

AN ANALYSIS OF ACEHNESE ARCHAIC WORDS AMONG NORTH ACEHNESE SPEAKERS

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ABSTRACT

This study concerned about the Acehnese archaic words in Lhokseumawe. The aims were to find out the archaic words, their replacements and their extinction factors. The researcher used qualitative descriptive methods and analyzed using three interactive models; data reduction, data display and verification. The result of this study showed that they are sixty Acehnese words given by informants; 32 words referred to archaism and 25 words referred to semi-archaism, and 3 words referred to non-archaism. 12 of 32 archaic words were replaced and 20 others were not. This condition was caused by the word-borrowing factors from second and foreign languages and also the lifestyle. Therefore, we need to teach Acehnese language to the future generation and introduce the Acehnese archaic words to especially the Acehnese in Lhokseumawe by studying and documenting the language and the archaic words as the language is a part of local cultures.

Keywords: *Archaic word, local language, replacement word.*

INTRODUCTION

Language is a part of socio-cultural products that is inseparable from the culture as it is a receptacle of social aspirations and cultural disclosure including technologies created by language users (Sumarsono, 2008). Language can be changed because it is part of the culture. It can be inferred as part of the culture because everything done by the speakers in daily life is always reflected in their languages

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(Simatupang, 2000). Trask (2010, p. 23) also stated that “culture changes; the way we live our lives changes and language also changes with them”. In other words, if language influences the way people live and the way of the people's life is related to culture, language can change or die.

Regional languages are part of Indonesian cultural wealth, so local languages should be preserved. As mentioned in regulation 24 Article 42 paragraph 1 (UU 24 Pasal 42 ayat 1), local governments are obliged to develop, foster, and preserve the local languages and literature to fulfill their position and function in the society over time and to remain part of the Indonesian cultural wealth (Kemendikbud, 2009). This regulation is also applied to the local languages in Aceh province, Indonesia. Aceh has several local languages, such as Acehnese, Gayonese, Tamiang language, Alas language, Jamee language, Kluet language, Singkil language, Pulo language, eastern Simeulu language, and western Simeulu language (Hanoum et al., 1986).

Nowadays Acehnese speakers have slightly decreased, especially in urban areas (Usman, 2003). In fact, we find the differences in language used daily by each Acehnese generation. According to Alamsyah, et al. (2008), over time, the Acehnese became an unattractive language among the young generation, they consider that Acehnese is the language of the villagers, using the language is considered unsophisticated, and then some of them prefer to communicate in Bahasa Indonesia. Almost half of the younger generations speak Bahasa Indonesia or other languages. The use of Acehnese has become unfamiliar or is disappearing in some contexts, and the language itself has undergone many changes. For example, the word *sangkeuk* ‘a sieve’ in Acehnese disappeared and has been replaced by the Indonesian word *saringan*. The words become archaic because the language changes with the generations like in Lhokseumawe. This condition affects new generation because they become unfamiliar with the disappearing words. Therefore, it inspired the researcher to research archaic words in Acehnese language as it is the most widely used local language in the Aceh Province, and the condition of Acehnese language as the regional language used by the Lhokseumawe community.

LITERATURE REVIEW

Language Change

All living languages are always changing as Trask (2010, p.1) stated that “each generation speaks a little differently and every language is constantly changing”. It also happens to the Acehese language. The language change phenomenon occurs when the recognized language is used differently.

As far as the study is concerned, it is limited to the lexicon only, and the following discussion will be focused on lexical change and replacement, and factors of the language become archaic. Lexical change is the condition when a lexicon is borrowed. It is gradually changed so that a lexicon is appropriate with phonological and morphological structure of the borrowing language and dialects (Radford et al., 2009). According to Lishandi and Refnaldi (2014), lexical change is a lexical shift that is influenced by the development of cultural elements such as age, social culture, and time. Furthermore, Nettle and Romaine (2000, p.1) also stated that “the vocabulary of a language is an inventory of the items a culture talks about and has categorized to make sense of the world and to survive in a local ecosystem”. On the other hand, lexical change is part of language change. Lexical changes occur through the processes which affect language contacts such as borrowing and shifting. The process of lexical change occurs through the process of borrowing and loss words (Lishandi & Refnaldi, 2014). As a result, new words appear in the speaker's environment.

