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THE USE OF ACEHNESE-CHAMIC DERIVED LEXICAL ITEMS USED BY ENGLISH DEPARTMENT STUDENTS OF UIN AR-RANIRY

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ABSTRACT

The purposes of this study were to analyze the use of Acehnese-Chamic derived lexical items used by young speakers. Besides, it also intended to find out whether there is a language change among younger speakers of Acehnese. The data were gathered at the English Education Department of Teacher Training and Education Faculty of UIN Ar-Raniry University. The informants of this study were English Education students of UIN Ar-Raniry with the average age 20 to 21. There were 12 students involved as the informants of this research. This qualitative study used wordlist interview and interview guide as its method of data collection. The data were analyzed descriptively. The study found that many Acehnese-Chamic derived lexical items were not used by the younger speakers of Acehnese. Furthermore, there was language change which occurred among the younger speakers of Acehnese which consisted of phonological loss in the form of initial consonant dropping, initial syllable dropping and monopthongization. Besides, lexical loss in the form of primary loss and secondary loss are also occurred among younger speakers of Acehnese in this study. Moreover, the younger speakers of Acehnese felt that Acehnese and Indonesian used at home, Indonesian is dominantly used in campus, Indonesian is more convenient than Acehnese, Acehnese used for making jokes, and Acehnese used depending on the partner of speaking were the factors which hinder them from using Acehnese-Chamic derived lexical items.

Keywords: *Acehnese, Acehnese-chamic, language change, lexical loss, phonological loss*

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INTRODUCTION

Communication is a tool used by humans for interaction, where they practice language to communicate with each other in their daily life. It is also part of human behavior that cannot be separated from human life. Language as a medium for communication has a great multiplicity of purposes. One example is that by using language people could share experiences and they could recognize others well. Moreover, language also has a significant part in all human activities. Horn and Ward (2005, p. 417) state that language is generally used for organizing people's participation in united activities. Furthermore, language is a symbol of life for humans such as rules, traditions, and education and so on.

Additionally, a language which is considered as part of human life tends to change. According to Guy (1989, p. 2) there are several types of linguistic change which are distinguished into structural effects of the different types and the different social circumstances surrounding them. Thus, change in language is an environment that definitely happens in a certain language community.

Moreover, Rizka and Zainuddin (2016) specify that the change of language could happen in the areas of lexical form, morphological, syntactical, semantic, spelling, and pragmatic changes. One of the most familiar types of change in language is in the form of lexical change which could be in the form of lexical loss as the phenomenon in which a specific lexicon that tends to disappear, new lexical item creation, semantic change or shifting meaning in lexical, and phonological change which is the process of sound change.

Acehnese is one of the regional languages spoken in Indonesia. It is spoken by around 3.5 million people according to the 2000 census (Lewis, 2009) in Aceh province. Acehnese is mainly used in some areas such as East Aceh, Bireuen, North Aceh, Pidie, Greater Aceh, West Aceh, and South Aceh. Furthermore, Yusuf (2013) states that Acehnese is also spoken in Kampung Aceh, Kedah Malaysia by Acehnese descents who have settled down in the area since the late 18th century. Moreover, Nieman (1891) as cited in Thurgood (1999) indicates that Acehnese and Chamic languages spoken in Vietnam, Cambodia, and Thailand share similarities in their morphology, vowel treatment inherited, and lexical agreement. It can be proved by the existence of evidence found in Acehnese, such as the lexical '*panah*' (Acehnese) which is derived from Proto Chamic (PC) *panah* meaning 'shoot' (bow), '*pade'* (Acehnese) which is derived from Proto Chamic (PC) *paday* meaning 'rice'

(paddy), '*muda*' (Acehnese) which is derived from Proto Chamic (PC) **muda* meaning 'young', and '*mamʌh*' (Acehnese) which is derived from Proto Chamic (PC) **mamah* meaning 'chew'.

In recent years, many Acehnese young speakers seem reluctant to use Acehnese in their conversation. In this case, a study of Al-Auwal (2017) indicates that Acehnese young speakers at the moment are not comfortable enough to speak Acehnese as their tool of communication, for they assume that Bahasa Indonesia is more modern language to use because it provides them greater social status. In addition, he assumed that this problem arises because of their parents who stopped using Acehnese as a mother tongue language. Thus, they are not able to acquire Acehnese well. Furthermore, the research findings of Alamsyah, Taib, Azwardi, and Idham (2011) show that Acehnese is at an alarming trend, for many Acehnese parents at the moment prefer Bahasa Indonesia to Acehnese as their first language for several reasons. That is the factor that causes a decrease in the use of Acehnese by Acehnese young speakers. Moreover, the writer notices that some Acehnese-Chamic derived lexical items which are considered more archaic are not practiced anymore among Acehnese young speakers. One example is '*dhuən*' (Acehnese) which derived from Proto Chamic (PC) **dha:n* meaning 'branch, bough'; another example is '*umʌŋ*' (Acehnese) which derived from Proto Chamic (PC) **huma* meaning 'dry field'. In this case, some of them tend to use Bahasa Indonesia or borrowing of another language in order to produce the lexical item, for instance, they produce '*dahan*' to replace the lexical of '*dhuən*' (Acehnese).

In addition, a study of Lishandi (2013) with the title lexical shift and lexical change in Minangkabaunese used in Batusangkar shared the same problems where it is found that some of the lexical items of Minangkabaunese used by younger speakers of Batusangkar had become archaic or unpracticed among them. For instance, younger speakers of Batusangkar had no idea about the lexical of '*tulak*' (Minangkabaunese) meaning 'push'. In this case they produced the lexical as '*dorong*' which is Indonesian language. Another example is found in the lexical of '*piŋgan*' (Minangkabaunese) meaning 'plate'. In this way, they had no idea about the lexical which means the lexical had already loss among them.

Based on the fact stated above it seems obvious that Acehnese has already been unpracticed among younger speakers of Acehnese since Bahasa Indonesia is used more dominantly, such as in governmental offices, media, schools, and public places. It is quite different compared

to their parents' life where they used and spoke Acehnese more often, for they were first introduced Acehnese before they attended elementary school. In this case, there is a possibility that Acehnese will no longer be used in a few years later since young Acehnese speakers are rarely using Acehnese at the moment.

Thus the researcher wants to conduct a research study entitled "An Analysis of Acehnese-Chamic Derived Lexical Items Used by Young Speakers" as one form of analysis toward the use of Acehnese among younger speakers of Acehnese. The study is focused on Acehnese-Chamic derived lexical items used by younger speakers of Acehnese. In addition, this study is important because it can be the foundation for better development of the Acehnese language. Moreover, it could also be the reference for the next researcher who conducts research in the area of linguistics and sociolinguistics, particularly in the area of language change.

