

CHAPTER I

INTRODUCTION

1.1. The Background of the Study

Language is needed for every human being to communicate to other people. Language is the basis of all communication. Without language, no culture in the society would be developed because people will lack a means which they can express their ideas to one another. Jandt (2003:40) states that language is a way of marking cultural identity.

Language can not be separated from human life because it plays an important role in the process of social interaction. Through language, there happens cooperation and interaction between people. Talk to our friends, families and associates by using a language as a medium of communication. All people in the society communicate and express their feeling by using a language.

Indonesia is multilingual country which consists of different ethnic groups. Every ethnic has different vernacular language. Vernacular languages in Indonesia as mother tongue face a challenge against the existence of Indonesia language and foreign language. Based on the data of UNESCO in the year of 2001, there are 6.900 languages in the world. 2.500 of them are extincting. UNESCO says that Indonesia is a country which has multi varieties of languages, but it is also 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 speakers. 900 languages in the world are in danger of extinction nowadays. Furthermore, based on the record of UNESCO, Indonesia takes the third position with 147 shifting languages. 169 ethnic languages of 742 in Indonesia are facing

danger of extinction because their speakers are less than 500 people (UNESCO, 2001). As Yamamoto (2009) said that Language are disappearing because people stop using their heritage language and instead start using another, often the language of political, economic, military, and religious dominance.

Nowadays, language shift potentially happen in vernaculars in Indonesia. Gunarwan (2004) found that Lampung language is shifted because of Indonesian language pressure. Siregar (1998) also found that language shift happen in the young generation bilingual society in Medan. The data show that the language shift happens in Indonesia continually.

Weinreich (1968) defines that language shift is often used to refer to change at a community level and the terms language loss or non-acquisition of language are used in reference to an individual's declining or use of a group's original language with concurrent increased or dominant use of another more widely used language. If the language shift cannot be stopped, the minority language will lose. Language is one of ethnic identity symbol. It means that Indonesia will lose one of its ethnic identities. In keeping the existence of ethnic identity needs language maintenance.

Pauwels (2005) states that language maintenance is generally applied to individuals or community of speakers continuing to use their language in a situation of language contact, where there is competition from one or more languages to be the sole language used in particular domains or situations. It means that maintaining the language is important. It is supported by Holmes (2001) said that where the language is considered as an important symbol of minority group's identity, it is likely to be maintained longer. Moreover

Schiffman (1995) warned that if language is not maintained, there can be several results. One is language death, speakers become bilingual, younger speakers become dominant in another language, and the language is said to die.

As found in Desa Baru Batang Kuis that Malay people still maintain Malay language in communication. The researcher was found the maintenance of Malay language in Desa Baru Batang Kuis in the following conversation between Malay people.

A : Alang, nak kmane ko?

Brother, where will you go?

B : Nak ke Rumah Sakit, ngantarkan sabun ne

To the hospital, I want to give this soap

A : Tuk ape sabun tu?

What for that soap?

B : Istriku dah melahirkan semalam

My wife has given birth yesterday

A : titip salam tuk istri ko ya

Convey my regards for your wife

B : iye..iye...nak ke Rumah Sakit dulu ya

Ok...I will go to the hospital

Based on the conversation above, showed that they use Malay language when they communicate with their friend. The transmission of Malay language in young generation is still continue, eventhough their children use Bahasa Indonesia in daily conversation, but they can speak Malay language.

- A : Atok, aku nak beli ne Atok
Grandfather, I want to buy this
- B : yang mana ko mau, berapa?
Which one do you want, how much?
- A : satu aja Atok
Just one grandfather
- A : nak kemane ko siap ne?
Where will you go after this?
- B : nak pulang la Atok
I want to go home grandfather
- A : jangan lupe tutup tingkep tu ye!
Don't forget to close the window!
- B : iye lah Tok
Ok grandfather

Based on the data above, Malay people in Desa Baru Batang Kuis had maintained their language. They use Malay language when they communicate with other Malay people. Moreover, when adult communicate with their children. They still use Malay language. The researcher interviewed them to find the reason why they still use Malay language. They said that, they proud with Malay language and they close each other if they use Malay language. By using Malay language they can show their identity as Malay people. As Carson (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.

The phenomena of language maintenance make the researcher interested to found out the factors affecting language maintenance in Desa Baru Batang Kuis. How they maintain their language and their reasons why they still use or maintain Malay language.

The previous research about maintenance of addressing terms has been conducted by Ulfa (2013) with the title “The Maintenance of Addressing terms of Acehese Young Generation in Intermarriage Family”. The subjects were 20 children of intermarriage family which consist of 10 children whose parents are Acehese mother and Non-Achese father. The result found that there are fourteen respondents (70%) maintaining the addressing terms and there are six respondents (30%) shift the addressing terms. There are four factors that influence young generation in maintaining the addressing terms, namely: parents’ role, attitude, demography and environment. Family tradition, ethnic identity and politeness are the reason of young generation maintenance the addressing terms.

In addition, Sitinjak (2013) with the research about language maintenance in inter-ethnic couples. The subjects of this study are people who married with different ethnic, specifically Javanese-Batak and Batak-Javanese. The subjects of this study were 8 couples, four couples for Javanese (husband) – Batak (wife) and four couples for Batak (husband)- Javanese (wife). This study focused on the factor affect language maintenance in inter-ethnic couples and the reason maintaining the language. The conclusion which found by the researcher that attitude and identity is the dominant factor in language maintenance in inter-ethnic couple, and other ways in maintaining the language such as informal education,

participating in social fields, joining ethnic church services, and visiting homeland.