Other than lexical change, language change can also be seen through the semantic change of the lexicon. This is in line with Radford et al. (2009, p. 224) who stated that “language change occurs as the results of changing in the choice and the meaning of the words”. It means that semantic change is a phenomenon of language change. In addition, Strazny (2005) also stated that learning about the meaning of sign and representations and have the target to construct a general theory of language is known as semantic. In this study, semantics analyzes the level of meaning | lexical.

Language Contact

Language contact is the use of more than one language in the same place simultaneously involving face-to-face interaction between groups of speakers, at least some of them speak more than one language in a particular geographical area (Thomason, 2001). It is in line with Matras

(2009, p.1) who also stated that language contact occurs when speakers of different languages interact and then the languages influence each other. Language contact occurs everywhere. As Trask (2010) said that language contact can occur anywhere. In addition, Thomason (2001) also said that language contact is everywhere, although there is no evidence that language developed from other languages. So, language contact is a condition where there is contact between two groups of speakers of different language backgrounds at the same place and time, and the language they use affects each other.

The phenomenon of language change occurs through the process of internal and external factors, and as a result, the old words being no longer used by the speakers and a large chance that the words become archaic. Archaism is known as a part of linguistics which is not only in vocabulary but also consists in orthography, phonology, morphology, or syntax in which it was once commonly used then becoming obsolete (Traxel, 2012, p. 42). Apart from that, all languages have the opportunity to become archaic as Mullikin (2017) argued that where a language was once popular in its time and then now is rarely used like the word *hashtag* which was once popular in 2009, *photobomb* in 2012 and *selfie* in 2013. Generally, archaic refers to the words out of date words (Sakwa, 2011).

The Factor of Archaic Language

The extinction factors of a language can be caused by the disappearance of the minority group uniqueness then they resemble the majority group. This indicates that the shifts in language resulted in the language extinction (Mulyana & Rahmat, 2006). As Afria (2017) mentioned that language going to be archaic because people lack confidence in using the regional language, and they considered that regional language is a language of lower groups or old-fashioned language such as the language is used by farmers and unskilled laborers. Furthermore, Tondo (2009) argued that one of the causes of language becoming archaic is the migration factor where the population leaving the area of origin because of survival factors such as work, family, and education. Moreover, Trask (2010) said that language is always changing because of bilingualism and multilingualism. This process is a result of multi-ethnic community conditions and is followed by contact between ethnic groups. So, it can be concluded that those factors influence the language extinction if the people are not aware of it.

Acehese Language

The Acehese language indexes Acehese ethnic identity in the Aceh Province. It is the first language or Acehese mother tongue used to express the mind, feelings, and desires. This language is a symbol of regional pride. Acehese language is greatly glorified by the Acehese, the language is used in daily life as the first language for the primary school in rural areas, and the language of instruction in family and society (Sulaiman, 1979). The Acehese language is also part of regional culture because it can be used in various community activities such as customs, arts, and folk games (Wildan, 2010). So, the Acehese language is a mother tongue for most of Aceh society itself.

