

CHAPTER I

INTRODUCTION

1.1 Background of the Study

By using language, people can communicate between one another. It means that language is a means of communication to convey ideas, thought, opinions and feeling. It is also used to interact and to strengthen relationship in the society. People need to share many things in their life, such as idea, news, histories, suggestions, and advices. They do that because they need to go forward. That's why they can build a better life in facing their future.

Indonesia as a multiethnic country is assumed that most of Indonesian people use at least two languages which are vernaculars and Indonesian language. Indonesian people should know the position of Indonesian language as the national language and vernaculars (mother tongue). The vernacular language is used to communicate within their tribes and Indonesian language is used interethnically.

Indonesia which consists of many islands and religions with the different ethnic groups has a lot of vernacular. There are 746 vernaculars which are spread in Indonesia. (www.depdikdas.go.id/pusat-bahasa/746-jumlah-bahasa-daerah-indonesia). Many vernaculars in Indonesia are endangered. There are only 13 vernaculars have more than one million language users. They are Javanese, Batakese, Sundanese, Balinese, Bugisnese, Maduranese, Minangkabau Language and etc.

One of the vernacular languages is Minangkabau language (ML). It is one of the vernaculars comes from the Austronesia. This language has grown and developed in West Sumatera province. Minangkabau language is also widely used in vary area outside West Sumatera.

When a community does not maintain its language but they gradually adopt another one, this is known as a language shift. The shift of language is happened in multicultural society. There are several ethnics live in Medan such as Javanese, Bataknese, Padangnese, Mandailingnese, Acehnese, Chinese, Malaynese, Karonese, Tamil and others. ML is one of vernaculars in Indonesia which is used mainly in Medan.

Weinrich (1968) said that language shift as the change of habitual use of one's minority language to more dominant language even under pressure of assimilation from the dominant group. It means that one community shifts their first language to the second language as dominant language. In addition, Holmes (1992: 64) stated that language shift generally refers to the process, by which one language displaces another in the linguistic repertoire of a community. It means that the speakers in one community truly didn't use their first language in their daily life. It can be happened in the young generation of Minangkabau ethnic group. They are difficult to maintain their original ML and pass on their heritage to their children.

Language shift usually occurs in bilingualism or multilingualism community. Fishman (1991:1) defined that language shift typically occurs in speech communities whose native languages are threatened because their intergenerational continuity is proceeding negatively, with fewer users or uses

every generation. It is clear that language shift can be found by the less of users of the native language and it becomes less using in the next generation.

The phenomenon in shifting language is related to the migration of Padangnese people. The children who born in Padang can not speak ML like their parents. The researcher discovers that there is a problem that occurs in Minangkabau family in Medan. The children whose both parents came from West Sumatera tends to rarely use the language itself, whether at home or in their surrounding.

Typically language shift happens in the third generation (Scotton, 2006:68). It means that the third generations only communicate to other people by using dominant language. Every young generation which is born in this city (Medan) will acquire Bahasa Indonesia as their mother tongue. When their mother make a conversation to her child in the house, she always speaks by using Indonesian not Minangkabau language.

The potential factor for the shift of the language is related to rural-urban migration that encourages the use of language of the wider society and the consequent loss in proficiency in the original mother tongue. This factor occurs in Minangkabau people who live in Medan. Padangnese people speak to the same ethnic use dominant language or Indonesian language to communicate with different ethnic in Medan more than 7 years. While, most Padangnese people speak to the same ethnic will use Minangkabau Language. Besides that, other ethnics such as Javanese and Acehnese will use Indonesian language to different ethnic in Medan.

According to Holmes (1992:65), people shift or choose a certain language in communicating by considering social factors. Social factor is the place where people live. People usually use a particular language as dominant language in their surroundings. It can be seen in Padangnese families in Medan. They communicate in using Minangkabau language but they use Indonesian addressing terms. They influence others to call someone in Indonesian addressing terms. It proves that social factors influence language use in the surrounding.

Addressing terms is one of language devices have shifted in Medan. Addressing terms are used to show the relationship between the speaker and the hearer and also determine the success of communication. The use of the addressing terms depends on to whom the speakers say. They use to show social relationship, power and solidarity. The use of addressing terms in Minangkabau must conform with customs, behaviors and manners. With knowing the mother's line, Padangnese people who met for the first time will know what the suitable addressing terms to call someone.

In the system of Minangkabau addressing terms, kinship term is the most important one that has the closest relation with people. Kinship terms describe how people refer to relatives by blood and marriage. Minangkabau people has two kinship addressing terms namely; kinship terms in matrilineal system and kinship terms in marriage system. They follow kinship through matrilineal (mother's line). Matrilineal systems trace descent through the mother. The clan is from mother who determines the child's position in the social structure. While, kinship terms in marriage system is used for family members that are relatives by marriage. There is distinction between matrilineal system and marriage system.

Padangnese people who live in the big city such as Jakarta, Bandung and Medan prefer using Indonesian addressing terms than Minangkabau addressing terms. Most of them use bahasa Indonesia (BI) in their daily life. The use of BI becomes increasing. The increasing of Indonesian speaker in Medan show that the use of Minangkabau addressing terms such as *mamak*, *etek* are rarely use nowadays. It is replaced by word *om*, *tante*, from Indonesian addressing terms.

Many of speakers of ML are no longer use ML addressing terms to call their relatives. The researcher has found the addressing terms shift of Padangnese teenagers in Medan as shown in the following.

- A : *Lai sehat, om?*
Are you fine, uncle?
- B : *Lai, ndak pai malam minggu?*
I'm okay. Don't you go outside this Saturday night?
- A : *Ndak ado kawan. Di rumah sajo.*
I don't have a friend to go outside. I want to stay at home.
- C : *Jadi apo yang dikarajokan di rumah, Riko?*
So, what are you doing at home, Riko?
- A : *Riko main komputer di rumah, tante.*
Riko plays game from the computer.