Based on the explanation above, the two research questions that were formulated for this study are as follows:

1. Are the Acehnese Proto-Chamic-derived lexical items still used by younger speakers of Acehnese?
2. What are the factors that hinder younger speakers of Acehnese from using those lexical items?

Therefore, this study is aimed at finding out (1) the level of Acehnese Proto-Chamic derived lexical items used by younger speakers of Acehnese and (2) the factors that hinder younger speakers of Acehnese from using Acehnese Proto-Chamic-derived lexical items.

LITERATURE REVIEW

Language Change

Language change is deliberated under the division of linguistics named historical and comparative linguistics which according to Fromkin and Rodman (1988, p. 314) concerns with in what way languages change, what type of changes occurs, and why those changes arise. Particular linguists have written on language change, for instance, in this case, Cohen (1970, p. 69) marks that language, along with humanity and its societies is in a constant evolution and this evolution can be from an external point of view and an internal one. The change in the mode we use the language is not easily apparent or obvious in day to day communication for people are not aware of it.

In addition, Langacker (1972, p. 304) describes language change as the modification through the time of a linguistic system and adds that language change over time is studied through the diachronic analysis approach as opposed to the synchronic analysis approach, which focuses on a single linguistic system at one point in time. Moreover, Cook (1997, p. 224) states that any language from any period of history must adapt to the constraints of human language itself, for at least as far back as the time when the human mind took its present shape. This suggests that such language must reflect such changes over time, as would themselves reflect changing times in the evolution of human thought and society.

Several theories state that language change happen in three situations, for instance the changes happen in the form of spontaneous change, borrowing, and imposition. Spontaneous change is the change which happens over time, not on purpose but rather through interaction because there are no two people speaking the same language and because people tend to implement new words and sounds language (Jones & Esch, 2002, p.123). Furthermore, borrowing is the adoption of foreign structures and fresh concepts in one's language, while imposition occurs either through colonization or invasion by pushing weaker communities to adopt another language, one aim being to eliminate their cultures. It is also reflected through language planning and policy where language planners are seeking for official or national languages in order to assimilate minority language groups into officially sanctioned language of Nation-State (Diamond, 1993, p.2).

Types of Language Change

Language change could be divided into two types; they are external change and internal change. External change is affected by the adoption of borrowing, while internal change is caused by the addition and loss of sounds and lexical items, the creation of new words, and extension. In addition, the three main language changes defined by sociolinguists such as Labov (1994) are; lexical change, phonological change, and grammatical change.

Lexical Change

The change in the form of vocabulary or lexical change is the most normal and easy to observe. New words are implemented in the native language. The vocabulary of a language is named as lexis and it is the lexical items which are examined. In line with this, Carver (1987, p. 268)

states that lexical change could be divided into three forms, which consist of lexical loss, change in meaning, and making new lexical items.

Phonological Change

Phonological change is considered as an important process in language change. In line with this, Hana (2006, p. 5) states that phonological changes are sound changes process which has been accepted by speakers of language. The sound changes tend to extend from speakers progressively in a wave-like pattern until they consistently used by the whole speakers in language community. There are seven types of phonological changes which classify by Crystal (2004, p. 330) and Millar (2015, p. 48), namely; assimilation, dissimilation, lenition and fortition, vowel and syllable structure, loss, syncope and acopope, and monopthongization.

Grammatical Change

Furthermore, Holmes (2001) states that the change which occurs in grammar is less rather than lexical change since it takes a longer time to change. However, it is more apparent in vernacular forms. For instance could be noticed in the dialect English of New York gang followers where they tend to ignore the final of *–ed* of the simple past in verbs such as *'to miss'* and *'to pass'*. In this case, they prefer to use *'he miss the bus yesterday'* and *'it pass me'*. Additionally, grammatical change contains two sub-types; they are morphology and syntax. Morphology discusses the structure or the form of words, while syntax refers to the structure of larger units such as phrases and sentences, together with rules for uniting and connecting words in sentences.

The Factors of Language Change

O'Grady (1986, p. 191) states that there are two main factors of why a language could changes. Those factors are classified into physiological factors that involve analogy, folk etymology, and borrowing, and social factors.

Physiological Factors

Articulation is frequently made easier by adjusting a sound, so it is more like or unlike its neighbors. For instance, in English, the velar stop /k/ was palatalized before front vowels under the influence of their more forward place of articulation. The result of this is palatalization and can be seen in the initial segments of the Old English (OE) words. Such as

the word of Old English (OE) *ciin* changes to *chin* in modern English and English (OE) *cuman* changes to *come* in modern English.

Analogy

Another common source of linguistic change is the regularization of exceptional or rare forms by analogy with the more common form. In this way, analogy includes the suggestion that if two elements are quite similar in particular detail, then they should be similar in other as well. The improvement of the plural ending in English has been heavily influencing by analogy. According to O'Grady (1986) states in Old English nouns which belong to different sessions, each with its own way of expressing plural. For example the plural of '*hand'* was derived from the word '*handda'* and the plural of *stān* 'stone' was derived from the term of *stanas*, while the plural of *gear* 'year' was identical to the singular form.

Folk Etymology

In historical linguistics, folk etymology is usually labeled as a type of false analogy, which changes the form or meaning of an unused term so as to redirect the connection that speakers think that exists between it and a better known or better understood of the word. As a result, the target expression begins to be spelt, pronounced or used in a manner that is consistent with the false etymological origin that speakers ascribe to it. This phenomenon, therefore, can be interpreted as an attempt at the obscuring words that speakers feel to be solid because they are not used to their form, pronunciation or meaning.

Borrowing

O'Grady (1986)) states that several linguistic changes could be credited to borrowing which involves the acquisition of words, sounds or rules from another language. The basic influence is the effect of a politically or culturally non leading language on a dominant language region. For instance, English borrowed vocabulary items from Amerindian languages. In addition to thousands of place names (including the word Canada), other similar borrowings include moccasin, totem, tomahawk, pemmican, moose and skunk. Super stratum influence is the effect of a politically or culturally dominant language on another language or languages in the area.

Social Factors

O'Grady (1986) as cited in Nurmaida (2015) states that people might consciously or unconsciously modify the way they speak to assess what they perceive to be a more prestigious or socially acceptable variable of speech. There have been many examples of this in the history of English, notably the loss of post-vocalic /r/ along the coast of the United States (Labov, 1966, p. 169). In this case, the change resulted in the pronunciation of words such as "*far*" [fa:], created in parts of England in the seventeenth and eighteenth centuries. Two factors accounted for its loss in part of this continent. First, the children of New England picked up the new pronunciation in British schools and then brought it back to the colony, typically lacked syllable- final /r/. Thus, the innovation was widely copied and ultimately spread along much of the east coast and into the south. A language may gain or lose lexical items.