There are other local languages spoken by several people such as Haloban, Alas, Simeulu, Gayo, Tamiang, Singkil, Kluet, Aneuk Jame (Yusuf, 2013 as cited in Al-Auwal, 2017), but most people use Acehese language in Aceh. The contrast of different dialects of the language agrees with the expansion of Acehese society. Moreover, the differences of the language can be found in phonology, syntax, morphology, and semantics (Hanoum et al., 1986). Many phenomena occurred especially in the use of Acehese language such as the young generation use Bahasa Indonesia as the first language due to the lack of parental knowledge for the theory of language acquisition (Fitriandi, 2013). They assume that, if the children are not taught Bahasa Indonesia early, they will face difficulty communicating to their schoolmates, therefore today parents tend to make their children acquire Bahasa Indonesia as their mother tongue. Multazam (2014) supported that the Acehese language is dying or going on the crisis. Afterward, Iskandar (2018) also said that the Acehese young generation, mostly those who live in urban areas were not able to speak the regional language. This is caused by inter-tribal marriage and the use of Bahasa Indonesia on a large scale, for example, printed and online media, office meetings, and communication in daily life. Sooner or later, this phenomenon will cause the extinction of the regional language.

One of the regions which has experienced a decline in regional languages is Lhokseumawe where the dialect used is Pase dialect. A decrease in the use of regional language in the Lhokseumawe municipality can be seen when the people communicate in Bahasa Indonesia, and this will affect the existence of the Acehese language in Lhokseumawe.

RESEARCH METHODOLOGY

In this study, a qualitative approach was implemented. The descriptive study aims to explain and describe the condition, event, or object of all data found in the field (Setyosari, 2010). Therefore, the use of a qualitative approach in this research is to prove empirical realities. So, this study attempted to analyze the existence of the Acehese archaic words based on the north Acehese dialect in Lhokseumawe.

Participants

The subjects in this study are the original Acehese speakers who live in the Lhokseumawe municipality, an urban area in Aceh. It consists of many informants that enriched the criteria of the study. The informants of this research were three elders, ages 50-83, and twenty young generations, ages 15-30. The characteristics of informants are they come from different backgrounds of study and many levels of the working area. The object of this study is all the words that once existed but now no longer used in daily conversation.

Instrument

The interview guide is the main instrument in data collection. This instrument was used to get scientific results from the research. In the interview guide, there was a number list of questions which were addressed to eldest informants contains their identity, language used in daily conversation, their opinions about the condition of the Acehese language, the words that they never heard currently and its translations, along with the description and the replacement of those words, and the reason that those words became archaic.

Technique of Data Collection

The data for this research were collected using interview and elicitation. The following are the steps of data collection. First, the researcher met the elder informants aged 50-83 years, then made the appointment to interview them. Second, the researcher prepared the questions in the interview guide. Third, the researcher interviewed them with a number of questions prepared on a paper sheet. Fourth, the researcher made a wordlist of the words given by elders. Fifth, the researcher classified words and then categorized them into the words which are still used, has been heard but never used, and words which

never heard and never used by the young generation. Sixth, the researcher interviewed the young informants who are 15-30 years old.

Technique of Data Analysis

The data were analyzed by following qualitative data analysis, i.e. data reduction, data display, and data verification. In data reduction, the researcher focused on the archaic words, the replacement of archaic words, and the factors those words were outdated which were taken by the elder informants. Then, the researcher sorted out the data that were not important and suitable with the focus of the study. Later, the researcher arranged the data into the data presentation.

While in data display, from 60 archaic recommended data, the researcher arranged the data according to the groups of the word, such as noun, verb, adverb, and adjective together with the translations. The researcher also categorized each group of words into archaic, semi-archaic, and non-archaic and then the data were shown to the younger informants. In this research, the researcher also presented the replacement of archaic data based on the knowledge of the elder informants. The data displayed aims to describe the words that had become outdated so that the younger informants understood the meaning, function, and form of those archaic words. The data were presented in tables. And for the factors of those words became archaic, the researcher connected the information from the elder's knowledge with the experiences of younger informants. The data were presented in the presentation way by revealing the excerpts of the informants and then drawing a conclusion.

And in verification, the researcher concluded this study by presenting a number of archaic words, a number of replacing words, and the reason why those words become archaic based on the elder informants' knowledge combined with the younger informant experiences.

