

CHAPTER I

INTRODUCTION

1.1 Background of the Study

The effect of inter-marriage, including inter-ethnic marriage, the most-spoken language use of dominant community' in social interactions affect Pakpaknese social life in many aspects especially to their attitude towards their ethnic language determining their ethnic language survival. Attitude towards language completely determines language maintenance, language shift, language loss or even language death.

The inter-marriage phenomenon is one of many challenges which examine the language maintenance whether the language will maintain or shift by its speakers (Fishman, 1972). Someone having intermarriage will face the condition in which she or he will decide what language they are going to use as everyday delivery language at family domain, whether they are going to keep using their language or their couple's language, they are going to be more confused if their couple' language is the most dominantly and commonly spoken in which they inhabit, for some people willing or unwilling they begin to study their couple's language.

This phenomenon occurs to Pakpaknese people having inter-ethnic marriage tha it is going to affect their attitude towards their ethnic language maintenance. If they would like their ethnic language maintained, they have to have positive attitude to their own ethnic language by way to keep using it in daily life. In fact, the inter-marriage phenomenon including the inter-ethnic marriage gives the great influence to the language shift or language maintenance of the two people having inter-ethnic marriage. If one of the languages of the two people having inter-marriage is chosen as the leading language or because the language itself is the dominantly

spoken or commonly spoken then it is going to affect other ethnic language maintenance or even brings it behind which is hard to control. On one side, it is actually leads the Pakpaknese community to get positive, such as ease them to get closer to the clan of the couple with whom they get married, in order to build a good relationship with other ethnics that will be able to ease them to be accepted in the clan of their couple, and in order can keep maintaining during live in area of dominant community if the area they live is densely populated by the clan of their couple, but on the other side, it also supports negative effect to Pakpaknese especially for Pakpaknese who live in Sumbul Pegagan, they become apathetic to the use of Pakpaknese ethnic language, and shows their life style which are not suitable anymore to Pakpaknese' norms.

In Sumbul Pegagan, Bahasa Batak Toba actually is the most spoken language as Batak Toba people are the dominant ethnic and automatically almost all people speak Batak Toba language with no exception other sub-ethnic of Batak and even other ethnics. The influence of this most-spoken language use affects action, awareness, and attitudes to some Pakpaknese communities to use their ethnic language. This can be seen in the phenomena of less frequent of using Pakpaknese ethnic language, where they tend to speak Batak Toba language rather than their own ethnic language in daily life interaction, working place, family, and public places. For instance, at home the indigenous Pakpaknese people who get married with other sub-ethnic of Batak most speak in Batak Toba language to their children and their neighbors even they are same Pakpaknese.

Furthermore, young generations of Pakpaknese people having intermarriage prefer using Batak Toba language as delivery language in daily life. This indication is very risky for the existence and maintenance of Pakpaknese ethnic language, they speak Batak Toba language on the street, in schools the Pakpaknese young generations of inter-marriage speak Indonesian

language and speak Batak Toba in out of school, the adults speak Batak Toba language in markets, the workers speak Indonesian language in working domain and sometimes speak Batak Toba language in offices, and some other people in some places tend to speak Batak Toba language rather than using their own ethnic language, this can be seen when someone asking someone else about something in Pakpaknese; someone prefers to response by using Batak Toba language to response by using Pakpaknese language.

Situation 1 (The conversation made by two women living neighborhood who are the same Pakpak with the inter-ethnic marriage)

Berru Banurea: Berru Lembeng,,lot ngo jelma I roh mi pesta I we? (Pakpaknese)

*/Berru Lembeng,,banyak nya orang datang ke pesta itu tadi?
(Indonesian)*

Berru Lembeng: lumayan ma godang na nian,(Batak Toba)

/lumayan banyak lah (Indonesia)

*Berru Banurea: En mo oda kettoh we, lalap pellin merpestai sambing kidah jelma en,
kepeng lako mendahi poda lot? (Pakpaknese Language)*

*/Aku enggak mengerti lah, terus aja ada pesta, sudah uang pun enggak
ada (Indonesian Language)*

Berru Lembeng: So hubotoi...(Pakpaknese)/entah lah (Indonesian)

The two women are Pakpaknese people, however the second speaker more interested to respond the first speaker by using Batak Toba though the first speaker keeps talking in Pakpak. From this conversation above can be assumed that the second speaker has disloyalty to her ethnic language. The second speaker has tendency to use other language namely Batak Toba to respon a certain language, Pakpak. This phenomenon refers to lack of awareness of speaker to their language survival.

