

CHAPTER I

INTRODUCTION

1.1 Background of the Study

Pematang Siantar is multilingual community since the community Pematang Siantar itself does not only consist of Simalungun but some other ethnics group as well. It can be seen that Simalungun people in Pematang Siantar are minority ethnic group in that city. This condition makes the speaker of Simalungun Vernacular minority too, especially in Kelurahan Sofa, Siatar Sitalasari district. It allows choosing any code or variety in social interactions. These choices may have potential longer-term effects on the vernacular existing in a community namely Simalungun vernacular. Nowadays, there is an indication that Simalungun vernacular is sidelined from Simalungun community daily life especially from its young generation due to young speakers are easy to adopt or apply new things, and Simalungun vernacular is signaled unable to fulfill the need of its speaker for the life in a nation, particularly for the need of economic aspects.

Globalization and high community affect Simalungun social life, almost all aspects of Simalungun influenced by globalization which is hard to control. It is not only leads the Simalungun community to a better life, such as the development of information and technology that will be able to ease relation in society, but it also supports negative effect to Simalungun especially for Simalungun who live in Medan, they become egoistic, apathetic, and show their life style which are not suitable to Simalungun norm.

The influence of globalization affects action, awareness, and attitudes some of Simalungun community to use their vernacular. This can be seen in the phenomena of less frequent of using Simalungun vernacular, where they tend to speak Indonesia rather than their own vernacular in daily life interaction, in working place, family, and public places. For instance, when the leader of community announces something, or even in an important community meeting they use Indonesian vernacular. This situation shows Simalungun people force them to use other vernacular namely Indonesian vernacular. It can be assumed that Simalungun people think Indonesian Vernacular more guaranties for their future.

Furthermore, there are many youths of Simalungun who cannot speak or understand Simalungun vernacular, this indication is very risky for the existence of Simalungun vernacular, especially the young generation at the age of 18 to 20 years old on the street, market, office, and some other places tend to speak other vernacular such as Indonesia rather than using their own vernacular, this can be seen when someone asking something in Simalungun; he or she tends to response by using Indonesian vernacular.

Example of situation: (The conversation made by two young girls living neighborhood who are the same Simalungun (native speaker of Simalungun vernacular), this conversation occurs while both they are doing their each activity in an organization centre)

A: *Kapan kak iin itu datang kak fan? (Indonesian)*

Fan, when Miss. Iin comes? *(English)*

B: *Tadi malam lo baya. (Indonesian)*

She came last night *(English)*

A: *oia kak, sama siapa kakak itu? (Indonesian)*

Who was her friend? *(English)*

B: *Sendiriannyalah. (Indonesian)*

She, herself *(English)*

The two young girls in the conversation above are Simalungun people however both of speaker use Indonesian. In this case the speakers have negative attitude toward Simalungun vernacular.

Situation: In a Simalungun people wedding party, it was in Silau Kahean District of Simalungun region, the researcher found another case that the father of brig room advised her daughter by using Indonesian language.

“Sonai ma da borukku, Manlakkah ma ham inang. Hu patapei bulang bani panjujungmu goranni bulang matua, ai ma tandani ham domma matua. Artinya nang kamu sudah dewasa, kamu sekarang sudah menjadi panutan dalam rumah tanggamu, dewasalah dalam berfikir, bertindak, jangan lagi manja manja, selama ini manja sama bapak dan mamak di rumah karena kamu masih sebagai anak, tapi dengan kami pasangkan bulang ini, itu artinya kamu akan menjadi ibu di rumah tanggamu...dst.

Indonesian: Jadi nak, kamu sudah melangkah ke jenjang pernikahan. Ku pasangkan bulang ini di kepalamu namanya bulang matua, itu artinya kamu dewasa anakku. Artinya kamu sudah dewasa nak, kamu sekarang sudaah menjadi panutan dalam rumah tanggamu, dewasalah dalam berfikir, bertindak, jangan lagi manja manja, selama ini manja sama bapak dan ibu di rumah karena kamu masih sebagai anak, tapi dengan kami pasangkan bulang ini, itu artinya kamu akan menjadi ibu di rumah tanggamu...dst.

English: Dear, today you have got married. I have give you bulang matua (bulang matu the symbol of Simalungun ethnic which use in the brig room head), this is shows that you would be adult dear, it means that you have to be adult people you have to be a leader in your family, good in thinking and right in doing, don't be a spoiled one, for this long time you always a spoiled*

child for us your father and your mother, it because you are still a child for us, but now, in this time we give it to you, from this moment you will be a mother in your family.

The case above is preliminary case that the researcher found in the society of Simalungun it was happened in a wedding party of Simalungun people, the brig and the room are same simalungun, brig is sipayung and room is purba silangit (*Sipayung* purba are part of Simalungun people surname*). When the father of the room gives advice to his daughter, at the beginning he used Simalungun vernacular, but he continue his advice by used Indonesia language. In this case, father of the room to make sure that his daughter can understand enough about his advice he used Indonesia.

From the situation above shows that father and his daughter shifts using Simalungun vernacular. This phenomenon shows that his daughter is not able to preserve Simalungun vernacular even in her wedding ceremony. On the other hand, this also shows that the father and his daughter dominantly speak Indonesian at home domain.