Furthermore, Mantiri (2015), social changes produce changes in language. In other words, when a society begins changing, then language change produces special effects. In almost every society, some people have social prestige, power, and money, while others have little of these commodities. Typical variables include occupation, level of education, income, and type of residential dwelling, with ranked levels within each variable. People with different levels of social status respond to and perceive things, e.g. vocabulary and phrases, differently (Finegan & Rickford, 2004, p. 62). For example, individuals who are poor and who cannot afford an education or who grew up in a rural area where proper grammar was not encouraged, their ways of speaking will not be as eloquent as someone of higher standing.

Language and Age

Linguists such as Bloomfield (1933) and Hockett (1950) presume that studying changes in progress was supposedly impossible and the only way changes could be seen was by detecting language patterns at two (or more) discrete points on a time line (Chambers 2002, p. 355). As this research focuses on youth language, we are going to consider one stage of the life courses: adolescence.

Adolescence

The word adolescence is a Latin word derived from the verb 'adolescence' which means 'to grow into adulthood'. Adolescence is a time of moving from the immaturity of childhood into the maturity of adulthood noting that there is no fixed or exact time which indicates the

end of childhood and the beginning of adolescence since every individual has his or her own characteristics. In addition, Galambos & Kolaric (1994) define between 'young adolescents' (10-14), 'teens' (15-19) and 'young adults' (20-24).

Acehnese Language

Acehnese language is one of the local languages spoken in Indonesia. Acehnese is spoken in the province of Aceh. Aceh is located on the northwestern tip of Sumatra Island with the Strait of Malacca to the east, the Indian Ocean to the west and the sea of Bengal to the north. Besides Acehnese, there are still several other local languages spoken in Aceh such as Alas, Gayo, Tamiang, Aneuk Jamèe, Kluet, Singkil, Simeulu and Haloban (Yusuf, 2013).

According to Asyik (1987), Acehnese is divided into four regional dialects, they are (1) *Banda Aceh* dialect which consists of the area of Banda Aceh as the capital city of Aceh, Greater Aceh, and Sabang; (2) *Pidie* dialect which consists of Pidie and Pidie Jaya areas; (3) *Pase* dialect which covers the region of Bireuen, Lhokseumawe, North Aceh, and East Aceh; and the last one (4) is *Meulaboh* dialect that consists of the regions of West Aceh, South Aceh, and Aceh Jaya.

Furthermore, Thurgood (2007) states that Acehnese is included in the Chamic languages with the lexical evidence of Acehnese related to the Malayic languages because of the long term, close contact between Acehnese and the Malayic languages. In addition, Thurgood (2007) details the Chamic languages that are linguistically related to Acehnese are a subgroup that includes the mainland Chamic languages Phan Rang Cham (Eastern Cham), Haroi, Jarai, Rade, Chru, and Roglai found in central Vietnam, Hainan Cham (Tsat) found near Sanya on the southern part of Hainan Island, and Western Cham found in parts of Cambodia and Thailand.

Said (1981, p. 11) adds that there are many Acehnese words which share the similarities to Chamic languages, such as *dhuən* (Acehnese) which derived from Proto Chamic (PC) **dha:n* meaning branch or bough, *darah* which derived from Proto Chamic (PC) **darah* meaning blood, *ikat* (Acehnese) which derived from Proto Chamic (PC) **ʔikat* meaning to tie, *asah* (Acehnese) which derived from Proto Chamic (PC) **ʔasah* meaning sharpen, *tabuə* (Acehnese) which derived from Proto Chamic (PC) **taba:r* meaning tasteless, and *muntah* (Acehnese) which derived from Proto Chamic (PC) **məntah* meaning raw or green.

RESEARCH METHODOLOGY

The approach of this research is descriptive qualitative research. Denzin and Lincoln (2005) describe qualitative research as involving an interpretive naturalistic approach to the world. This means that qualitative researchers study things in their natural settings, attempting to make sense of or interpret phenomena in terms of the meanings people bring to them.

The source of data was 12 younger informants from English Department of UIN Ar-Raniry. In addition the average ages of the informants are 20 to 21 and all of them have never lived outside Aceh before. The term younger speaker used in this study with referent to Galambos and Kolaric (1994) who refer 20 to 24 as young adult. Moreover, the informants come from different part of Aceh such as West Aceh, Banda Aceh, Great Aceh, Pidie Jaya, Bireuen, and North Aceh. The main important criteria for selecting this group age is that (1) they are younger students, (2) although they are all fluent in speaking Bahasa Indonesia, they speak Acehnese as their first language, and (3) they use Acehnese at home with their parents, and relatives, and with community members in informal context. The details of informant's data are presented below.

Table 1. The detail of informant's data

No	Students Name	Age	Female Students	Male Students	Origin
1	Speaker 1	20	√		Banda Aceh
2	Speaker 2	20	√		Banda Aceh
3	Speaker 3	20	√		Banda Aceh
4	Speaker 4	20	√		West Aceh
5	Speaker 5	21	√		West Aceh
6	Speaker 6	21	√		West Aceh
7	Speaker 7	20	√		North Aceh
8	Speaker 8	20	√		Great Aceh
9	Speaker 9	21		√	West Aceh
10	Speaker 10	21		√	Great Aceh
11	Speaker 11	20		√	Pidie Jaya
12	Speaker 12	21		√	Bireuen

In collecting the data, the researcher applied observation and interview technique based on Moleong (2010, pp. 8-13). In this way, the researcher observed the language use by younger students of English Department of UIN Ar-Raniry. During the observation the researcher wrote some Acehnese Proto Chamic derived lexical items produced by younger students of English Department of UIN Ar-Raniry, and then the researcher introduced himself to the students and asked them to be the participants of the study. Moreover, the researcher met the participants and interviewed them. During the process of interview, the researcher asked the participants about the lexical of Acehnese Proto Chamic derived lexical items with prepared wordlist in Indonesian and the participants responded in Acehnese. Besides, note taking and recording are also used during the interview in order to record the answer and obtain the data for further analysis. In addition, the data obtained were analyzed descriptively based on Miles and Huberman (2014) which involves data reduction, data display, and conclusion drawing/verification.

RESULTS AND DISCUSSION

The result of this study revealed that there are some language changes that happened among younger speakers of Acehnese. In this case, the changes are categorized into internal change which is the change occurs in the form of the loss of Acehnese Proto-Chamic derived lexical items and in the form of phonological change or the loss of sound. Nevertheless, during the process of analyzing the data it is found that the change in the form of grammatical change did not occurred among the participants of this research.

Lexical loss among the Participants

Based on the 213 lexical items considered to derive from Proto Chamic, 95 lexical items are still maintained by some Acehnese younger speakers in general, while 118 other lexical items are considered lost. In addition, to make the result of this study easier to understand, the researcher will report and describe the result of this research descriptively. Below are the findings that the researcher found in the form of lexical loss based on participant's origin in general which start from West Aceh speakers, Banda Aceh speakers, Great Aceh speaker, Pidie Jaya speaker, Bireuen speaker, and North Aceh speaker. In this

way, the type of lexical loss is categorized into noun, verb, adjective, and pronoun.

