

LANGUAGE MAINTENANCE OF *HATA SIMALUNGUN* AMONG YOUNG GENERATIONS WITH REFERENCE TO THE GLOBAL CONTEXT

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Abstract

The research was found on the topic about Language Maintenance of *Hata Simalungun* among Young Generations with Reference to the Global Context. This study was conducted by applying descriptive qualitative method. The source of data was taken from the conversations of male and female young generations who live in Kariahan, Kabupaten Simalungun. The technique for analyzing the data is descriptive qualitative research based on Miles, Huberman and Saldana. The result of this research was factors of *Hata Simalungun* maintenance of young generations in Kariahan Kabupaten Simalungun are Seeing Each Other Frequently, Neighborhood Domain, Ethno Linguistic Vitality and Family Domain (100%), Practice Traditional Ceremony (90%) and Religion Domain (80%). The Ways of Young Generations in maintaining HS are Acquisition the Language (100%), Socially Integrated Population of Active Speakers (80%) and Localities of People Habitually Using the Language (80%). The Reasons of Young Generations Maintain HS are Identity (100%), Prestige or Pride (100%) and Keeping the Language (100%).

Keywords: Language Maintenance, Young Generations

INTRODUCTION

Language is a medium of communication among people. With the language, one can exchange information with others. Language can replace events or activities that should be undertaken by individuals or groups (Aslinda, 2007:2)

Everyone can generally speak, get starting from the local language, the national language and go to the international language. Before a common language that can be understood by a group of people in a country, the people usually have a local language, in order to connect communication between their communities, as they that use Simalungun language or *Hata Simalungun* in Desa Kariahan, Kabupaten Simalungun.

Simalungun language is a mother tongue which is used as a means of communication among Simalungunese people, both spoken and written. The speakers use their daily communication and interaction to show their identity. Because *Hata Simalungun* is a symbol identity of Simalungunese people. Language must be maintained

because language showed the identity of the language users. As Holmes (2008) states that where language is considered as important symbol of a minority group's identity, the language is likely to be maintained longer, language cannot be separated from human life, language represents the temple in which the speaker's soul his/her devotee.

The importance to maintain the HS in a community is one of the communication languages is used specifically in Simalungun ethnic environment. This language is a social language, which is used to interact among individuals and allows communication and transfer of information so that no individuals are outdated. It should happen naturally like that.

A language dies when nobody speaks it anymore. It may continue to have existence in a recorded form, of course traditionally in writing, more recently as part of sounds or video or archive. As a speaker cannot demonstrate their fluency if they have no talk with the language anymore. Effectively the language will dead when there is no speaker left to use the language or, no member of young generation interested in learning it.

The speakers who marry with other ethnic such Bataknese, they often use the HS to their husband and wife who are not Simalungunese people at all, and unexpectedly the husband or wife does not adapt or follow their Simalungunese couple to use HS in their household. It certainly makes the existence of Simalungun language itself can keep on maintenance. In this case by supporting of the society who are live around Simalungunese people. So intentionally or not the person who is not the tribe of Simalungun understands and can speak by using the HS autodidact.

For instance: communication with friend

P1 : *Lina, hanja ho baya ? songon na jenges huidah..*

(Lina, where you from? You're looking so beautiful..)

P2 : *hun rumahni atturang nokkanai mambantu marmasak Ti, partonggoan I rumahni bodari.*

(from my atturang's house, I help her for cooking, because tonight is a short worship in in her house.)

P1 : *oh, tapi jenges ma pala bajumin anggo marmasak do Lin..*

(oh, but your dress is so too beautiful for cooking Lin..)

P2 : *ehe,naido domma biasa sonon au Ti, lang pede au kaluar anggolang jenges, hehe.*

(hmm, this is my habit Ti, I'm no confident out of house if I'm not beautiful, hehe.)

P1 : *oh, alo tene.*

(oh, I see.)

P2 : *age sonai, ise sonari cowokmu ? Sopar aipe tong ?*

(by the way, who is your boyfriend now ? is that still Sopar ?)

P1 : *lang baya, domma mantan ia, sonari domma dong nabaru use.*

Eh patar ma hita lanjut cerita, alo marmasak au.

(no, he was my ex, now I have the new one, by the way tomorrow we will continue our talking about, now I have to cook

P2 : *oh, alo Ti, au pe lao marmasak ma homa.*

(oh ok Ti, I also have to cook.)