Situation 2 (A conversation between husband and wife having inter-ethnic marriage at home)

- Husband : Ise ndai kitaruhkan togu-togu roh en ma'e? (Pakpak)
(siapa tadi yang mengantar togu-togu ro ini mak'e?) (Indonesian)*
- Wife : Sihotang nakking (Tobanese)/Sihotang tadi (Indonesian)*
- Husband : Ise mo laus kita mi pesta i? (Pakpak)/siapa lah dari kita berdua yang
pergi ke pesta itu (Indonesian)*
- Wife : Bapak ma lao ateh!,,(Batak Toba)/Bapak lah yang pergi ya!
(Indonesian)*
- Husband : I pe taho,,baen ma iddahan tai nungga male au (Batak
Toba)/baiklah,,makan lah kita, aku sudah lapar (Indonesian)*

(Husband; merga Mataniari, wife; berru Sipahutar). For the first time husband makes effort to talk Pakpaknese however her wife keeps answering by using Batak Toba, and then her husband also speaks in Batak Toba. From the conversation made by the couple above shows that husband shifts using Batak Toba language namely his wife language. This phenomenon shows that he is not able to preserve his language and even affected to use his couple language. On the other hand, this also shows that the husband dominantly speak his couple language or has more frequency speak Batak Toba language at home domain.

Sneddon (2003) says that the pressure of Indonesian language as the official language is very great and leads their endangerments to other languages. Indonesian language is the most-spoken language as it is official and national language in Indonesia and so is Batak Toba language in Sumbul Pegagan. It means that Batak Toba language as the local language in Sumbul has the great influence to the endangerment of Pakpkanese language. It implies that the speakers' loyalty to their ethnic language is being challenged. Moreover, Musgrave (2009) states

that using the national or local language could be viewed as a mark of good citizenship. It implies that there is a high pressure to use Batak Toba language as local language and as a mark of good citizen in Sumbul Pegagan and as the effect of it is decreasing the use of Pakpaknese ethnic language.

To this, there are two indications of Pakpaknese ethnic language usage can be taken into consideration; when they have high loyalty to their ethnic language, it means they maintain their ethnic language but when their attitude shows negative or less respectful to their ethnic language, it means their language may be altered by another one.

Moreover, there is a lack of eagerness from the children or students of Pakpak generation at school age to use Pakpaknese ethnic language in their interaction, for instance in some schools in Sumbul Pegagan, the students disagree to use Pakpaknese ethnic language because it will constrain their knowledge, difficult to reach the development or progress in education and use Pakpaknese will only limit their perception on regionalism which lead to disintegration, so this can consider that they have less positive attitude to Pakpaknese ethnic language, whereas attitudes are crucial in language growth or decay (Batang, 2010). Consequently, to make sure the language or ethnic language is maintained, it is needed to have positive attitude from its own speakers.

Furthermore, parents seldom guide their children to speak Pakpaknese ethnic language in their family and they more feel proud when their children are able to other language especially speak Indonesian or foreign language fluently since the beginning or early age. At school, starts from kindergarten (TK), Primary School (SD), Junior and Senior High School to University

level, the students use Indonesian language dominantly in their interaction and learn foreign language eagerly and dominantly compared to Pakpaknese ethnic language.

In addition, Sumbul Pegagan is dominantly populated by Batak Toba. It allows choosing any code or variety in social interactions. These choices may have potential longer-term effects on the language existing in a community namely Pakpaknese ethnic language. Nowadays, there is an indication that Pakpaknese ethnic language is sidelined from Pakpaknese community daily life especially from its young generation due to young speakers are easy to adopt or apply new things, and Pakpaknese ethnic language is signaled unable to fulfill the need of its speaker for the life in a nation.

The above description is about behavior of Pakpaknese community especially inter-ethnic marriage Pakpaknese people towards their ethnic language which it is assumed that attitude is one of the factors contributes to do so. Though Pakpaknese ethnic language is an important identity to determine a certain ethnic group, seems it is not always can be maintained, but it does not mean that Pakpaknese ethnic language must be left behind. Pakpaknese ethnic language precisely need to be made useful and maximized in use in order not to be shifted or lost.