There are four speakers from West Aceh that participated as the participants of this research. Two of them showed the similar number of lexical loss of Acehnese Proto-Chamic-derived lexical items being tested, such as the speaker 4, and 6 where they loss 51 of the total lexical items. In line to this, the loss which occurred on the speaker 4 involves of 36 of noun loss, 10 of verb loss, 4 of adjective loss, and 1 of pronoun loss, while the speaker 6 of West Aceh region loss includes 37 in the form of noun loss, 9 in the form of verb loss, 4 in the form adjective loss, and 1 in the form of pronoun loss. In addition, the total lexicons missed by speaker 5 are not quite far from both speakers 4 and 6. In this way, there are 50 of the total lexical items which disappeared on speaker 5 including 35 of noun loss, 10 of verb loss, 4 of adjective loss, and 1of pronoun loss. Nevertheless, the speaker 9 of West Aceh indicated the difference number of lexicons loss. In this case, it is found that the speaker 9 loss fewer of the total lexical items compared to among three other speakers which come from the same region. There are 37 of the total lexical items that loss on the speaker 9 which consists of 26 noun loss, 6 verb loss, 4 of adjective loss, and 1of pronoun loss. Below is the table of the lexical loss of Acehnese Proto-Chamic-derived lexical items based on West Aceh speakers. The table below is the number of lexical loss of Acehnese-Chamic derived lexical items obtained from the speakers of West Aceh.

Table 2. The number of Acehnese-Chamic loss among the speakers of West Aceh

Informants	Type of Acehnese-Chamic Derived Lexical Item Loss				Total
	Noun	**Verb**	**Adjective**	**Pronoun**	
Speaker 4	36	10	4	1	51
Speaker 5	35	10	4	1	50
Speaker 6	37	9	4	1	51
Speaker 9	26	6	4	1	37

Furthermore, in this research, Banda Aceh speakers exposed the highest loss of the lexical items of Acehnese Proto-Chamic-derived lexical items matched to other speakers from different parts of Aceh. Based on the three speakers that participated as the informants of this research, it is found that most of them are not able to produce the lexical items being asked. It is proved by the number of lexical items being interviewed are missed among of them. For instance the speaker 1 had loss 62 of the total lexical items which covers 44 of noun loss, 13 of verb loss, 4 of adjective loss, and 1 of pronoun loss. In addition, the speaker 2 and 3 of Banda Aceh speaker showed almost similar loss. In line to this the speaker 2 indicates 65 of the total lexical which involves of 47 of noun loss, 13 of of verb loss, 4 of adjective loss, and 1of pronoun loss, while the speaker 3 experienced 66 of all lexical loss including 47 of noun loss, 14 verb loss, 4 of adjective loss, and 1 of pronoun loss. Below is the table that shows the number of lexical loss of Acehnese-Chamic derived lexical items found among the speakers of Banda Aceh.

Table 3. The number of Acehnese-Chamic loss among the speakers of Banda Aceh

Informants	Type of Acehnese-Chamic Derived Lexical Item Loss				Total
	Noun	Verb	Adjective	Pronoun	
Speaker 1	44	13	4	1	62
Speaker 2	47	13	4	1	65
Speaker 3	47	14	4	1	66

Moreover, two speakers from Great Aceh which participated as the informants of this research experienced a different number of lexical loss. Based on the language data analysis, the researcher found that one of them indicates higher loss and another one facing fewer types of lexicons loss. For instance, the speaker 8 of Great Aceh loss 40 of the entire lexical items that consist 28 of noun loss, 7 of verb loss, 4 of adjective loss, and 1 of pronoun loss, while the second speaker or speaker 10 of Great Aceh revealed only 29 of lexicons loss which involves of 21 loss in the form noun, 3 in the form of verb, 4 in the form of adjective, and 1in the form of pronoun loss. Below is the table that shows the number of lexical loss between the speakers of Great Aceh region.

Table 4. The number of Acehnese-Chamic loss between the speakers of Great Aceh

Informants	Type of Acehnese-Chamic Derived Lexical Item Loss				Total
	Noun	**Verb**	**Adjective**	**Pronoun**	
Speaker 8	28	7	4	1	40
Speaker 10	21	3	4	1	29

In addition, the amount of lexical loss which obtained from Pidie Jaya speaker specifies nearly identical loss as the speaker 10 of Great Aceh. The difference is that no pronoun loss occurred on Pidie Jaya speaker. In this way, the missing lexicons found on the only one participant from Pidie Jaya are 31of the total number of lexicons. Additionally, those lexicons loss involves in the form of 24 of noun loss and 4 in the form of verb loss. Below is the number of lexical loss based on its type found from Pidie Jaya speaker. Below is the table that shows the number of lexical loss of Acehnese-Chamic derived lexical items found on the speaker from Pidie Jaya area.

Table 5. The number of Acehnese-Chamic Lexical loss on Pidie Jaya speakers

Informants	Type of Acehnese-Chamic Derived Lexical Item Loss				Total
	Noun	**Verb**	**Adjective**	**Pronoun**	
Speaker 11	24	4	3	-	31

Besides, the speaker of Bireuen region revealed that there are 42 of the total vocabularies which categorized loss. In addition, this type of loss is closely similar to the lexicons loss that occurred on one speaker of Great Aceh where the speaker loss 40 of the total lexical items. Furthermore, the lexicons loss found on the Bireuen speaker includes of 28 in the form of noun loss, 9 in the form of verb loss, 4 in the form of adjective loss, and 1 in the form of pronoun loss. Below is the table that shows the total lexical loss based on its type of Bireuen speaker. Below

is the table of the total lexical items of Acehnese-Chamic derived lexical items found from Bireuen speaker.

Table 6. The number of Acehnese-Chamic Lexical loss on Bireuen speakers

Informants	Type of Acehnese-Chamic Derived Lexical Item Loss				Total
	Noun	Verb	Adjective	Pronoun	
Speaker 8	28	9	4	1	42

Additionally, the amount of lexical items of Acehnese Proto-Chamic-derived lexical items which disappeared on the speaker of North Aceh are 47 total lexical items. In this case, the speaker having of 32 in the form of noun loss, 10 in the form of verb loss, 4 in the form of adjective loss, and 1in the form of pronoun loss. Thus, this type of lexical loss nearly shared the same amount loss as found on speakers 4, 5, and 6 of West Aceh speakers. The table below shows the type of lexicon loss which the researcher found from North Aceh speaker.

Table 7. The number of Acehnese-Chamic loss among the speakers of North Aceh

Informants	Type of Acehnese-Chamic Derived Lexical Item Loss				Total
	Noun	Verb	Adjective	Pronoun	
Speaker 7	32	10	4	1	47

Phonological Loss

Phonological loss also occurs among younger speakers of Acehnese. In this research, there are three types of phonological loss that the researcher found occurred among the participants from different parts of Aceh, such as Banda Aceh speakers and North Aceh speakers. Moreover, the types are divided into three categories which consist of initial consonant dropping, initial syllable dropping, and monophthongization.