Sneddon (2003) says that the pressure of Indonesian vernacular to local vernacular is very great and leads to their endangerment. It implies that the speakers' loyalty to their vernacular vernacular is in challenge. Moreover, Musgrave (2009) states that using the national vernacular could be viewed as a mark of good citizenship. It implies that there is a high pressure to the use of Simalungun vernacular.

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

Moreover, there is a lack of eagerness from the children or students of Simalungun generation at school age to use Simalungun vernacular language in their interaction, for instance in some schools in Pematang Siantar, the students disagree to use Simalungun vernacular language even with the same Simalungun because it will constrain their knowledge, difficult to reach the development or progress in education and use Simalungun will only limit their perception on regionalism which lead to disintegration, so this can consider that they have less positive attitude to Simalungun vernacular 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 have the tendency in guiding and pride their children to use Simalungun vernacular in their family interaction and they feel proud when their children are able to speak Indonesian or other vernacular fluently since the beginning. At school, starts from kindergarten (TK), Primary School (SD), Junior and Senior High School until University level, the students learn and use Indonesian language dominantly compare to Simalungun vernacular and Indonesian vernacular.

Even social interaction in public places also gives limited access to the use of Simalungun vernacular by appearing some shopping centers which replaces traditional markets, in which it gives no chance to make interaction in the form of verbal communication, or even there is no social interaction happens between buyers and sellers because of using computer machine in interaction. By doing so, the use of Simalungun vernacular in Pemeatang Siantar is decreased.

In addition, Pematang Siantar 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 Simalungun vernacular language. Nowadays, there is an indication that Simalungun vernacular language is sidelined from Simalungun community daily life especially from its young generation due to young speakers are easy to adopt or apply new things, and Simalungun vernacular language is signaled unable to fulfill the need of its speaker for the life in a nation.

The above description is about behavior of Simalungun community especially young generation to their vernacular which it is assumed that attitude is one of the factors contributes to do so. Though Simalungun vernacular is an important identity to determine a certain ethnic group, seems it is not always can be maintained, but it does not mean that Simalungun vernacular must be left behind. Simalungun vernacular precisely need to be made useful in order not to be shifted or lost.

Having strong and fast social change, maintenance of Simalungun vernacular in Pematang Siantar is a relevant effort to make sure that Simalungun vernacular is survived. Zulfadli (2010) in Fakrurazi thesis states that Acehnese vernacular maintenance is positive initiative to keep using Acehnese vernacular to a better continuity in the future, since vernacular is a vital part of the development and expression of identity (Oriyama: 2010). In addition, Simalungun vernacular is the identity for Simalungun people; Holmes (2001: 61) states that vernacular is an important symbol of a certain ethnic group.

Every ethnic group has its own vernacular as their own typical identity. In this case, the researcher as a native speaker of Simalungun vernacular would like to conduct a research about vernacular attitude of Simalungun people towards their own vernacular, in previous research no one has not conducted the research relates to vernacular attitude of Simalungun people. Thus the result of this research will be contributed to Kabupaten Simalungun as reference of vernacular study, especially for the vernacular attitude Simalungun people in term of their own vernacular. In addition, this research considered importance due to the development of Indonesian language in term of vernacular strength as National language.

Based on the condition above, the researcher is interested in conducting her research relates to the attitude of Simalungun people towards Simalungun vernacular maintenance which occurs among Simalungun speakers in Pematang Siantar. The researcher determines Pematang Siantar as location of research because the researcher consider that Pematang Siantar as the most progress among other regions of Simalungun, beside that in that regions Simalungun people as minority clan.

1.2 Problems of the Study

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

- (1) What are the attitudes of indigenous Simalungun people toward their own vernacular maintenance in Pematang Siantar?
- (2) How is the attitude realization of indigenous Simalungun people towards their own vernacular maintenance?

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 indigenous Simalungun people towards their vernacular maintenance in Pematang Siantar.
- (2) To describe attitude realization of indigenous Simalungun people towards their vernacular maintenance.

1.4 Scope of the Study

This study will focus on the occurrence of Simalungun vernacular attitude; factors affect the language attitude of Simalungun people towards their ethnic language, the effect of language attitude among Simalungun vernacular speakers in Pematang Siantar. Since Pematang Siantar is a large area which consists of 8 city Districts with total population is 247.837 people, this research is proportionally and purposely staged in one of the districts, which is Kelurahan Bukit Sofa, Siantar Sitalasari District. The researcher chose that place, because in this district the researcher found that simalungun family is minority and most of them do not use Simalungun Vernacular in their daily life.

1.5 Significances of the Study

- (1) Findings of the study are expected to be useful and relevant theoretically and practically. Theoretically, the findings of the study are expected to justify or to refuse theories of vernacular attitude. The finding of this research are going to justify or refuse the theories especially in the language attitude of Simalungun vernacular.

In addition, the findings will be expected to add more horizons in vernacular planning issues can give contribution to governments in maintaining language through education curriculum such as language learning.

(2) Practically, the findings are expected to awaken awareness of Simalungun speakers in multilingual contexts. In addition, the findings are relevant to vernacular planners in efforts to maintain endangered vernaculars.

Finally, the result of this research will be contributed to Kabupaten Simalungun as reference of vernacular study, especially vernacular attitude of Simalungun people towards their own vernacular.