The previous research observed about the maintenance of addressing terms of Acehnese young generation in intermarriage family and maintenance of language in inter-ethnic couples. Those researchers focus in intermarriage family. This research is focused on the language maintenance in community. The research will have the different finding from the previous research. Because of this research about language maintenance of Malay language in Desa Baru Batang Kuis is not conducted yet. The researcher needs to know the language maintenance in community; the factors affecting language maintenance, how the way they maintain and the reasons maintain Malay language. For the reason, the research about Malay language maintenance in Desa Baru Batang Kuis is needed to do.

1.2.The Problems of the Study

Previous studies revealed that the success of maintaining a heritage language depend on many factors, such as family relationships, intramarriage, parental attitudes and peer influence. However, in the present study will be conducted to investigate how is the Malay in Desa Baru Batang Kuis maintain their language. Specifically, the study addresses maintenance the following research questions.

1. What factors do affect the maintenance of Malay Language in Desa Baru Batang Kuis ?
2. How do the Malay people maintain their language?
3. Why do the Malay people maintain their language?

1.3.The Objectives of the Study

The objectives of this study are to answer the research question. To be more specific of the objectives of the study are:

1. To find out the factors affecting Malay language maintenance in Desa Baru Batang Kuis.
2. To know how Malay people maintain the Malay language in Desa Baru Batang Kuis.
3. To find out the reasons why Malay people in Desa Baru Batang Kuis maintain their language.

1.4. The Scope of the Study

There are many vernacular languages in Medan but this study only focuses on Malay language. Malay language maintenance is investigated through the language use of Malay speakers in Desa Baru Batang Kuis.

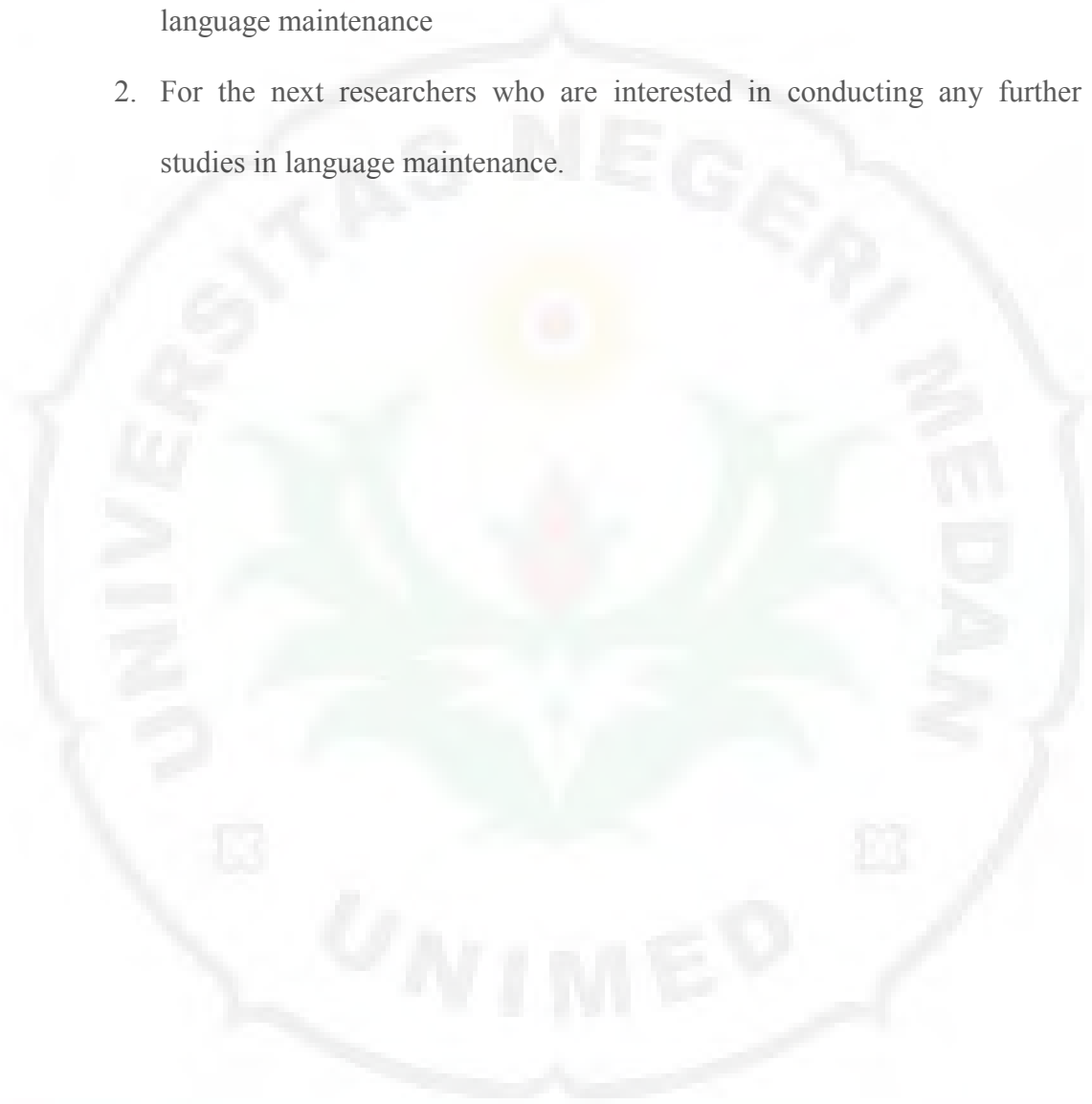
1.5.The Significance of the Study

Findings of the study are expected to be relevant and useful theoretically and practically. Theoretically, the results of this study are useful for;

1. The enrichment of theories of language planning especially on language maintenance.
2. Improving the knowledge about the vernacular language and how to maintain.

Practically, the results of this study are useful for:

1. As reference for the university students who are interested in studying language maintenance
2. For the next researchers who are interested in conducting any further studies in language maintenance.



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