Initial Consonant Dropping

Based on the data that the researcher analyzed, the phonological

change in the form of initial consonant dropping found in some lexical items such as in the lexical of *'gigɔə'* (Acehnese) meaning 'tooth', *'gaki'* (Acehnese) meaning 'foot' or 'leg', and *'gukɛə'* (Acehnese) meaning 'claw' or 'fingernail'. In this case, some speakers tend to drop the factor of 'g' in the word of *'gigɔə'*, *'gaki'* and *'gukɛə'*. As a result both of the lexicons are produced as *'igɔə'*, *'aki'* and *'ukɛə'* which are quite different from its original form. Besides, the other factors which removed by some younger speakers of Acehnese are the factors of 'b' and 'm' in the lexical of *'babah'* (Acehnese) meaning 'mouth' and *'masen'* (Acehnese) meaning 'salty'. In line with this, those lexical items are pronounced as *'abah'* and *'asen'*. Below is the table which contains the initial consonant dropping that happened among Acehnese younger speakers.

Table 8. The Acehnese-Chamic initial consonant dropping

No	Initial Consonant Dropping			
	Lexical Items	**Transcription**	**Change**	**Meaning**
1.	*gigɔə*	*igɔə*	/g/	tooth
2.	*gaki*	*aki*	/g/	foot, leg
3.	*gukɛə*	*uke*	/g/	claw, fingernail
4.	*babah*	*abah*	/b/	mouth
5.	*masen*	*asen*	/m/	salty

Initial Syllable Dropping

Another type of phonological loss that happened among several Acehnese younger speakers is in the form of initial syllable dropping. The change itself occurred in the two lexicons, namely the lexical of *'duwa'* (Acehnese) meaning 'two' and the word *'limʌŋ'* (Acehnese) meaning 'five'. In this way, some of the informants of this research removed the factors 'du' and 'li' of the lexicons and produced both of them as *'wa'* and *'mʌŋ'* instead of *'duwa'* and *'limʌŋ'*. Below is the table that shows the phonological change in the form of initial syllable dropping.

Table 9. The Acehnese-Chamic initial syllable dropping

No	*Initial Syllable Dropping*			
	Lexical Items	**Transcription**	**Change**	**Meaning**
1.	*duwa*	*wa*	/du̠/	Two
2.	*limʌŋ*	*mʌŋ*	/li/	Five

Monophthongization

Monophthongization has become another type of phonological change or loss in this research. Based on language data analyzed by the researcher through listening to the recording continuously, it is found that several speakers from different parts of Aceh monophthongized some of the lexicons of Acehnese Proto-Chamic-derived lexical items. In line to this, several of them dropped the second element of diphthongs of */ə/* in some of the lexical items such as in the lexicons of *'bulɛə'*, *'gukɛə'*, *'gutɛə'*, *'cageə'*, and *'blɔə'*. Besides, the second element diphthongs of */ɯ/* are also dropped by particular younger speakers of Acehnese from different parts of Aceh. Those changes are found in several lexical items such as in lexical of *'gapɯəh'*, *'bulɯən'*, *'cabɯəŋ'*, *'ulɯə'*, *'pinuŋ'*, *'tɯot'*, *'kumɯən'*, *' jumpuŋ'*, and *'phɯət'*. Below is table of the monophthongization of Acehnese Proto-Chamic-derived lexical items which occurred among particular speakers from different parts of Aceh.

Table 10. Monophthongization of Acehnese-Chamic lexicon

No	*Monophthongization*			
	Lexical Items	**Transcription**	**Change**	**Meaning**
1.	*bulɛə*	*bule*	/ee/ → /e/	body hair
2.	*gukɛə*	*guke/uke*	/ee/ → /e/	claw, finger nail
3.	*gutɛə*	*gute*	/ee/ → /e/	louse, head
4.	*cageə*	*cage*	/ee/ → /e/	malaysian bear
5.	*blɔə*	*blo*	/e/ → /o/	buy

6.	*gapɯəh*	*gapeuh*	*/eue/ → /eu/*	cotton
7.	*bulɯən*	*buleun*	*/eue/ → /eu/*	Moon
8.	*cabɯəŋ*	*cabeung*	*/eue/ → /eu/*	branch, tree fork
9.	*ulɯə*	*uleu*	*/eue/ → /eu/*	snake
10.	*pinɯŋ*	*pineung*	*/eue/ → /eu/*	betel (nut)
11.	*tɯot*	*teuot*	*/eue/ → /eu/*	knee
12.	*kɯmɯən*	*kumun*	*/eue/ → /u/*	nephew
13.	*phɯət*	*pheut*	*/eue/ → /eu/*	chisel, to plane
14.	*jumpuŋ*	*jumpung*	*/eue/ → /u/*	straw

Lexical Loss

Lexical losses are also found in this study. There are particular speakers of this research are not able to produce the lexicons being interviewed. In this case, some of them tend to state the lexicon in Bahasa Indonesia instead of saying in Acehnese, such as in the lexical of '*tamɛh'* (Acehnese) meaning 'post' or 'pillar' is produced as *'tiang'* which is the Indonesian language. Nevertheless, some of other participants had no idea about the lexical being tested and tend to remain silent, such as when the researcher asks the lexical of *'suəp'* (Acehnese) meaning 'lung' or 'placenta' where none of them are not able to speak the lexical for they had no idea about the word. Thus, the lexical is considered has disappeared among them. Moreover, the types of the lexical loss are divided into two kinds, they are (1) primary lexical loss and (2) secondary lexical loss.

Primary Lexical Loss

Primary lexical loss is a type of lexical loss that occurred only for several speakers, while some of the other speakers still maintain the lexicons very well. In this case, some of them are not able to speak the lexicon and tend to use Bahasa Indonesia as the national language of Indonesia instead of Acehnese. Besides, some of them stay silent and said they had no idea about the lexical items. There are 45 of primary lexical losses found in this research. Those types of loss are categorized in the form of noun, verb, adjective, pronoun, and preposition. Below are some Acehnese-Chamic derived lexical items categorized as primary

lexical loss.

Table 10. The number of primary lexical loss of Acehnese-Chamic derived lexical items

No	Primary Lexical loss	
	Lexical Items	**Meaning**
1.	sɯət	bail
2.	jluəh, gluəh	deer (small kind)
3.	suloh	torch
4.	grəh, grɔ̃h	to bark
5.	sukat	to measure

Secondary Lexical Loss

Secondary lexical loss is a kind of loss where the whole of the informants that participated in this research had no idea about the lexical items asked by the researcher. In other words it safely could be said that the lexical items had already disappeared in their speech for the lexicons confused them. In addition, there are 18 Acehnese-Chamic derived lexical items categorized as the secondary loss in this research. Below are some Acehnese-Chamic derived lexical items which are categorized as the secondary lexical loss.