Language maintenance is the degree to which an individual or groups continues to their language, particularly in bilingual or multilingual are or among immigrant group whereas language shift is the process, which acquires a new language by new community usually resulting with the loss of the community's first language.

Language maintenance refers to the situation where speech community continues to use its traditional language in the face of a host of condition that might foster a shift to another language. If language maintenance does not occur, there can be several results.

According to Betty (2013), the more parents were dependent on professionals to deliver intervention services, the more urgently they wanted their children to acquire English. In addition, Fishman (2013), the study of language maintenance and language shift is concerned with the relationship between change or stability in habitual language use, on the one hand and ongoing psychological, social or culture processes on the other hand, when populations differing in language are in contact with each other.

According to Holmes, about there are some factors of language shift in different communities: the first, from migrant minorities. Immigrants who look and sound 'different' are often regarded as threatening by majority group members. There is pressure to conform in all kinds of ways. Second, from non migrant communities. Language shift is not always the result of migration. Political, economic and social changes can occur within a community and this may result in linguistic changes too. The third, from migrant majorities, where are group abrogates political power and imposes its language along with institutions, government administration, law courts, education,

religion, it is likely that minority groups will find themselves under increasing pressure to adopt the language of the dominant group.

Talking of language change, treats language as an entity independent of its speakers and writers. In reality it is not so much that language itself changes, as that speakers and writers change the way they use the language. Speakers innovate, sometimes spontaneously, but more often by imitating speaker from other communities, if their innovations are adopted by others and diffuse through their local community and beyond into other communities than linguistic change is the result.

The process of language shift does not finish at the end of the life of a person or of a group of people, rather it gradually develops from generation (Fasold 1984). In addition Devan said : “in such situation, the members of a group start using the more prestigious language in a series of progressively higher number of domains and communicative situation.

LITERATURE REVIEW

Language Maintenance

As Fishman (2000) argues language maintenance efforts in those cases may need to begin with the reconstruction of the language from elderly and remaining users. Those committed to reversing language shift must understand the functional disruption of their particular language in social space and must focus and prioritize their effort in clear stage in order to be successful.

Language maintenance is preservation of language which is the language use by a group's native language as a first or second language where pressures threaten or cause a decline in the status of the language. Status of language is intertwined with language prestige and language function. Language status is the position or standing of a language. The effect of language maintenance programs can be extremely positive for threatened cultural groups.

The Factors of Language Maintenance

Language maintenance mostly happens when certain language is considered as minority language. A minority language is a language spoken by a minority of the population of a territory. There are some factors that push us to keep the language. Actually language shift is not separated with language maintenance. A language shift can

be happened because of some causes such as bilingualism which is not once factor that support the language shift problem.

The maintenance of a language such as HS, entails the maintenance of the group of Simalungun speakers. Holmes (2008:63) explains more specifically, that there are some factors that can maintain a language, they are: Living in an area or seeing each other frequently. By doing this activities, of course, they will use their language as they have the same mother tongue, Visiting homeland regularly or frequently. It is known that the people in homeland use ethnic language more often than persons who live in the city which is multilingual circumstances, Discouraging intermarriages. It means that to help maintaining the language of the minority.

Meanwhile Curzon (2001) states that the important factor in maintaining a language is the attitude factor of the speakers. This deals with the cultural value (ethno linguistic vitality), whatever the group sees their language and culture needs to be maintained or not. Holmes (2008:61) also states that when the language seen as an important symbol of ethnic identity, it is generally maintained longer.

Based on the explanation above, it can be concluded that there are factors that affect language maintenance;

1. Living together and see each other frequently, in other words, it is refers to living in an area dominated by Simalungunese.
2. Visiting homeland regularly or frequently
3. Intermarriage
4. Ethno linguistics vitality
5. Use of the language in family domain
6. Use of the language in neighbourhood domain
7. Use of the language in workplace domain
8. Use of the language in education domain
9. Use of the language in religion domain
10. Practice of *adat istiadat* (traditional) ceremony

The Way to Maintain a Language

Holmes (2001:4) states that there are some efforts that can be done in order to maintain a certain language. They are: (1) A language can be maintained and preserved, when it's highly valued as an important symbol of ethnic identity for the minority group. (2) If families from minority group live near each other and see each other frequently,

their interaction will help to maintain the language, (3) For emigrate individuals from a minority group, the degree and frequency of contact with the homeland can contribute to language maintenance. (4) Intermarriage within the same minority group is helpful to maintain native language, (5) Ensuring that the minority group language is used at formal setting such as school or worship places will increase language maintenance, (6) An extended normal family in which parents, children and grandchildren live together and use the same minority language can help to maintain language, (7) Institutional support from domain such as education, law, administration, religion, and the media can make a difference between the success and failure of maintaining a minority group language.