Having strong and fast social change, it is going to be better and it is also as a significant effort if maintenance of Pakpaknese ethnic language by its speakers in Sumbul Pegagan is enforced. Zulfadli (2010) in Fakhurrrazi thesis states that Acehnese ethnic language maintenance is positive initiative by using Acehnese ethnic language to a better continuity in the future, since language is a vital part of the development and expression of identity (Oriyama: 2010). In addition, Pakpaknese ethnic language is the identity for Pakpaknese people; Holmes (2001: 61) states that language is an important symbol of a certain ethnic group.

The writer is inspired from Fakhurrrazi thesis (2010) which conducts research to Acehese young people in Langsa, the research result acquired is the Acehese young people have the positive attitude towards their vernacular language through some contributions presented by some sides, such as parents, environments, neighbors, and the members of family at home domain. Suggestions recommended in Fakhurrrazi thesis can give the great contribution to the writer of this research if the writer finally finds out the result of this research is negative in which has potency to shift Pakpaknese ethnic language, by the recommendations given by Fakhurrrazi in his thesis can prevent or avoid Pakpaknese ethnic language from shift, whereas if the result of this research is positive, then it can strengthen the previous result of research in order to be able to preserve the language.

The core for over all explanations above is Pakpaknese people having inter-marriage tend to use their couple' language, namely Batak Toba language. In some occasions, the writer captures some moments in which the couple of inter-ethnic marriage namely Pakpaknese people with Batak Toba people even never use their ethnic language but use couple's language all the time. Based on the conditions described above, the writer is interested in conducting her research relates to the language attitude of inter-ethnic marriage Pakpaknese people towards their own ethnic language in Sumbul Pegagan.

The writer herself determines Sumbul Pegagan as the location of her research as Sumbul Pegagan shows the most phenomenons of inter-ethnic marriage Pakpaknese people among other locations in Kecamatan Sumbul. Besides that, Pakpaknese ethnic consisting of many sub-ethnics however the writer determines Pakpak Pegagan only as the subject of this research as in which the writer lives most dominated by Pakpak Pegagan among other sub-ethnics of Pakpaknese. In addition, the writer determines subject of her research as inter-ethnic marriage Pakpak people

and Batak Toba people, Pakpak people and Simalungun are the most phenomenon found in the location of the research conducted.

1.2 Formulation of Problems

Based on the background of the study, the problems are formulated as the followings:

- (1) What are the language attitudes of inter-ethnic marriage Pakpaknese people toward their own ethnic language in Sumbul Pegagan?
- (2) How is the language attitude realization of inter-ethnic marriage Pakpaknese people towards their own ethnic language in Sumbul Pegagan?
- (3) Why do they hold the attitude such the way it is?

1.3 Objectives of the Study

In relation to the problems of the study, the objectives of this research are:

- (1) to elaborate the attitude of inter-ethnic marriage Pakpaknese people towards their ethnic language.
- (2) to describe attitude realization of inter-ethnic marriage Pakpaknese people towards their ethnic language.
- (3) to describe the reasons why the inter-ethnic marriage Pakpaknese people have the attitude just the way it is.

1.4 Scope of the Study

This study will focus on the occurrence of Pakpaknese language attitude; factors affect the language attitude of inter-ethnic marriage Pakpaknese people towards their ethnic language, the effect of language attitude among Pakpaknese speakers in Sumbul Pegagan. Sumbul Pegagan

is a large area which consists of 15 sub-Districts with total of household is 14.578 households from the population are 38.290 people.

1.5 Significances of the Study

- (1) Findings of the study are expected to be useful and relevant theoretically and practically.
- (2) Theoretically, the findings of the study are expected to justify or to refuse theories of language attitude. The findings of this research are going to justify or refuse the theories relates with language attitude of people having inter-ethnic marriage where the phenomenon of inter-ethnic marriage will show whether it affects the other customs, culture and also language maintenance of someone having inter-ethnic marriage or doesn't affect at all to customs, culture and especially to certain language maintenance.
- (3) In addition, the findings are expected to add more horizons in language planning issues can give contributions to governments in maintaining language through education curriculum such as language cultural learning at society environment.
- (4) Practically, the findings are expected to awaken awareness of Pakpaknese speakers in multilingual contexts. In addition, the findings are expected to be relevant and useful to language planners, language practitioners (linguists) and related institutions in efforts to maintain endangered languages by conducting programs through organization intending to give guidances to society the importance of maintaning the ethnic language as typical identity.