Table 11. The number of secondary loss of Acehnese-Chamic derived lexical items

No	Secondary Lexical loss	
	Lexical Items	**Meaning**
1.	lɔn	silt
2.	mãnɔ̃ih	black orangutan
3.	bɯrɯgɔm	dove
4.	tiyɯən	stomach

5.	tilek	look, watch, see

The Factors that Hinder Younger Speakers of Acehnese from Using Acehnese

In this research, there are several factors that the researcher found why the Acehnese younger speakers were truly reluctant in using Acehnese as their daily tool of communication. The factors that hinder them in using Acehnese as their own mother tongue are explained below.

Acehnese and Indonesian used at home

According to six out of eight respondents that the researcher interviewed, they tend to use Acehnese more often only when they talk with family members. For instance, they use Acehnese when talking with father, mother and siblings, but outside the family they prefer to use Indonesian when talking with friends, neighbors, and so on. However, there are some of other speakers who sometimes prefer to use Acehnese in addition to Indonesian when talking with father or mother while when talking to brother or sister they tend to use fully Indonesian as the national language of Indonesia rather than the Acehnese language as their mother tongue language.

One participant said:

> *"Sehari-hari saya berbicara Bahasa Aceh dengan adik perempuan saya, tapi disaat bercanda saja."*
> "In daily, I speak Acehnese language with my sister, but only when making jokes."

The second participant added:

> *"Sehari-hari saya lebih menggunakan Bahasa Indonesia dengan adik laki-laki saya"*
> "I speak Bahasa Indonesia more often with my brother"

Based on the statement of a participant above, it can be said that the use of Acehnese and Bahasa Indonesia is only limited at home since the speakers use Acehnese and Bahasa Indonesia only when talking to family.

Indonesian dominantly used in campus

Nowadays, the Indonesian language is used dominantly by students at the campus, particularly at UIN Ar-Raniry University. In this

way, almost everyone tends to use Indonesian when communicating with lecturers and academic staff in formal and informal situations. The Indonesian language is considered as the symbol of unity diversity. Thus, all of the respondents of this research favor to use Indonesian at campus, for the Indonesian language is more talkative and simple, and it makes it easier for them to communicate.

One participant said:

> *"Dalam aktifitas sehari-hari seperti ke kampus atau ke sebuah tempat kami menggunakan Bahasa Indonesia."*
> "In daily activities, such as in campus or somewhere else we use Bahasa Indonesia"

Based on the participant statement's stated above, it shows that the speaker prefers to use Bahasa Indonesia during at campus rather than Acehnese language.

Using Acehnese more convenient than Acehnese

Seven of the respondents stated that using Indonesian is more convenient compared to the Acehnese language. Indonesian is considered more acceptable in any kind of situation. Besides, it can also be used in any condition and environment such as in neighborhoods and groups. Furthermore, two of them stated that they feel reluctant to use Acehnese since they believe Acehnese is more complicated to be used and communicated with each other. According to them, it is not quite easy to explain something by using Acehnese.

One of the participants said:

> *"Saya lebih mudah menggunakan Bahasa Indonesia sebagai bahasa, terutama ketika saya menjelaskan sesuatu kepada teman-teman"*
> "I find it is easier for me to use Indonesian as language, particularly when I explain something to my friends"

The second participant claimed;

> *"Bagi saya, Bahasa Aceh lebih susah untuk digunakan daripada Bahasa Indonesia karena Bahasa Aceh agak membuat lidah saya susah untuk menggunakannya"*
> "For me, Acehnese is more difficult to be applied rather than Indonesian since I find the language makes my tongue hard to produce Acehnese"

From the three statements stated bay participants above, it can be concluded that Bahasa Indonesia is more convenient rather than Acehnese since they find Indonesian is easier to use, Acehnese is hard to use.

Acehnese used for making jokes

One out of eight informants stated that Acehnese is easier to be used when making jokes. In this way, she assumed that she cannot always use Indonesian lexical items when creating jokes in order to make the jokes funnier and more humorous.
One participant said:

> *"Ketika membuat lawak saya cenderung menggunakan Bahasa Aceh karena kosa kata Bahasa Indonesia tidak selamanya lucu ketika melawak"*
> "When making jokes I tend to use Acehnese rather than Indonesian because Indonesian lexical items are not always funny when telling jokes."

The statement of the speaker above indicates that the use of Acehnese is limited since the speaker stated when making jokes she cannot use Indonesian terms, but she prefers to use Acehnese, for Acehnese lexical items are funnier for her when making jokes as compared to Bahasa Indonesia.

The use of Acehnese depending on the partner of speaking

One of the informants said that they used Acehnese based on the partner of speaking. In this case, they tend to select the partner's background first before they started speaking in Acehnese. They assumed that by selecting the partner background it determines the language they use in daily life.
One participant said:

> *"Saya berbicara Bahasa Indonesia hampir dengan setiap orang yang saya temui, tetapi ketika saya singgah di toko atau kedai saya lebih suka menggunakan Bahasa Aceh untuk berbicara"*
> "I speak Indonesian almost with everyone I meet, but when I drop by shop or stall I prefer to use Acehnese to communicate"

It can be concluded that the speaker only uses Acehnese and Indonesian for particular persons and backgrounds, for example, when she meets every person she prefers to use Bahasa Indonesia; however,

when she drops by the stall or shop she starts using Acehnese since she assumes the shopkeeper's language must be Acehnese.

Discussion

The Use of Acehnese Proto-Chamic Derived Lexical Items among Younger Speakers of Acehnese

There are some language changes that occurred among the Acehnese younger speakers in this research. The changes happen in the form of lexical loss which consists primary and secondary loss, and phonological loss which involves initial consonant dropping, initial syllable dropping, and monophthongization.

In the case of the lexical loss among the informants that come from different parts of Aceh, it can be concluded that Banda Aceh speakers are considered as the informants that missed the highest loss of lexical items. In this case, the three of them are not able to produce several words of Acehnese Proto-Chamic–derived lexical items well. Besides, they tend to shift the lexicon in the form of Bahasa Indonesia for they had no idea about the lexical items being asked. Moreover, it could be said that many of Acehnese-Chamic-derived lexical items are not used in their speech anymore.

Moreover, three out of four speakers from West Aceh also indicate as the second-highest loss of lexicon loss, in line with this the lexical items that disappeared among them is not quite far from Banda Aceh speakers. Besides, only one speaker from West Aceh experienced less lexical loss. In this case, speaker 9 of West Aceh missed 37 of the total lexical items which means he still able to produces 176 of the lexicons being interviewed.