RESULT AND DISCUSSION

The Status of Archaic Data

There were 42 nouns, 12 verbs, 5 adjectives, and 1 adverb. Each of the data had a clear explanation about the way to read the word based on the IPA symbols. Based on the results of the analysis, the researcher found that 23 nouns had become archaic. Some of the data considered archaic are as follows:

(1) *Amak*

A tool to scoop something, a traditional scoop made of *nibung*. A long time ago when the people wanted to dry fishpond during the harvest season, they used *amak* to bail out the water, so they could clean up the fishpond. Today this noun is missing in terms of form and function, there are no one dries the fishpond using *amak* because it is time-wasting. They use an electric water pump because it is more efficient. For example, *ie lam neuheun abusyik geuseut ngön amak* [The water in Abusyik's pond is discharged by *amak*].

(2) *Beureugu*

Trumpet made of buffalo horn or wood to convey a signal. This noun is missing in terms of form and function because of technological developments. Today the ship uses honking to convey a signal so that the honk reached the shoreline. For example, *su beureugu kapai trôh u binèh laôt* [The sound of *beureugu* reached the shoreline].

There are 7 tokens of verbs considered archaic, such as:

(1) *Teumeuweuh*

Tumeuweuh means to chop, to clear out, to slash. The activity still exists but the lexical changed so that *teumeuwueh* become archaic. For instance: *Lèman teungöh geuteumeuweuh lam lampôh* [Leman is cutting down the weeds in the garden].

(2) *Seumuga*

Seumuga means cleaning the garden or field. The activity still exists but the lexical of *seumuga* is changed so that this activity is known as *ceumeucah*. for example, *Rahmat kajjak seumuga u lampôh* [Rahmat is cleaning the garden].

In adjectives, the researcher found 2 archaic words. The data considered archaic are as follows:

(1) *Curien*

Curien means grumpy. This still exists but the lexical changed into *kha* and *meuti*. For example, *hana curien sagai, rumèh that* [not cruel at all, he is very friendly].

(2) *Mèt*

Met means a match. It still exists but the lexical changed into *tandeng* a loan word from Bahasa Indonesia *tanding*. For example: *bak gampông Rukoh na mèt* [in the village of Rukoh there is a match].

And in group of adverbs, the researcher found that only one data refers to an adverb. This data is considered non-archaic data. The data is *kayém* which means often.

Replacement of Archaic Words

In the replacement table of verbs, the researcher found that one archaic data was not replaced by another word because this word disappeared. But for the other six archaic data were changed. Four archaic data have the same meaning in the usage in which *meujangeun* and *meudhap* which mean *bersenandung* and *seumeuga* and *tumeuweuh* which mean *ceumeucah* or *rampet*.

In adjectives, there are two data considered archaic, and this data had been replaced by other words; *kha* or *meuti* for data *curien* and *tandeng* for data *met*. In the table of adverb, the researcher did not find the archaic data because there is only one data. This data refers to non-archaic because everybody still used the word *kayem*.

In this research, almost all archaic words have the replacement either in shape or in sound. The replacement of the words occurred due to borrowing from foreign languages or Indonesian. There is a word that is considered as borrowing word from a foreign language such as the word *ampia* as the replacement word of *kaca raminet*.

The Language Used by Elder Informants

The result of the study showed that two of elder informants spoke the Acehese language not only at home but also with their community. One of them used mixed language, between the Acehese language and Indonesian. He used the Acehese language with his family and the community, and Indonesian at his workplace.

Acehnese language was spoken with their family and community by two elders. The following is the explanation on how they used Acehese language where (e) refers to elders, and (E) refers to Excerpts:

(eE2) *Aceh aseuli//peugah haba pih Bahasa Aceh//buet siuroe-uroe jak u blang//man diblang ngen so tapeugah haba Bahasa Indonesia?/ buet teuh hino bak to rumoh//adak ngen ureung disampeng rumoh pih ngen bahasa Aceh//man aneuk lon sagai na ipeugah haba Bahasa Indonesia tapi bak kerja sagai, dirumoh bahasa Aceh sit//pegawai [native Acehese// a farmer, I worked in field every day// with whom would I speak Bahasa Indonesia in the field?/ my workplace was close by home//we also spoke in*

Acehnese language with our neighbors//but my daughter spoke using Indonesian, but only in her workplace while around with family she used Acehnese language//employee].

