



**WHICH OF THE TWO LANGUAGES POTENTIALLY LEADS
TO DEATH EARLIER?: KUALUH MALAY OR JAVANESE ?**

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ABSTRACT

Local languages are often used less frequently, especially in various formal (official) fields such as government and education. Moreover, the multi-ethnic nature of Indonesian society, with its own language and culture, certainly opens up opportunities for contact through inter-ethnic communication and interaction with different languages and cultures. Some phenomena are interesting to study because these phenomena can become conditions that lead to the extinction of a language. This has become the concern of various groups, especially linguists who are very interested in this field. This is of course very reasonable because the phenomenon of the extinction of a language does not only have implications for the linguistic dimension itself which pays attention to aspects of language and the structures in it. This study aims to find out how the attitude of local language users in using their regional languages and there are two regional languages studied in the North Labuhanbatu area and what language predictions are endangered. Based on the results of the discovery, the endangered language in the North Labuhanbatu area is Javanese compared to the Malay language.

Keywords: *Language Death, Local Languages, North Labuhanbatu, Regional Language*

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INTRODUCTION

The extinction phenomenon of local languages in Indonesia seems to be a problem that attracts the attention of many scholars, especially linguists. Various efforts have been made to save endangered regional languages. Of course, it makes perfect sense considering Indonesia is her second most regional language country in the world after Papua New Guinea. Some of these languages are classified as Austronesian languages, while others are classified as Non-Austronesian (Papuan). In ethnology: According to *Languages of the World* (2005), there are 742 languages in Indonesia, of which 737 are still alive or used by their speakers.

There are currently two languages that function as second languages with no native speakers, and the other three are dead. Some of these surviving languages are considered endangered. Some languages are under pressure from the influence of other more dominant regional languages, although some are due to a decline in the number of speakers due to fewer native speakers. We must not forget the influence of Indonesian as a national language. Local languages are often used less frequently, especially in various formal (official) fields such as government and education. Moreover, the multi-ethnic nature of Indonesian society, with its own language and culture, certainly opens up opportunities for contact through inter-ethnic communication and interaction with different languages and cultures. Only humans have a system of symbols for communication. Humans have also spoken since the dawn of history, and the development of this language distinguishes them from other creatures and allows them to think and relate to each other. However, in reality, the language is different, so if you are in a different place, you may not be able to understand the language.

Several dialects and languages can coexist in society, and direct contact occurs between these dialects/languages, outdoing each other and competing for special status in the region. This language competition certainly affects the speakers themselves. This is because the problems are often so complex that governments must intervene to solve them and have such extreme consequences that language plans must be applied to specific language policies. One of the extremes that can occur in the above situation is language death. This happens naturally when the user community no longer exists. This presentation will discuss other factors that cause speech death and the solutions experts offer to prevent this unforeseen phenomenon.

The state of multi-ethnic societies where inter-ethnic contact, including language contact, continues can give rise to various linguistic phenomena such as bilingualism (or

multilingualism), which often occurs in language minority groups. This language contact can also lead to language shifts, i.e. permanent changes in language choice in response to everyday needs, especially due to migration, or language shifts, i.e. changes in language over a period of time (Kridalaksana 1993:169, 172). In addition, the flow of information and communication resulting from the globalization of language use activities and orientations in today's society, as well as various other phenomena, give rise to various linguistic problems, including the problem of local language extinction. language.

The phenomena mentioned above are interesting to study because these phenomena can become conditions that lead to the extinction of a language. This has become the concern of various groups, especially linguists who are very interested in this field. This is because through language one can know the perspective of a society about something and through language one can also know the rules, traditions and beliefs of an ethnic group (Dixon 1997: 135). This study seeks to examine the condition of 2 regional languages in Indonesia, especially in North Sumatra, the factors that could lead to their extinction, and which regional languages will potentially become extinct 20 years later. This study is intended to provide input for various interested parties, especially for speakers of regional languages so that they pay more attention to the life and continuity of their regional languages.

According to Summer Institute of Linguistics IL (2001) there are several regional languages which are estimated to have quite a large number of speakers, even more than one million, namely Javanese (75,200,000 speakers), Sundanese (27,000,000 speakers), Malay (20,000,000), Madurese (13,694,000), Minangkabau (6,500,000), Batak (5,150,000), Bugis (4,000,000), Balinese (3,800,000), Acehnese (3,000,000), Makassar (1,600,000), Lampung (1,500,000) and Rejang (1,000,000 speakers). One of the languages mentioned above which has not been handled thoroughly is Malay. This is because this language is often "hidden" in various names so that it is not immediately detected as Malay (Lauder 2006:4).

