

Conference Paper

Parents' Role in Maintaining and Shifting Kinship Term in Vernacular Language: The Case of Intermarriage Parents in Langsa

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Abstract

This study deals with parent's role in shifting and maintaining kinship term in vernacular language. It employs a case study in qualitative research design. This study aims to describe the roles of parents in maintaining and shifting kinship terms in vernacular language. The subjects were 20 children of intermarriage family; the ages range between 15-26 years old. The instruments used in this study were questionnaire and interview. The analysis was done through interactive Model of Miles & Huberman (1984). The theory of Holmes (2013) was applied in this research. The finding showed that there were fourteen respondents or 70 % maintain the kinship terms and there were six respondents (30%) shifted the kinship terms. From fourteen respondents, there were eleven children or 55 % of children influenced by parents in maintaining kinship term in Aceh language and there were three children or 15 % of children influenced by parents in shifting kinship terms in Aceh language. There were six or 30 % of children not influenced by parents in maintaining or shifting kinship terms in Aceh language.

Keywords: Parents Role, language maintenance and shift, Vernacular Language, Intermarriage Parents

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1. Introduction

The shift of language begins in family domain. Family is the crucial part of the language development, and home domain represents the last defense against the influence of the language of the majority language in society. The language to be extinction will not happen if the language user can keep maintaining the language. Language maintenance refers to the continuing use of the indigenous language in a majority language contact. Mesrthri (1999: 42) defines language maintenance as the continuing use of a language in the face of competition from a regionally and socially powerful or numerically stronger language.

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Indonesia is one of the countries that has lots of varieties of ethnics, cultures and varieties of vernacular languages spread all over Indonesia. The varieties of ethnics group also spread in Langsa city. Langsa is a developing city that locates in Aceh province. Because of those varieties, two kinds of social interaction develop in Langsa. Interaction between the same ethnic or intra ethnic and interaction between different ethnic or interethnic happen in Langsa. The interaction between interethnic groups in Langsa potentially occur marriage between different ethnics. It is so called as inter-marriage. Marriage between different ethnics group which has different language and culture is not as easiest as marriage with the same ethnic which has lots of things in common. It needs to assimilate one culture with another culture. The cultural assimilation, more commonly referred to acculturation, is the "process of change toward greater cultural similarity brought about by contact between two or more groups [8]. The cultural assimilation influences to the language use in family. According to Crsyta (2003), when one culture assimilates to another culture, the sequence of events affecting the endangered language seems to be everywhere. For example, the phenomenon in small area in Langsa city can be the representation of the attitude of teenagers itself in using their vernacular language. The phenomenon of language shift and language maintenance also occurs in Aceh language. Aceh language is the primary communication tool among Aceh language users. This language is used in all aspects of the lives and livelihoods of Acehnese as their mother tongue. This language serves as a means of communication within the family, daily life, religion, civilization, education and teaching, government, commerce, greetings between members of one family and another family and culture.

Related to the phenomenon and theory that occurs in Acehnese family, researchers need to do more deeply research about the parent's role in shifting and maintaining a vernacular language in third generation and how the way they used the language.

2. Literature Review

Language shift and language maintenance are like two sides of coin. Language maintenance is a situation in which the language maintains its vitality, even under pressure (Batibo, 2005:102). On the contrary, if one does not keep maintain the language, it is possible that language shift takes place. Language maintenance and Language shift are parts of language planning, which most clearly illustrate as the full complexity of societal phenomena. Language planning refers to deliberate efforts to influence the behavior of others with respect to the acquisition, structure, or functional allocation of their codes. Jernudd & Dass Gupta (in Fishman, 1972: 186) state that the study of

language planning is the study of organized efforts to find solution to societal language problems. One of the language problems is language shift and the solution of societal problem is language maintenance.

3. Kinship Term

In addressing terms in Acehnese, society is divided into four terms, namely: kinship terms, customs terms, religious term, and office terms. Kinship terms include the relationship by blood or marriage. In this study the researchers focus on the use of kinship terms in Aceh language. There are more than thirty kinds of Kinship Term in Aceh language as stated below:

4. Research Method

This study is a case study research design. According to Bogdan & Biklen (1992: 62) the case study is a detailed examination of one setting or a single subject, a single depository of documents or one particular even.