Furthermore, one of Great Aceh speakers which contributed as the object of this study showed less loss comparing to other speakers from different parts of Aceh, such as, West Aceh, Banda Aceh, Pidie Jaya and North Aceh speakers. In line to this, the speaker 10 are facing 29 of the number lexical items missed. Besides, the second speaker of Great Aceh or speaker 8 experienced higher loss than speaker 10 for she lost 40 of the total lexical items.

In addition, Pidie Jaya speaker in this study nearly shares the same amount type of loss as the speaker 10 from Great Aceh speaker. The disappeared lexical items of Acehnese Proto-Chamic obtained between Pidie Jaya speaker is 31 of the total items. In other words the speaker could be considered as the speaker that still maintains 182 of the lexicons being interviewed. In this way, it can be concluded that both Pidie Jaya

speaker and speaker 10 of Great Aceh are very good at maintaining those lexical items.

Additionally, Bireuen speaker which participated as the informant of this research shares closely the amount of lexical loss of Acehnese-Chamic derived lexical items as found on the speaker 8 of Great Aceh. In this way, the volume of loss among him is just 42 out of 213 lexical items. Moreover, it could be determined that the speaker from Bireuen region is good enough in maintaining Acehnese Proto-Chamic-derived lexical items for he could answer 147 of the lexicons during the process of interview. Moreover, the North Aceh speaker specifies 47 of the total lexical loss. In line with this, it could be said that the loss which occurred on the North Aceh speaker almost shares a similar loss as happened on three speakers from West of Aceh.

Based on the explanation above, it could be summarized that all speakers from Banda Aceh, 3 speakers of West Aceh region, and North Aceh speaker are categorized as the speakers that is good in maintaining Acehnese Proto-Chamic-derived lexical items since it is found that many of the lexical items are not used by them in daily conversation. Besides, the speaker 10 of Great Aceh and Pidie Jaya speaker could be considered as the speakers that still use Proto Acehnese-Chamic-derived lexical items in daily communication since fewer lexicons loss occurred on them.

Furthermore, there are three types of phonological changes that happened among the younger speakers of Acehnese in this research, namely; initial consonant dropping, initial syllable dropping, and monophthongization. According to Bauman and Wangler (2012), initial consonant and initial syllable dropping generally occur when a child ignores the first consonant sound in a lexical item, for example, the lexical item *'sock'* /sak/ is produced as *'ock'*, while initial syllable dropping happens when a child omits the first two consonant sounds in a word, for example, the lexical item *'potato'* /pəteⁱɾoᵘ/ is produced as *'tato'* (teⁱɾoᵘ). Barlow (2005) then adds that it is normal through languages to use simplistic sounds as the first sound in a lexical item, making initial sounds easier to produce than medial or final sounds that tend to be more complex.

In addition, the researcher found that some of the Acehnese younger speakers made initial consonant deletion in some Acehnese-Chamic derived lexical items such as *'gigɔə'* (Acehnese) meaning tooth is produced as *'igoe'*, *'gaki'*, (Acehnese) meaning foot or leg is produced as *'aki'*, '*gukɛə'* (Acehnese) meaning claw or fingernail is produced as

'uke', *'babah'* (Acehnese) meaning mouth is produced as *'abah'*, and *'masen'* (Acehnese) meaning salty is produced as *'asen'*. Besides, the researcher found two Acehnese-Chamic derived lexical items that change in terms of initial syllable dropping; they are *'duwa'* (Acehnese) meaning two is produced as *'wa'* and *'limʌŋ'* (Acehnese) meaning five is produced as *'mʌŋ'*.

Another type of phonological change found in this research is the form of monophthongization. Monophthongisation is a phonological process that occurred where one of two vowel elements of a diphthong, commonly the second element is dropped, leaving the stranded one lengthened, if found in the final open, stressed syllable. In line to this, Asyik (1987) explaines that Acehnese monophthongs consist of ten oral vowels, namely front vowels /i/, /e/, /ɛ/, central vowels /ɯ/, /ə/, /ʌ/, /a/, and back vowels /u/, /o/ and /ɔ/. Besides, Asyik (1987, p. 17) also provides seven nasal monophthong vowels in his inventory. The nasal monophthongs are similar to the oral ones except that there are no mid-high nasal vowels: high /ĩ/, /ũ̵ /, /ũ/, low-mid /ɛ/, /ʌ̃/, /ɔ/ and low /ã/.

In this study, particular younger speakers of Acehnese tend dropped the second elements diphthong of */ə/* in some lexical items such as *'bulɛə'*, *'gukɛə'*, *'gutɛə'*, *'cageə'*, and *'blɔə'*. Another diphthong dropped among the Acehnese younger speakers occurred in the second element diphthong of */ɯ/* such as in some lexical items of *'gapɯəh'*, *'bulɯən'*, *'cabɯəŋ'*, *'ulɯə'*, *'pinuŋ'*, *'tɯot'*, *'kɯmuən'*, '*jumpuŋ'*, and *'phuət'*.

Moreover, the researcher found that there is a lexical change in the form of lexical loss of Acehnese-Chamic derived lexical items among younger speakers of Acehnese. According to Varshney (1995, p. 283) the lexical loss is a phenomenon in which a particular use of words fades. The lexical loss items are classified into homonymous clash. In this case, a word can be replaced by another word. There are two types of lexical loss that occurred among the Acehnese younger speakers, they are; primary loss and secondary loss. In the case of primary loss, the researcher found that some speakers were not able to produce Acehnese targeted words when the researcher was interviewing them. In this case, they tended to use Bahasa Indonesia as the national language of Indonesia or borrowing of other languages. According to O'Grady (1986) as cited in Nurmaida (2015), several linguistic changes can be credited to borrowing which involves the acquisition of words, sounds, or rules from another language. This theory supports the findings of this research since some of the speakers tend to borrow other languages instead of producing Acehnese. For instance when the researcher asked

the lexical item *'suloh'* (Acehnese) meaning forehead, some of them preferred to answer the word as *'senter'* which belongs in Indonesian. Another example was found in the lexical item *'tamɛh'* (Acehnese) meaning pillar or post-produced as *'tiang'* which also belongs in the Indonesian language. Nevertheless, some other speakers were still able to produce those Acehnese targeted word into Acehnese well.

In the case of secondary loss that occurred to Acehnese-Chamic derived lexical items, the researcher found that all of the speakers were not able to produce the Acehnese targeted words when the researched interviewed them. In this case, the lexical items asked are considered as loss since they have no idea about the words interviewed. For instance, when the researcher asked them the word *'bɯrɯgɔm'* (Acehnese) meaning 'dove' and *'ja'* (Acehnese) meaning 'ancestor' all the speakers were not able to produce those lexical items into Acehnese. Another example was found in the lexical items of *'keutam'* (Acehnese) meaning 'chisel' or 'to plane' and 'tiyɯən' (Acehnese) meaning 'stomach' all of the speakers were also unable to produce the lexical items into Acehnese

The Factors that Hinder Younger Speakers of Acehnese from using Acehnese

There are several reasons why a language can change. One of them is because of difference social status, age, and time. According to Chaer and Agustina (1995, p. 81), language change occurs because of social variation and regional variation. For instance, the language used by young people is different from that used by older people. In line to this, since all the informants of this research were younger speakers, it could, therefore, be considered as one of the factors that hinder Acehnese younger speakers from using Acehnese-Chamic derived lexical items.