Mixed languages between Bahasa Indonesia and Acehnese was used by one elder because he worked at a company. The explanation of mixed languages is as follows;

(eE1) *lon tuan ureung Aceh//dirumah lon peugah haba ngen keluarga pakek Bahasa Aceh//ngen tetangga bahasa Aceh//man wate bak kanto sagai lon pake Bahasa Indonesia//bah formal bacut wate tapeugah haba//aneuk jipeugah haba bahasa Aceh sit dirumah//sebab lon peurno peugah haba Bahasa Aceh sit keu awaknyo// man na sigogo ikheun lam bahasa Indonesia wate na saboh kata yang payah bak dijelaskan [I am Acehnese//in my home, we talked to each other using Acehnese language//with neighbors we also spoke in Acehnese language// but in the office, I used Indonesian//to be more formal when we talked to each other//my children also used Acehnese language//because I taught them to use Acehnese//but they sometimes also used Indonesian when it was difficult to describe something in Acehnese].*

The Language Used by Younger Informants

The result of the study revealed that there was a difference in the intensity of language used among the informants aged 15-30 years. This was caused by the social environment that influenced their language activity. 10 informants aged 15-20 years mostly used mixed languages, even though they are native Acehnese.

The informants aged 15-20 years tended to use Indonesian because of school environmental factors. Their friends and lecturers used Indonesian to communicate so that this condition required them to speak in Indonesian. However, they also used Acehnese language with their family. The following is the explanation on how they use Acehnese language where (y) refers to young informants, and (E) refers to Excerpts:

(yE1) *lon ureung Aceh//kadang-kadang bahasa Aceh//kadang-kadang bahasa Indonesia//mak ngen ayah bahasa Aceh*

sit geupeugah haba [I am native Acehese//sometimes Acehese language//sometimes Indonesian//my Father and mother spoke Acehese].

There were also informants who used Acehese language when they communicated with their family, but when they communicated with their community, they tended to use Indonesian to look sophisticated.

(yE5) *Aceh//Bahasa Aceh ngen Indonesia//lon meututo Bahasa Aceh dirumoh sagai//seubab Bahasa Aceh lon gasa bacut/jadi wate bak ikula lon meututo ngen Bahasa Indonesia supaya deuh sopan* [Acehese//both Acehese and Indonesian//I only used Acehese at home//because my Acehese language was unrefined/so when I were in the school, I used Indonesian to look well-mannered].

In addition, there were informants who mostly used Acehese language in communication. They used Acehese language both with their family and their community s. This condition was caused by the habits practiced within the family and the neighborhood that also communicated in Acehese language.

(yE2) *Aceh//bahasa Aceh//mak ngen apak bahasa Aceh sit//bak ikula pih bahasa Aceh sit* [Acehese//Acehese language//mother and father used Acehese language//I also used Acehese language at school].

And there were also informants who tended to use Indonesian to communicate, even though their parents were native Acehese. They rarely used the Acehese language because their parents talked to them using Indonesian. The Acehese language was only used when other people spoke in Acehese language.

(yE3) *Aceh//meujampu sit/Bahasa Aceh ngen Indonesia//mamak ngen ayah geupeugah haba Bahasa Aceh/tapi meunyo ngen kamoe (anak-anaknya) leubeh sering Bahasa Indonesia/tapi bahasa Aceh na sit sigogo* [Acehese//mixed languages//between Acehese and Indonesian//both of my parents used Acehese language/but when they talked with us (their children) they mostly used Indonesian/but sometimes they also used Acehese].

