

CHAPTER 1

INTRODUCTION

1.1. Background of the Study

Almost all researchers found that the most dominant factors influencing language shift are migration, social factors, economical factors, attitude and values meanwhile political factors were less influential, but in fact in Balee Village, North Aceh, based on the observation and interviews with the people who lived in Balee Village, North Aceh for a long time, the researcher found that language shift from Javanese to Acehnese occur when the conflict happened in Aceh. In this case the researcher is confident to claim that political factor can be dominant one influencing a language shift in Balee village, North Aceh. Thus a studies political factors needs doing.

Language is very crucial in the survival of human life in the delivery of information, ideas, or expression through sounds or symbols that came out of the human articulation. Mesthrie, Swann, Deumert & Leap (2009:1) state that language is a purely human and non – instinctive method of communicating ideas, emotions, and desires by means of a system of voluntarily produced symbols. These symbols are, in the first instance, auditory and they are produced by the so-called „organs of speech“.

Language is an important thing to learn because it has a major objective and role in human life. The main objective of language is as a communication tool used by everyone, starting from the walking up, doing the activity, and until going

to sleep again. In general, all human activities always involve language as a means to interact among people. A person can express idea and thoughts convey the opinion and information through the use of a language, thus a language is a primary means of communication.

In communication, people use language in a practical way. We use it virtually in everything we do. Language is so automatic and natural that people pay less attention to it, but sometimes emphasized by the fact that they do not speak quite good as other do. Many people need to have professionals to learn about language, although to simply being able to use it.

For society that have more than one language, they usually will use the dominant language among them, or sometimes they will use more than one in their interaction, but basically in a society that have more than one language one of them will be shift because rare used in a society, generally the society will use a dominant language for their communication, as Holmes (2001:56) says that the dominant language is used as a means of communication because of status, prestige, and social success.

People need a language (status of the language is as lingua franca) to communicate in the wider society. They choose it because it has higher position than their vernacular and it is more highly. If they can communicate in the wider situation, they will get success or fit in the society. It hopes that by using a dominant language they can communicate by easily with each other and also their interaction will be well.

When a society uses a dominant language the other language will be lost or death, it means that one language will be shift to other language. As Schiffinan (1995:12) states that if language is not maintained, there can be several results. One is language death, the speakers of certain language become bilingual and the younger speakers become dominant in other language. If the language is not spoken anywhere, it will be endangered and lost. The process of language transfer or language replacement by a speech community of a language shifts to speaking another language is called language shift.

According to Hoffman (1991) when a community does not maintain its language, but gradually adopts another one, this involves language shift. In addition, Holmes (2001:56) describes language shift as a shift or displaces of one minority language mother tongue to a language of a wider society. The order domains in which language shift occurs may different form different individual and different groups, but gradually over time the language of the wider society displaces the minority's mother tongue.

Language shift, sometimes referred to as language transfer or language replacement or assimilation, is the process whereby a speech community of a language shifts to speaking another language. Often, languages perceived to be "higher status" stabilize or spread at the expense of other languages perceived by their own speakers to be "lower-status".

According to Edwards (1985:71-72) there are some indications ongoing language shift. Firstly, the language is lost its basis of domain and the numbers of language users decrease. It means that the language no longer use in family

domain as the basis domain. The languages users reduce in numbers less language users overcome the language. Secondly, the majority language become dominant on minority language and endanger on the minority language. Majority language or the dominant language replaces the minority language in every domain. The minority language no longer use and it gradually makes the loss of the minority language. Thirdly, the minority language is used only in the rural then in the urban area. The minority language is founded only in the isolated area or in the village where the community of the minority language originates and the numbers of the language users of the minority language are the biggest.

In addition Romaine (2000:53-54) states that in some cases shift occurs as a result of forced or voluntary immigration to a place where it is not possible to maintain one's native language, e.g. Italians in the United States, or as a result of conquest, e.g. the Gaels in Scotlandia and Ireland . The ultimate loss of a language is termed „language death“. Many factors are responsible for language shift and death, e.g. religious and educational background, settlement patterns, tie with the homeland (in the case of immigration bilingualism), extent of exogamous marriage, attitudes of majority and minority language groups, government policies concerning language and education. Where large groups of immigrants concentrate in particular geographical areas, they are often better able to preserve their language.

Language shifts may also occur among immigrant populations in much the same way that they do in indigenous populations. Children of immigrants are educated in a second language, and the first language may gradually fall out of

favor as immigrants become more adapted to the surrounding culture. It means that the process of language shift happened when a certain language has shifted the use of their mother tongue to the use of dominant language, and usually it happens to young generation. This condition typically happens to migrants. They are virtually monolingual who use their mother tongue as mean of communication, their children are bilingual, and their grandchildren are often monolingual in the language of the “lost” language. This implies that usually the old generation is monolingual. Then, the second generations are usually bilingual because they can speak using their mother tongue and they also can speak another language that is used in a particular place where they moved, but the third generation usually only speak one language of a particular place or area where their parents moved and stayed.

