and do language contact with the people in hometown. When they take their children to their homeland, the children automatically learn their language. Because, in the homeland, people speak the language in every activity.

4) See Each Other Frequently (SEO): A native language just like any foreign languge needs to be maintained regularly. Meeting and seeing each other are suggested ways to be done by family members of particular language. This is also stated clearly by Holmes (2001:63) explains more specifically, there are other ways can maintain a language, they are living together and see each frequently. By doing these activities, they will use their language as their mother tongue. The language will be maintained if the families group live near each other and see each frequently. It is also for Mandailing people, because they live in an area dominated by Mandailing people, so it can help them in maintaining their language.

5) The Use of Language in Workplace (LW): Workplace is place for people in doing interaction among the workers. When Mandailingnese use their indigenous language with the same ethnic in their workplace, they try to maintain their indigenous language. Workplace is people daily activities that should be happened the interaction among the workers. The choice of what language is used by the speakers of the same language users will reflect any effort to language maintenance such as communication among speakers of Mandailing language to others or their collegues in their workplace. However, in various setting of language they used.

As Baker (2001:45) stated that there are some factors affected the language maintenance, namely economic factor, social factor, cultural factor and political factor are very important factor in maintaining a language, because those factors have a power in maintaing a language such as in working domain. To get a good job, someone should able to mastering a language. They should have a good competence in speaking a language. They claimed to speak a language to get a good job. This situation makes them to learn and practice a language in order to get a job.

6) The Use of Language in Education (LE): Education domain is a place of educating process, for example school. School is a place for teaching and studying. In teaching learning process, it needs a language to make easily in transferring knowledge, a good communication makes a good process of teaching and learning. School, beside a place of teaching and learning process, it is also a place for learning and inquiring a langauge because in this place has a good chances in transferring a language. They can interact and communicate each other used the language.

7) The Use of Language in Religion (LR) : Religion is place for prayer, worship which all people need it. In this part, religion is also a place for discussing about religion the religion, laws in religion, etc. All of people need a religion because it guides us to the right way. In discussing a religion, certainly it is need a language. On the other hand, the use of a language in religion affect the maintenance of a language because all of human being need a religion which used a certain language to transfer their intend.

8) Following the Culture (FC) : Mandailing people have to follow the tradition and adat istiadat or cultural activity. It is also affected the maintenance of mandailing language. Furthermore, Batubara (2012) says that following the cultural activity affected the maintenance of Mandailing language in Desa Pangarungan. This activities support the young generation learns about the culture and tradition. It is also for Mandailing people, the speakers also following the cultural activity in their village, although their culture is not different from Mandailing culture but the language they used in cultural activity such as wedding ceremony is still used in Mandailing language. Because of that, their language is still maintained.

III. RESEARCH METHOD

This study was conducted by using qualitative research. This research focuses on understanding social phenomena, descriptions of setting, situations, and participants. It is conducted to describe the current status of phenomenon that exists at the time of study. The data was collected in a variety ways. They are: observation, questionnaire and interview. While Bogdan and Biklen (1992) declares that qualitative is a direct source of data and the researchers as the key instrument. The qualitative means to find out how a theory works in different phenomenon that the data collected are in the words rather than a number.

The subjects in this research are Mandailingnese people in Desa Pangarungan Kecamatan Torgamba. This subjects are chosen on the basicly background of the family, ages and occupation. The data of this research are the utterances in the form of sentences based on Mandailing people that contain of language maintenance which found on Desa Pangarungan, the utterance was found by seeing the result of interview in the form of transcribe the sentences. Desa Pangarungan is divided into two groups namely Pangarungan 1 and Pangarungan 2. But, this study was focused on Desa Pangarungan 1. The participants was chosen based on the characteristic as follow:

1. Sex: male and female,
2. The Mandailing people who were born, grown up and lived in Desa Pangarungan,
3. Multilingual (they can speak Mandailing language),
4. The range of age: 16-50 years old, 30-50 as the second generation and 16-20 as the third generation.
5. The participants come from different background family and profession,
6. The participants should be health,

Based on the selection, all the participants in this study are Mandailingnese people who live in Desa Pangarungan Kecamatan Torgamba, it was selected that belong to those criteria. The researcher took the data in this village because they had different tribes. They are working as an employee in one of the company at the village. So, all the participants were second generation around 30-50 years old and third generation around 16-20 years old. There are 13 participants included in this research that can be categorized as 30-50 years old, and also 3 participants included in 16-20 years old. Based on the criteria, intramarriage is also one of characteristics in contributing the maintenance of Mandailing language, there are 13 participants included into intramarriage and 3 participants included into intermarriage family. Holmes (2001) states the intramarriage help to maintain the language of the minority. It means that someone who marriage with the same tribe, it helps to maintaining the language, because they have the same language and culture. Some of participants also come from intermarriage family. But the most dominantly subjects in this research are intramarriage family, it is because if someone marriage with the same ethnic (intramarriage), it can help the maintenance of a language, because they have the same ethnic and the same language.