Meanwhile ten informants aged 21-30 also used mixed languages. The results of interviews showed that they still prioritized the Acehnese language even though there were some Acehnese vocabulary that was no longer used and lost from circulation. The result of the interviews with informants aged 21-30 were as the following where (y) refers to young informants, and (E) refers to Excerpts:

One of the informants was a housewife and an Acehnese native speaker who tended to use the language to communicate. She preferred to use Acehnese language and only when she met newcomers that she would start conversation using Indonesian to avoid the awkwardness in case they did not understand Acehnese.

(yE11) *Ureung Aceh//suami lon Aceh sit//lon ibu rumah tangga//adak ngen aneuk kupeugah haba Bahasa Aceh//Bahasa Aceh lon pake wate belanja bak pasay sit/kecuali ngen pedagang seulaen ureung Aceh//seubeutoi jih leubeh pah lon peugah haba Bahasa Aceh//man sigogo wate tuwo pu yang lon neuk peugah baro lon bri gambaran dalam Bahasa Indonesia [Acehnese//my husband is also Acehnese//I'm housewife//even with my children I also spoke in Acehnese language//when I were at the market I also used Acehnese language//except with non-Acehnese merchant//Actually I preferred to speak in Acehnese//but sometimes when I forgot about what I wanted to talk about then I used Indonesian to describe it].*

And then 3 out of 10 informants aged 21-30 years also preferred to use Acehnese language. They lived in native Acehnese neighborhood and rarely used Indonesian.

(yE13) *Ureung Aceh//buet lon mita informasi untuk berita kesalah saboh media cetak//dirumoh lon komunikasi ngen Bahasa Aceh ngen ureung syik//ngen tetangga Bahasa Indonesia sebab tetangga sering peugah haba Bahasa Indonesia//ngen narasumber sering Bahasa Aceh karna area kerja lam gampong//meunyo bak lon bak Bahasa Aceh leubeh dominan [Acehnese//my job was to find the information for news in one of the print media//I commutated using Acehnese language with my parents//I communicated using Indonesian with my neighbors because they often used the language//I often*

communicated using Acehese language with the informants because my working area was in the village//based on my opinion I used Acehese language dominantly].

There were also informants who spoke Acehese only with their family but used Indonesian because of the demands of their profession and work environment habits. So that Indonesian was taught to their children at home. The use of Indonesian was considered formal and it became a reason for them.

(yE12) *Ureung Aceh//lon guru bak salah saboh sikula di kota//kebetulan mengajar bahasa Indonesia//di rumoh ngen aneuk bahasa Indonesia tapi meunyo ngen ureung syik lon peugah haba Bahasa Aceh//jeut takheun le Bahasa Indonesia lah//Meunyo ngen rakan bak ikula Bahasa Indonesia//bah formal bacut.*(Acehnese//I'm a teacher//I taught Bahasa Indonesia//I spoke in Indonesian with my children but when I spoke with my parents I used Acehese//I spoke Indonesian with my colleagues at school//to make it formal).

There were also some native speakers who lived in a native Acehese neighborhood, but they used Bahasa Indonesia when they interacted with the neighbors. They considered Indonesia as a formal and polite language. This condition caused by encouragement from the interlocutor.

(yE16)*Ureung Aceh//lon komunikasi dirumoh ngen Bahasa Aceh//bak kampus ngen Bahasa Indonesia//ngen-ngen Bahasa Indonesia//meunyo perle keusopan/ lon peugah haba pakek Bahasa Indonesia/ tapi meunyo wate santai-santai lon pakek Bahasa Aceh*[Acehnese//I communicated using Acehese language at home//in campus I used Indonesian//with my friends I used Indonesian//if being sophisticated was needed/ I used Indonesian//but in informal events I used Acehese language].