4.1. Respondent

The subjects in this study were twenty children from Acehnese family in Langsa. (as third generation) and age of the subjects were about 15-25 years old.

4.2. Instrument

The instruments of this research were observation, questionnaire and interview.

4.3. Procedure

Data were collected by observation, questionnaire and in-depth interview to children in age 15-26 years old. The steps are:

1. The researcher had prepared and clarified the questions to find a deep answer from the informant by using the informant's answer in the first question.
2. Then, the researcher transcribed the data from the interview.
3. Finally, the researcher analyzed the data from the questionnaire and from transcribes the interview data.

TABLE 1: Kinship terms in Aceh language.

No	Using	Kinship terms
1	Son	<i>Gam, Agam, amponi, Said</i>
2	Daughter	<i>Nong, Inong</i>
3	Grandchildren (boys/girls)	<i>Name, Nyak+name, Nyak+agam/inong</i>
4	Younger brother/youngest brother	<i>Name, Adek, dek+ name, dek gam</i>
5	Younger sister/youngest sister	<i>Dek, dek + name</i>
6	Elder sister	<i>kak, kak +name, cutda, cutti, cupo</i>
7	Elder Brother	<i>bang, bang +name, cut bang</i>
8	Wife	<i>ma siinong/ siagam, adek ma+ name of eldest child, only name, gata</i>
9	Husband	<i>Abang, cutbang, bang+name, yahsi gam, yah siinong, bapakjih</i>
10	Husband of elder sister/brother	<i>bang, bang+ name, polem/kak, kak +name, cut da</i>
11	Husband of younger or youngest sister/brother	<i>Dek, dek + name</i>
12	Wife of elder sister/brother	<i>kak, kak+name</i>
13	Wife of younger or youngest sister/brother	<i>Name</i>
14	Elder sister of wife/husband	<i>kak, kak +name, cuda, cutkak/bang, bang+name, cut bang</i>
15	Younger(est) of wife/husband	<i>Dek, dek + name, only name</i>
16	Mother of mother	<i>makha, nenek, maknek, misyik, nek</i>
17	Father of Mother	<i>Nektu, syik, abusyik, yahnek</i>
18	Biological Mother	<i>Ma(k), Um(mi), Nyak, Bunda</i>
19	Biological Father	<i>Ayah, Abu, Abi, Abah, Bapak</i>
20	Younger/youngest brother of father	<i>yah cut, yahbit, yahcek, yahngah, apa,</i>
21	Elder brother of father	<i>abuwa, pakwa</i>
22	Elder sister of father	<i>ma cut, teh, mak lot</i>
23	Younger/youngest sister of father	<i>ma cut, teh, cut ma</i>
24	Elder sister of Mother	<i>mawa, Miwa, Nyakwa</i>
25	Younger/youngest sister of Mother	<i>ma(k) cek, cecek, cek +name</i>
26	Elder brother of Mother	<i>Ayah wa, abuwa, wa</i>
27	Younger /youngest brother of mother	<i>yah cut, Pa cut, apa, pakcek, cek +name</i>
28	Mother of father	<i>Nek, Misyik</i>
29	Father of father	<i>nek, nektu, yahnek, Abunek, Abu</i>
30	Name self	<i>Lon, long, kee, Ulon, ulontuan, name of self</i>

4.4. Data analysis

The data were done through interactive Model of Miles & Huberman (1984: 23). The data from questioner and interview were analysed through the following two procedures:

The first procedure of data collection is questioner. The data from the questionnaire is analyzed through these following steps:

1. Data reduction: identification the factors that influencing language Maintenance of addressing term in Acehnese young generation intermarriage family and the patterns of the language use.
2. Data Display.
3. Verification and conclusion.

Next, the second procedure is getting the data from interview through the following steps

1. Transcribe the data from audio recorder
2. Classify Data transcription
3. Verify the pattern of language maintenance in intermarriage family
4. Conclude the reasons of the Acehnese children in Langsa.