While for endangered language, according to Crystal (2003), there are some factors which help an endangered language to progress, He postulates that an endangered language will progress if its speakers;

1. Increase their prestige within the dominant community
2. Increase their wealth
3. Increase their legitimte power in the eyes of dominant community
4. Have a strong presence in the education system
5. Can write down the language
6. Can make the use of electric technology

Reasons of language maintenance

According to Pauwels (2005) states that family is one of the most important steps in maintenance of language. Within inside a certain group of language use, the interaction among the member of the group will be important in maintaining their own language. The interaction will be occurred in a very natural setting. Most of the work will have to be done primarily by small groups themselves rather than by any of the interactional agencies and networks that exist today.

According to Crystal (2003) language maintenance should be done in order to (a) creating cultural diversity, (b) keep ethnic identity, (c) enable socio adaptability, (d) increasing the security for the children psychologically, and (e) increase the sensitivity of linguistic. The five terms are related each other, for example when certain language is maintained, of course the identity of language users also maintained and automatically the language will form the cultural diversity. It also makes the users of certain language able to adapt with society. It will increase secure feeling to users and will effect to their psychology.

RESEARCH METHODOLOGY

Research Design

In conducting this research, the researcher used descriptive qualitative design. Ary, et al (2002: 25) stated that qualitative research Qualitative method was used to understand a phenomenon by focusing on the total picture rather than breaking it down into variables. The researcher used this method because it attempted to describe the linguistics phenomena found in young generations. In this research, the descriptive qualitative design was used to analyze the language maintenance of *Hata Simalungun* among young generations with reference to the global context.

Techniques of Collecting Data

In collecting the data, the researcher use: Documentary technique and interview.

1. Interview the young generations with some questions and record
2. Transcript the interview
3. Identifying all the utterances that showed language maintenance.

Techniques of Analyzing Data

After collecting all the data of language maintenance of *Hata Simalungun* among young generations with reference to the global context, the data were analyzed as follows:

1. Elaborating the theories and anything related to the problems
2. Identifying the language maintenance of HS (*Hata Simalungun*) in young generations in Kariahan
3. Classifying the language maintenance into three of research questions: (1) factors, (2) ways, and (3) reasons.
4. Counting the data in percentage from by using a simple formula.

FINDINGS

Based on the data analysis, the findings of this study were formulated as follows:

1. There were six factors for young generations to maintain HS; living in area dominated ethnic, ethno linguistic vitality, use of the language in family domain, use of the language in neighborhood domain, use of the language in religion domain and practice of traditional ceremony.

2. There were three ways of young generations maintained HS; acquisition of the language, create a socially integrated population of active speakers and localities of people habitually using the language.
3. There were three reasons for young generations maintained HS; show identity, pride and keep the language.

CONCLUSION

From the data analysis, the objectives of this research are to identify the factors of language maintenance of HS in young generations in Kariahan, ways of young generations to maintain HS, and the reasons of young generations to maintain HS. This research is conducted by using qualitative method which is making a description and the percentage of the result. It is found:

- There were six factors for young generations to maintain HS; living in area dominated ethnic, ethno linguistic vitality, use of the language in family domain, use of the language in neighborhood domain, use of the language in religion domain and practice of traditional ceremony.
- There were three ways of young generations maintained HS; acquisition of the language, create a socially integrated population of active speakers and localities of people habitually using the language.
- There were three reasons for young generations maintained HS; show identity, pride and keep the language.

SUGGESTION

In accordance with the conclusion and the aim of the thesis the researcher gives some suggestion as seen in the following:

- (1) The young generation's parents in Kariahan should keep on speaking HS among family members
- (2) For parents in order to teach the HS to young generations from an early age
- (3) Stay proud and keep the language as one of the identity of a tribe as Simalungunese people.

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