Based on the observation above, Riko has shifted Minangkabau addressing terms into Indonesian addressing terms. The addressing terms such as *om* and *tante* are not derived from Minangkabau Language. In fact, Padangnese people must address all brothers and sisters in mothers' family relatives who are called *mamak* and *etek*. It happened because his family is bilingualism as the influenced Indonesian language as the official language. Both of his parents use two languages. They prefer using Indonesian language at home but they use Minangkabau language in Minangkabau society. So, bilingualism as Fishman's theory that occur the addressing terms shift by Padangnese teenager. Then, the researcher interviewed him to find the reason why he shifted Minangkabau

addressing terms into Indonesian addressing terms. He thinks that *om*, and *tante* is more prestige than *mamak*, and *etek*.

The phenomenon of the shift of addressing terms make the researcher interested to find out the addressing terms shift of Padangnese teenagers in Medan. They use bahasa Indonesiata someone who met for the first time while they use Minangkabau language to the same ethnic. It can be seen in young generation. They have shifted Minangkabau addressing terms into Indonesian addressing terms such as *mamak*, *etek* become *om*, *tante*.

The research about the shift of addressing terms in Minangkabau has been conducted by Rosanti (2011) with the title “Pergeseran Kata Sapaan dalam Bahasa Minangkabau Dialek Agam di Kota Medan”. She found that Minangkabau families of BMA in Pariaman prefer to shift Minangkabau into Indonesian addressing terms in their family core. For instance, when Padangnese people call father as *apak* but right now they changed into Indonesian addressing terms as *papa* or *papi* and also the use of Minangkabau addressing terms as *biyai* that address mother which replaced into *mama* or *mami*. The sample of the research is the third generation of Agam speaker whose parents’ from Agam and born in Agam. In her research in Agam culture, there are two kinds of addressing terms; addressing terms based on kinship and non-kinship systems. First, the kinship of addressing terms are direct or indirectly relationship among family. Second, non-kinship addressing systems namely: religion terms, custom terms and occupation terms. She used descriptive qualitative. The result found that the highest shift of addressing terms in custom terms, in religion terms, however the lowest shift of addressing term is in occupational terms.

Therefore, the addressing terms shift in the third generation is needed to do, eventhough the research about language shift has ever conducted by the other researcher by Lubis (2014) about “The Shift of Addressing Terms of Mandailingnese Society in Panyambungan.” In her research, the use of Mandailing Language has been replaced into Indonesian language. It can be seen from the second generation. Many of her relatives, friends and member of the family of Mandailingnese families are no longer use Mandailing addressing terms to call their relatives. The dominant factor which affects the shift into Indonesian language in Panyambungan is social factors. The reasons of the shift of addressing terms are; status of Indonesian language, social success and family tradition.

In addition, the research about addressing terms has been conducted by Ulfa (2013) in her research with the title “The Maintenance of addressing terms of Acehese Young generation in Inter marriage Family.” The subjects were 20 children of inter marriage family which consist of 10 children whose parents are Acehese mother and Non Acehese father. The result found that there are fourteen respondents (70%) maintaining addressing terms and there are six respondents (30%) shift 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.

All the previous research have observed about the shift of addressing terms in the community and one of them is about the maintenance of addressing terms in inter marriage family. This research is focused on the addressing terms shift by Padangnese teenagers. Because of the research about the addressing terms shift of

Padangnese teenagers in Medan is not conducted yet, the researcher need to know whether the shift of language especially in using addressing terms that occur in Padangnese teenagers. The researcher would like to maintaine Minangkabau language and realize in having some difficulties to address someone by using Minangkabau addressing terms. As Minangkabau people, they have to address all brothers and sisters of mother and father's family in Minangkabau addressing terms to show their close relationship.

1.2 The Problems of the Study

The problems are formulated as the following.

- 1) What addressing terms in ML are shifted by Padangnese teenagers in Medan?
- 2) What factors affect the shift of addressing terms by Padangnese teenagers in Medan?
- 3) Why are the addressing terms shifted?

1.3 The Objectives of the Study

Based on the problems of the study above, the objectives of the study are:

- 1) to describe the addressing terms in ML shifted by Padangnese teenagers in Medan,
- 2) to describe the factors that affect the shift of addressing terms by Padangnese teenagers in Medan and
- 3) to reason for Padangnese teenagers to shift Minangkabau addressing terms into Indonesian addressing terms.

1.4 Scope and Limitation

Addressing terms in Minangkabau are divided into four types namely; kinship terms, occupational terms, religion terms and custom terms. For kinship terms include into kinship terms in matrilineal system and marriage system. In this study, the researcher focuses in the kinship addressing terms by Padangnese teenagers in Medan. The limitation of this study is Padangnese teenagers whose parents from the Minang community in Medan (Badan Musyawarah Masyarakat Minang: BM3).

1.5 The Significance of the Study

Theoretically, the findings of the study are an evidence of the phenomenon of the addressing terms shift of Padangnese teenagers in Medan, an information for Padangnese people in maintaining Minangkabau language (ML) and a motivation for the next researcher who is interested to do an in depth research about ML.

Practically, the findings of the study are useful for students, government and Padangnese people. Firstly, for the students they can enrich their knowledge about ML, especially in learning the shift of addressing terms. Secondly, the government to make a well planned of language planning especially to keep maintaining the addressing terms of Padangnese teenagers in Medan. The last, it is useful for Padangnese people, to realize that it is important to maintain their language especially ML addressing terms in order to keep the existence of their ethnic group.