5. Discussion

Parents have very big role toward children language acquisition. According to Holmes (2003) in addressing or referring member in family the terminology that language can identify the social background of the family. Parent's education may describe social background of family. The table below showed parents education background in intermarriage family in Langsa.

Educational level of parents will influence the development of children. Scotton (2006: 201) stated that the social class and education level of parents often play decisive role. In some families of middle class, children seldom show formal respects and deference to their elder and when they grow up, they replace the child - parent relationship with one of equals or near equals.

Parents take important roles in maintaining the kinship terms as well as shifting them, below is a chart of the parents' role that influence the maintenance and shift of kinship terms in intermarriage family which is analyzed from twenty respondents.

The figure above shows that there were fifty five percent of children influenced by parents in maintaining the kinship terms. There were ten percents of children influenced by parents in shifting the kinship terms. And there were thirteen percent not influenced by parents in maintaining or shifting the kinship terms. There were fifty

TABLE 2: Parent’s Education Background.

		Parents tribe		Language Use		Parents Education	
		Father	Mother	Father	Mother	Father	Mother
	R3	Acehnese	Batak	AL	BL+IL	D3	D3
	R8	Acehnese	Javanese	AL	JL+IL	SLTP	SLTP
	R10	Acehnese	Batak Mandailing	AL	BL+IL	SMP	SMEA
Maintain Completely	R13	Padangnese	Acehnese	AL	AL	S1	SMP
	R16	Padangnese	Acehnese	IL	AL	S1	S1
	R17	Bataknese	Acehnese	BL	AL	SMA	D3
	R18	Javanese	Acehnese	AL	AL	SD	SD
	R1	Acehnese	Javanese	AL+IL	JL+IL	SMA	SMA
Maintain Partly	R5	Acehnese	Javanese	AL+IL	JL+IL	S1	S1
	R6	Acehnese	Javanese	AL+IL	JL+IL	S1	SMA
	R7	Acehnese	Malay	AL+IL	IL	SMA	S1
	R9	Acehnese	Padangnese	AL+IL	IL	SMA	SMA
	R19	Malay	Acehnese	PL+JL	AL+IL	SD	SMA
	R20	Malay	Acehnese	PL+IL	AL+IL	SD	SMP
	R2	Acehnese	Javanese	IL	JL+IL	SD	SD
	R4	Acehnese	Javanese	JL+IL	JL+IL	SMA	SD
Shift	R11	Padangnese	Acehnese	PL+IL	IL	S1	S1
	R12	Javanese	Acehnese	JL+IL	JL+IL	SMP	SMP
	R14	Padangnese	Acehnese	PL+IL	PL+IL	S1	SMEA
	R15	Padangnese	Acehnese	PL+IL	IL	SMA	S1

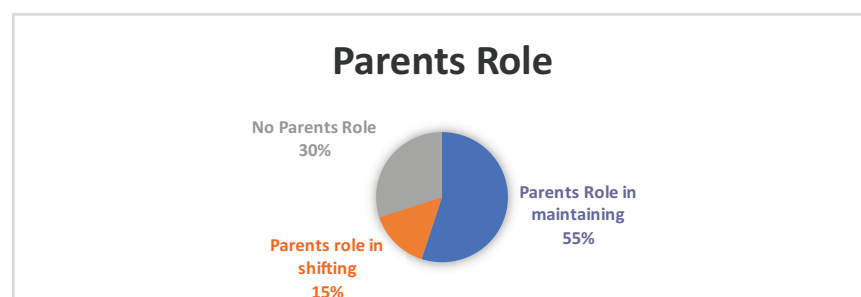


Figure 1: Parents Role.

five percent of children who were influenced by parents’ role above were divided into the role of parents in Acehnese fathers and the role of parents in Acehnese mothers, the table of percentage of children from AF-NAM and AM-NAF as shown below:

The above table shows that there were 25 % of children whose Acehnese father and Non-Acehnese mother were influenced by Acehnese father in maintaining the kinship terms completely and partly. It was shown by five respondents below:

TABLE 3: The role of AF-NAM and AM-NAF in maintaining the kinship terms in completely and partly in Aceh language.