The difference of social status has also been considered as the factor which hinders younger speakers from using Acehnese-Chamic derived lexical items. In this research, it is found that one out of eight speakers tends to select the speakers' background before speaking Acehnese, such as when the speaker drops by the shop or stall she prefers to use the Acehnese language.

Another factor which hinders younger speakers of Acehnese from using Acehnese-Chamic derived lexical items is that Indonesian is considered more convenient to be used compared to Acehnese. In line to this, Al-Auwal (2017) indicates that the factor of language change is because Acehnese young speakers at the moment are not comfortable enough to speak Acehnese as their tool of communication, for they

assume that Bahasa Indonesia is more modern language to use because it provides them greater social status. In addition, the statement of Al-Auwal (2017) supports the factor of why Acehnese younger speakers are reluctant to use Acehnese in this research since seven out of eight speakers stated that Indonesian is more convenient than the Acehnese language. In this case, they consider that Indonesian is more acceptable than the Acehnese language in any kind of situation, condition and environment such as in neighborhood and group. Besides, three of the speakers stated that they feel reluctant to use Acehnese since they assume Acehnese is more complicated to be used and communicated with each other. According to them, it is not quite easy to explain something by using Acehnese.

Indonesian is used more dominantly at the campus has been the factor of why Acehnese younger speakers are unwilling to use Acehnese-Chamic derived lexical items. According to Yusuf (2013, p. 1), the use of Bahasa Indonesia can be found in schools, courtrooms, as well as official events in the Province. Currently, Indonesian is used more dominant by students at campus, particularly at UIN Ar-raniry University. In this way, all of the speakers tend to use the Indonesian language in order to communicate with lecturers and academic staff formally and informally at campus since Indonesian language is considered as the symbol of unity diversity. Thus, all the respondents of this research stated that they prefer to use Indonesian at campus, for it is more communicative and simple, and it will make it easier for them to communicate. In this case, Zulfadli (2014) states that the influence of Bahasa Indonesia as the official language of the Republic of Indonesia has a negative effect on Acehnese as the local language. It affects the use of Acehnese among the students, which causes them to have limited access to Acehnese. It can be assumed that Bahasa Indonesia, which is applied in formal places such as schools, universities, government offices, has been a factor that hinders younger speakers from using Acehnese since at some point they have to talk in Indonesian rather than Acehnese.

Furthermore, the use of Acehnese together with the Indonesian language at home has also been a factor of why the Acehnese younger speakers are unwilling to use Acehnese in daily conversations. In this case, some of them choose Acehnese when they speak with parents, sisters, and brothers, but when they are with friends, they choose Indonesian as a language to use. Besides, some of the other speakers tend to mix Acehnese and Indonesian when they talk with the family. For

instance, they use Acehnese mix Indonesian when they talk with father and mother; nevertheless, they use Indonesian fully when they talk to relatives such as brothers or sisters.

Alamsyah et al. (2011, p. 39) state that the development of Bahasa Indonesia has disturbed Acehnese since it changes the use of Acehnese for several reasons, for example, the parents believe that Bahasa Indonesia is able to help their children at school. In addition, Bahasa Indonesia also has a significant function as a neutral language among the speakers of Acehnese who have different dialects.

Another research finding of Alamsyah, along with Taib, Azwardi, and Idham (2011) shows that Acehnese is at an alarming trend for many Acehnese parents at the moment prefer Bahasa Indonesia as the first language to Acehnese for several reasons. That is the factor which discourages Acehnese young speakers from using Acehnese.

The use of Acehnese for making jokes has also become a factor that hinders the younger speakers of Acehnese-Chamic derived lexical items from using the language. In this case, one of the speakers limited the use of Acehnese only when making jokes, for she assumes Acehnese lexical items are funnier than Indonesian when making jokes.

Based on the explanation above, it can be concluded that several factors which hinder the younger speakers of Acehnese from using Acehnese-Chamic derived lexical items are as follows: differences of age and social status, the more convenient use of Indonesian compared to Acehnese, the more dominant use of Indonesian at campus, the use of Acehnese and Indonesian at home, and the use of Acehnese for making jokes.

CONCLUSION AND SUGGESTIONS

Conclusion

There are two main conclusions which can be drawn from this research: (1) the lexical change of Acehnese-Chamic derived lexical items appears in every type of lexical change which is divided into lexical loss and phonological changes; and (2) the lexical change patterns of Acehnese-Chamic derived lexical items are realized in several ways based on their types. Firstly, lexical loss is proportionally patterned into potential loss which contains primary loss where some speakers interviewed are still able to maintain the Acehnese-Chamic derived lexical items, while some others are not, and secondary loss where the researcher found all of the speakers are not able to maintain the lexical

interviewed anymore since none of them have the idea about the lexical items asked. Thirdly, phonological changes were found in such patterns as an initial consonant, initial syllable dropping, and monophthongization.

Furthermore, several factors that hinder Acehnese younger speakers from using Acehnese-Chamic derived lexical items which can be drawn from this research happened in various ways, i.e. Acehnese together with Indonesian are used at home, Indonesian is dominantly used in campus, using Indonesian is more convenient than using the Acehnese language, Acehnese is used for making jokes, and Acehnese is used depending on partner of speaking.

Suggestions

There are several suggestions that the researcher would like to offer based on the results of this research. First, it is advisable for the language users of Acehnese to maintain the language by speaking or using Acehnese in their daily lives such as at home, office, and university, for their language attitude towards of Acehnese-Chamic derived lexical items will eventually increase by itself. Second, the researcher suggests the local government take into account the maintenance and standardization of Acehnese-Chamic through the writing of a dictionary. Third, the researcher also expects that teachers, students and others write more frequently in Acehnese-Chamic derived lexical items. This technique is necessarily useful to gain access of another expert's interest and attention about the entity of Acehnese-Chamic derived lexical items. Fourth, to linguists, other researchers and those who are interested in conducting studies on Acehnese-Chamic derived lexical items, it is suggested that they investigate the practical techniques of minimizing the number of lexical loss of Acehnese-Chamic derived lexical items. Through this way, Acehnese-Chamic derived lexical items will develop among other tribes. Fifth, Acehnese should be inherited from the Acehnese parents to their children as the first language instead of introducing the Indonesian language as the national language of Indonesia. In this case, it is important for parents to teach Acehnese to their children before they enter school since the use of Acehnese is limited at school. For instance, teachers generally use Indonesian instead of Acehnese in the process of teaching and learning at school.

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