Meanwhile, Wurm (1998) as quoted from Crystal (2000) classifies the condition of language "health" in several stages as can be stated as follows:

- (1) Potentially endangered languages, namely languages that are considered potentially endangered are languages that are socially and economically belonging to the minority and under considerable pressure from the majority language. The younger generation has started to switch to the majority language and rarely use the local language;

- (2) Endangered languages, namely languages that are endangered are languages that no longer have a younger generation who can speak local languages. Fluent speakers are only the middle (adult) generation group;
- (3) Seriously endangered languages, namely languages that are considered to be critically endangered are languages that only speak the older generation aged over 50 years;
- (4) Moribund languages, namely languages that are considered dying are languages spoken by some elderly people, namely around 70 years and over; and
- (5) Extinct languages, namely languages that are considered extinct are languages whose speakers are only one person or have no speakers left.

Furthermore, North Labuhanbatu Regency (Labura) is a regional autonomous region which is still in the developmental stage of development with the capital city of Aek Kanopan. The people of North Labuhanbatu district are heterogeneous communities consisting of various ethnic groups including Batak, Javanese, Acehese and Malay. One of the interesting things about this area is about language. The language used by the community in general is Kualuh Malay which originates from the coastal communities of the Kualuh river, namely Kualuh Hilir (Kampung Mosque), Kualuh Leidong (Tanjung Leidong), Kualuh Selatan (Tanjung Pasir and Gunting Saga) and Kualuh Hulu (Aek Kanopan). Kualuh Malay is used as a language of communication by almost all levels of society in their daily activities. And the Kualuh Malay language dominates as the language of instruction in the daily activities of the people of North Labuhanbatu which is used by almost all ethnic groups in the region.

It can be seen that the North Labuhanbatu district is an area with a pluralistic society and can be said to be the center of various economic, social, educational and other social activities. This pluralism is further encouraged and supported by the fact that members of the community always meet and interact with members from other communities in the vehicle for activities. In the field of language, this fact has resulted in an increasing variety of codes owned and controlled by the members of that society. Multilingual naturally occurs in multicultural areas. This process occurs because of habit, where one language dominates another. This is due to the need for communication processes and mastery of a language. Likewise with the people of the North Labuhanbatu district which is a multicultural area and ultimately the cultural diversity influences each other both in terms of customs and language. But among this diversity, the thing that dominates the influence is in the field of language. Where the Kualuh Malay language is a

good medium of instruction in the communication process for the people of the North Labuhanbatu district, especially in the coastal areas of the Kualuh river where the Kualuh Malay language originates. The form of the Kualuh Malay language has its own characteristics from the forms of the Malay language in the Archipelago region which are spread throughout Indonesia. That is its characteristic in the form of a dialect that uses a lot of the element 'o' and the pronunciation of the letter 'r' becomes 'kh' in the field of phonology.

Meanwhile, Javanese language and literature is regional language and literature in Indonesia and is a wealth asset owned by the Indonesian nation. These assets are not dead because their presence actually enriches the national language and literature. For example, many words, expressions and proverbs enter or are used in Indonesian language and literature. By using these words, expressions, and proverbs, Indonesian speakers don't just take the original term, but also the philosophical content contained therein. A philosophy has to do with various things, such as attitudes to life, religion, and culture.

The philosophy of a nation or ethnic group is a reflection of the character, behavior and characteristics of the owner. The decline in knowledge about Javanese cultural heritage is a serious problem. Of course, this knowledge is highly dependent on good mastery of the complicated Javanese language. Since the time of independence a system of national and modern mass education has developed, and the teaching of the Javanese language has been neglected. It is indeed the home language of the majority of students, but they are now being taught more and more in Indonesian (Mulder, 1985: 114). The Javanese cultural area is broad, covering the entire central and eastern part of the island of Java. In their daily life associations and social relations they speak Javanese. When pronouncing this regional language, one must pay attention and discriminate between the circumstances of the person being spoken to or being spoken to, based on their age and social status. Thus, in principle, there are two kinds of Javanese when viewed from the level criteria. Namely Javanese Ngoko and Krama. (Kodiran, 2002: 329). Javanese language for the Javanese can act as the mother tongue and regional language. The Javanese language has many varieties, one of which is used as a tribute to the speech partner. Respect for others in the form of the Javanese language is called *unggah-ungguh* or speech level. Things that must be considered in the use of speech levels include age, social status, closeness, and so on. Along with the development of the times, the use of the Javanese language has declined so that conservation efforts need to be made so that the Javanese language does not reach the stage of

extinction.