Parents	AF-NAM			AM-NAF		
	Father	Mother	Both of Father & Mother	Father	Mother	Both of Father & Mother
Percentage	25 %	-	10 %	-	20 %	-

Note: AF-NAM: Acehnese Father with Non-Acehnese Mother
 AM-NAF: Acehnese Mother with Non-Acehnese father

R3: *Ada yang bilang, itu panggilnya Abua, itu panggil nya pakcik (someone told me, to call Abua, to call pakcik)*

.....
 : *Abi kak (father)*

R8: *Pertama-tama dari saudara abang sepupu, kakak sepupu, terus, emmmm... Ayah pun nyuruh panggilnya Yahwa (first, I heard from my cousin, then, emmmm my father asks me to call Yahwa)*

R1: *memang dah dari kecil, memang kek gitu dah dari dulu kayak gitu, Ayah yang ajarin (since I was a kid, I was taught by father)*

R7: *saudara mamak dari mamak bilang, saudara Ayah dari Ayah (to mother’s relatives are told by mother, and to father relatives are told by father)*

R9: *Bapak yang nyuruh.... kakak ayah bilang nya nyakwa ya..,kalau abang Ayah panggil Abua (I was asked by father, the elder sister of father is called nyakwa and the elder brother of father is called Abua).*

There were 10 % of children whose Acehnese father and Non-Acehnese mother were influenced by both of Acehnese father and Non-Acehnese mother in maintaining the kinship terms completely and partly. It was shown by two respondents below:

R10: *Dua-dua lah kak, ikut tutur Aceh kata mamak (both of father and mother, we follow Acehnese language)*

R5: *ya.. mamak dari ayah trus mamak kasi tau sama kami (yes...mother knows from father, then mother told to us).*

There were 20 % of children whose Acehnese mother and Non-Acehnese father were influenced by Acehnese mother in maintaining the kinship terms in Aceh language. It was shown by four respondents below:

R16: *Mamak.....*

.....

nurul ada miwa, salam dulu (Nurul, this is Miwa,)

R17: mamak yang nyuruh tapi gk dipaksa, Cuma dibilang cara manggilnya aja (mother asked me but not forced, just told to me how to call it)

R19: Nyo paknek keuhnyoe, masak kah hana katuri! salami lee (this is your paknek (grandfather), why you don't know him!)

R20: dari mamak (from mother)

The 15 % of children who were influenced by parents' role and they shift the kinship terms above into the role of parents in Acehnese fathers and the role of parents in Acehnese mothers. The table of percentage of children from AF-NAM and AM-NAF is shown below:

TABLE 4: The role of AF-NAM and AM-NAF in shifting the kinship terms in Aceh language.

Parents	AM-NAF		
	Father	Mother	Both of Father & Mother
Percentage	-	5 %	5 %

From three respondents; R11, R14, R15, who shift the kinship terms, most of them were from Acehnese Mother and Non-Acehnese Father intermarriage couple. From the result of the interview, only two respondents were instructed by their mother to use Indonesia language in addressing their family member, for example:

R11: "mamak sama ayah nyuruh kak" (My Mother and May father asked me)

R14: "gak tau, udah kek itu panggelnya.. emmm...sodara kami kek gitu jugak, ikot sodara kadang ada jugak" (I don't know, that has been common term, emmm... our siblings also have the same kinship term. Maybe I imitate my sibling.)

R15: "iky, salam dulu nah Oom ni adek mamak ini". (Iky.. please give honor to your uncle, he is my young brother)

From the result of the interview, it shows that one of them was influenced by the environment in using kinship terms in Indonesia Language and others were given instruction from their parents.

6. Conclusions

It is concluded that Acehnese father is mostly influenced by Aceh language in maintaining kinship terms. Furthermore, several respondents found that Acehnese father

also influences his wife (mother Non-Acehnese) in educating their children at home to use Aceh kinship terms to father Acehnese relatives.

In this study, each child learns from parents or family habitual action. The parent's role is not only found in children who maintain the language in completely and partly, but parents also affect the children to shift the language to other vernacular languages and Indonesian language at home as well.

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