The status of semi-archaic is used to display the data which were not used by the speakers aged 15-30 years, but could be heard on the speakers aged over 50 years. Apart from Aziz, et al (2020), the semi-

archaic status was also inspired by the research conducted by Yulis, Jufrizal, and Ardi (2013. p. 102) about dead words of Minangkabaunese in dialect of Pariaman. In this study the status of “semi dead word” which was found means that those words are ever heard but never use them. Likewise, there are about 60 data presented by the informants in this study, 25 words were considered semi-archaic. On the other hands, the words were not used by young speaker, but they have heard from the speakers aged over 50 years. In addition, for non-archaic status, the researcher found 3 words which are still active. These words are still used by the speakers aged 15-30 years.

The case of word replacement in a language happened not only in the Acehese language but also in other languages, such as in the Batak Toba and Tamil language as mentioned in the previous sub-heading. For instance, in the Batak Toba language the word ‘*ajung*’ was replaced by ‘*ginjang*’, *sorimunggu* was replaced by ‘*anting-anting*’, and so on. In the Batak Toba language, the replacement of words was known as a synonym. And then the example of word replacement in Tamil ‘*piLLaykaraytal*’ was known as ‘abortion’ and this word was the category of birth in research.

The Acehese language changes were caused by various factors such as the geography of Lhokseumawe, economic development, urbanization, technological development and lack of mother tongue used in daily communication. This was because the Acehese were afraid of being seen as stodgy. This is in line with the statement of Tondo (2009) that language change occurs because of various factors, one of them is migration. A few decades ago, Lhokseumawe was known as the municipality of petrodollars, where there were several large companies that provided sufficient wages to their workers. Then from the trade sector, it has a good opportunity because Lhokseumawe is located in the middle of the eastern route of Sumatera, that is between Medan and Banda Aceh. In the education sector, many students from rural areas study there. And in the government sector, it is also good. As a result, civil servants came from many ethnics and areas.

CONCLUSION

There were several words in the Acehese language that has already become archaic, in which 32 data referred to archaic, 25 data were considered semi-archaic, and 3 data had non-archaic status. This data found were in groups of nouns, verbs, adjectives, and adverb. In the

category of noun, the researcher found 23 archaic words, 18 semi-archaic words, and 1 non-archaic word. In the group of verbs, there were 7 archaic words, 4 semi-archaic words, and 1 non-archaic word. In adjectives, the researcher found that there are 2 archaic words and 3 semi-archaic words, no data referred to non-archaic. However, in the group of adverbs, the researcher found only one data, and this data referred to non-archaic. All data that become archaic were mostly found in the noun category.

The replacement in a language was caused by several factors that occurred in Lhokseumawe such as geographical conditions, economic development, lack of intensity in the use of Acehese language, multilingual, lack of respect for their own mother tongue, technology, and the use of Indonesian. It can be concluded that all languages can change and become archaic, including the Acehese language which is the local language of the Acehese society in Lhokseumawe municipality. It means that the habits and needs of the community affect the local language condition.

The researcher found that the archaic words in Acehese language in Lhokseumawe and the replaced words had the same purpose with the archaic words. This research also found some factors that caused the replacements of the words.

Therefore, the researcher suggests that parents should introduce and teach their children to speak in Acehese as it is their native language. Starting from the family, social, and school environments, make them respect the regional language and are not ashamed to use it in daily conversation. Moreover, the community needs to support children to speak in the local language by not mocking or teasing them when they are speaking.

Then, there needs to be an additional subject to learn Acehese language by teaching it to children and encouraging them to actively use Acehese language in daily conversation. Other support that can be carried out is adding a number of textbooks that documented all historical records discussing all aspects of the language including archaic vocabulary, so that the books can be a reference for those who want to research Acehese language. This aims to have continuity between the language taught by parents and the language taught at school.

The weakness of this research is that this research was only conducted in Lhokseumawe, while the Acehese language is the most widely used local language in Aceh province. So, it is possible that the

Acehnese language in other regions may also be changing because language is part of the culture that changes over time.

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