This research related with the previous study done by Musgrave (2006) from Monash University, which discussed about language shift and language maintenance in Indonesia. But the explanation which is given by him is not clear enough. That is the first reason why the writer chooses language shift as his topic. The second reason, Indonesia consists of many ethnics and languages. So, there is a tendency that inter-ethnic marriage happens. Inter-ethnic marriages are a combination of two people from different ethnics and languages also. It means that there are two languages exist in interethnic marriage couple. The existence of two languages means the competition between two languages. So, the writer is interested in investigating this phenomenon. And the third reasons is from the previous research focused on National Language such as Bahasa Indonesia and

some other ethnic language such as Mandailingnese, Karonese, Javanese, Bataknese and so on, but for Acehnese still less, so in this research the writer is interested to do the research in Acehnese because language shift also happens to Acehnese from the other language.

Balee village, North Aceh is one of the areas where the conflict occurs, basically in this village lived some Javanese families which in their daily life always speak Javanese but in Mei, 19nd, 2003 when the conflict occurs all the Javanese learn Acehnese because they are afraid of being killed by GAM and in this time where language shift occurs. It is obvious that Javanese language has shifted to Acehnese language and has lost in Balee village, North Aceh.

Based on the data that researcher got from the secretary of Balee village, North Aceh the number of population are 600 persons that consist of 150 families. From 150 families above 100 families are Acehnese and 50 families are Javanese. To shows the percentage of Acehnese and Javanese in Balee village, North Aceh it shows the table below:

Table 1.1 The Number of Ethnics in Balee village, North Aceh

Number	Ethnics	Families	%
1	Acehnese	100	66.66
2	Javanese	50	33.33
Total		150	100

Source: The Data Base of Balee village, North Aceh

Below some examples of interaction consisting language shift:

For older generation

R : *Kepiye kabare wak jamu?*
(How are you Wak Jamu?)

P : *Sae - sae mawon.*
(Fine)

R : *Seneng whae di Aceh.*
(Are you happy living in Aceh)

P : *Seneng waye.*
(I am so happy)

R : *Opo kerjane.*
(What is your occupation?)

P : *Keladang.*
(Farmer)

R : *Wes suwe nang Aceh?*
(How long have you been living in Aceh?)

P : *20 taon*
(20 years)

R : *Wes nang pesta?*
(Have you gone to the party just now?)

P : *Wes longo.*
(Yes I had)

R : *Bocah bocah nyangdi.*
(Where are the children?)

P : *Dolanan.*
(Go outside)

For younger generation

R : *Kepiye kabare Putri?*

(How are you Putri?)

C : *Peunyan bang, hana meuphom lon, pakek Bahasa Aceh mantong.*

(What's going on, I don't understand, could you use Acehnese Language)

R : *Peuhaba Putri?*

(How are you Putri?)

C : *Haba got bang, abang peuhaba?*

(Fine, brother, and you?)

R : *Haba got sit. Putri peu hanjeut bahasa Jawa? Putri kon ureung Jawa.*

(Well. Putri, don't you speak Javanese Language? You are Javanese, aren't you?)

C : *Hanjeut lon bang, karena hantom lon meuruno, mak pih han tom geupeureuno.*

(No, I can't. Because I never learn it, my mother never taught me.)

From the two conversations above we can see that for the older generation she still master about Javanese Language but for the younger generation she can't understand at all.

In 2002, one years before conflict occurs in Aceh most of ethnics like Javanese, Chinese, Padangnese, Bataknese use their vernacular to communicate by each other but when conflict occurs as soon as all of them try to learn Aceh language because they afraid with the GAM, because they will kill every one that cannot speak Aceh language. So, because of they often uses Aceh Language than their vernacular, their vernacular shift to Aceh Language. In this case not only

occurs for language but the religious also. Most of Chinese, Christiane, and Hindu move their religious to Muslim because they afraid will be killed by GAM.

Based on the explanation above that is why in this research the researcher would like to do the research with the title Language Shift by the Javanese in Balee Village, North Aceh.

1.2. The Problems of the Study

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

1. What factors influence language shift by the Javanese in Balee Village, North Aceh?
2. How is the pattern of language shift by the Javanese realized in Balee Village, North Aceh?
3. Why does the shift by the Javanese occur in Balee Village, North Aceh in the way it does?

1.3. The Objectives of the Study

In relation to the problems of the study the objectives of the study are.

1. to explain the factors influencing language shift by the Javanese in Balee village, North Aceh.
2. to describe the pattern of language shift by the Javanese in Balee Village, North Aceh and,

3. to give reason for shift which occurs among the Javanese speakers in Balee Village, North Aceh.

1.4. The Scope of the Study

Language shift covers various. This study is focused on the factors, pattern (indication of an ongoing process of language shift) and reasons for the shift of the Javanese by its speakers into Acehese language. The three aspects are in focus since they are highly assumed to be related in the study of the shift. It is of interest to note that the shift is suspected to be related aspects in the study.

1.5. The Significance of the Study

Findings of the study are expected to be useful and relevant theoretically and practically.

1. Theoretically, the findings of the study are expected to justify or to refuse theories of language shift. In addition, the findings are expected to be the one having more academic in the issue of language planning.
2. Practically, the findings are expected to maintain the awareness about the necessity in using Javanese among Javanese speakers in their community. Besides, the findings will be relevant to language planners in efforts to maintain the use of vernacular languages in North Aceh.