There are the tools for data collection. They include questionnaire sheet, interview guideline, observation which is used to record the conversation during interview. The main instrument is the researcher. In this study, the researcher needed to observe, takes notes, talks to the participants. All of these are skills that need to be learned. Furthermore, as the key instrument of research, the researcher realized that other supported instruments were used to get the valid data. Those were participant observation, interview (interview transcription and notes while having the interview. In this step, the researcher applied the direct observation when participant were engaged in conversation. Then, the utterances produced by participantswere recorded and write in the notes. The main purpose of recording is to be able to get the natural data. Then, the utterances will be transcribed in order to organize the data.

IV. RESULTS AND DISCUSSIONS

Based on data analysis presented previously, this research come up with some research findings regarding to the

maintenance of Mandailing language in Desa Pangarungan Kecamatan Torgamba:

The ways of Mandailing language maintenance in Desa Pangarungan, namely: language use of family in 93%, language use of neighborhood in 62%, language use of workplace in 62%, language use in religion in 37%, homeland visits in 50%, education in 12%, see each other frequently 50% and following the culture in 87%. The most dominantly way is language use in family in 93%. Actually all the participants have been contributed on every aspect of ways.

A. The Ways of Mandailing People Maintain Their Language

It has been explored that according to Spolsky (1998:47) says that the maintenance of a language is beginning from using a language at home from parents, at neighborhood, school and using it at work. The researcher used the theory from Fishman in Holmes (2001:21) identifies there are eight ways of language use that affect the maintenance of a language such as family, neighborhood, religion, education and employment (workplace), homeland visit, following the culture and see each other frequently (Holmes 2001:63)

B. The Summary of Ways in Mandailing Language Maintenance

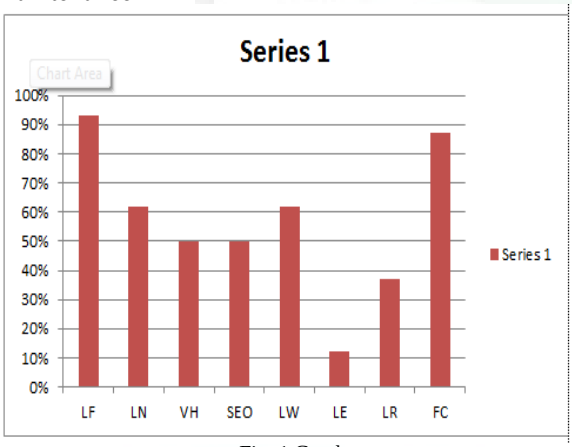

Fig. 1 Graph

From the graphic above, language use in family is the mostly dominated in this research. It is caused because the family in this village still maintained their vernacular language, it is supported by Spolsky (1998:47) says that the maintenance of a language is beginning from using a language at home from parents, at neighborhood, school and using it at work. It is caused the participants keep in using Mandailing language. But, they used Mandailing language based on the context. They will speak Mandailing language with the same Mandailing tribe, if it is not, they will use Indonesia language. Moreover, they also can speak Javanese language because the highly second tribe in this village is Javanese. It is because of the environment and multicultural. Over all, the participants in this research still maintained Mandailing language.

V. CONCLUSIONS

A. Conclusion

Based on data analysis presented on the previous chapter, several points can be concluded according to research problems:

In more detail, the determination of the ways that affected in Mandailing language maintenance based on: language use in family, language use in neighborhood, language use in religion, language use in workplace, homeland visits, following the culture, language use in education and see each other frequently. Specifically by seeing the result of interview, language use in family is mostly dominated in this study. In detail, language use in family is dominated and it has the big role in maintaining Mandailing language in this study.

B. Suggestions

There are some suggestions emerge after conducting this research, which are clarified in the following here:

1) The ways in Mandailing Language Maintenance:
   a) It is suggested to Mandailing people in Desa Pangarungan to use Mandailing language in their daily communication in order to keep the existence of vernacular language. It helps them to maintain the language as a tool for communication in the family.
   b) It is suggested to Mandailing people or others to preserve our culture like wedding ceremony in Mandailing tribe, the function is to introducing Mandailing culture especially for young generation. Mandailing people have to maintain the culture and Mandailing language, make a cultural organization will also help to maintain Mandailing language.
   c) Especially for Mandailing people should aware about multicultural and multilingual society, because if Mandailing people are not maintaining Mandailing language, then Mandailing language will extinct. Because it can be happened if the society is affected by the environment.
   d) To parents should be more practice their Mandailing language with their children at home because the children will learn the language from the parents.

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