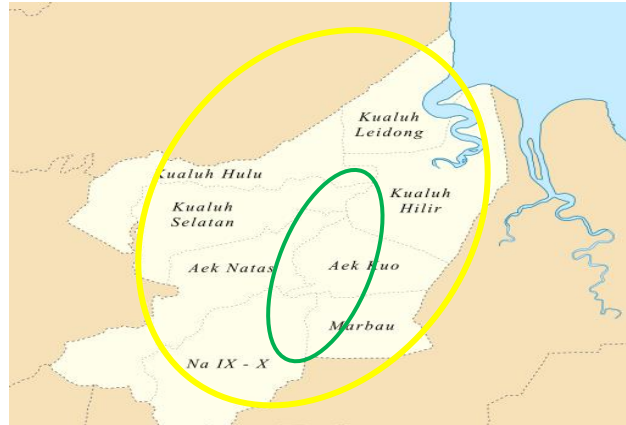
The Javanese language is symbols that were created and developed through the thinking skills of the Javanese and their interaction processes from the past to the present. Any information that is exchanged through the Javanese language is then processed in the heads of each individual, interpreted and a certain meaning will be formed. Javanese as the mother tongue used in daily communication by the Javanese greatly influences the self-acceptance and self-concept of an individual. Javanese as the language of the Javanese tribe forms meanings that reflect culture, social norms, and customs that bind the Javanese themselves in acting, behaving and socializing.

Moreover, Crystal (2000:44) further argues that: "As many languages as he has, as many friends as he has, as many arts and professions as he has, as many human beings as he is." implies that there are many What he is trying to say implicitly is that learning a language is not only about the language itself, which can be enjoyed in order to learn it, but also about the speakers who use that language, their culture. It means that you can learn deep things.

Characteristics of Kualuh Malay and Javanese People

Characteristics of Javanese People:	Characteristics of Malay People:
<ul style="list-style-type: none">- Gentle and Polite- Beautiful- Quiet type- Communicate Well- Soft tone when talking	<ul style="list-style-type: none">- Friendly- easy to get along- likes to help each other- usually like literature (chanter)- caring- high tolerance

Geography can also influence the kind of variations we see in regional dialects. The first way this can occur is through contact with neighboring communities that speak other languages. After a while, the groups might adopt some vocabulary from the other language or form a new language incorporating elements of both.



Green circle presents an overview of the geography of Javanese speakers and in the yellow circle represent the geography of Kuala Lumpur Malay speakers.

Function in religious ceremonies

- Kuala Lumpur Malay

Any religion in the world, in its implementation there are ceremonies commonly known as religious ceremonies. The religious ceremony itself is an official institutional activity in community groups. *Topung tawar* is a traditional ceremony in the Kuala Lumpur Malay community, which is colored by religious values. Religious values and customary values are found in the implementation of the *topung tawar* ceremony. In *topung tawar* ceremony, religion is used as a tool of legitimacy, so that the traditional ceremony is believed to be a sacred ceremony, and the influence of 'adat' is still maintained and used as a guide in daily behavior. The customary values that exist in *topung tawar* ceremony which are maintained by the Kuala Lumpur Malay community do not conflict with the teachings of the Islamic religion, and can go hand in hand and be maintained equally. The implementation of the fresh flour ceremony has a positive effect, because in this ceremony 'silaturahmi' and social solidarity are established for community groups that support this tradition.

- Javanese

The religious history of the Javanese people long before the arrival of Hinduism and Islam has started since the Pre-History era. The Javanese people's need for safety, security, prosperity, peace and peaceful life creates a belief system. Happy Tradition. *Selamatan* is a ritual tradition that is still being preserved by most Javanese people. One of these Javanese traditional ceremonies is carried out as a form of gratitude for the gifts and gifts given by God. The term *Selamatan* itself comes from the Arabic word *Salamah* which means safe or

happy. In practice, salvation or thanksgiving is carried out by inviting some relatives or neighbors. Traditionally the thanksgiving event begins with a prayer together, by sitting cross-legged on a mat, circling the tumpeng rice with side dishes and then proceed to enjoy the tumpeng rice together.

FINDINGS AND DISCUSSIONS

In terms of the attitude of speakers towards their language, it appears that the Javanese have a negative attitude towards the Javanese language. If Javanese speakers do not defend or are not proud of using their local language, it is likely that the Javanese language will potentially become extinct in the future. The basis of the authors' argument reveals that this can be seen from the phenomena that occur in society that are in line with the theory explained by David Crystal regarding the factors that cause language death, where the speaker has a negative attitude, which the author has encountered in real life. Speakers of this regional language are embarrassed to use their regional language, even though the other person is a speaker of the same regional language.

In line with the explanation above Sri Sultan HB X hopes that the Javanese Script Congress can increase interest in reading and writing Javanese script among the people. Because if it is not preserved properly it can have an impact on the extinction of the Javanese language. The Sultan's statement regarding the extinction of the Javanese language was quoted from Barbara Grimes (2001) who suggested that the phenomenon of the extinction of regional languages occurred due to reasons including a drastic decrease in the number of active speakers, a decreasing area of use, neglect of the mother tongue by young speakers, efforts to maintain ethnic identity. without a mother tongue, the last generation is not proficient in their mother tongue, and dialects of one language are increasingly becoming extinct due to the threat of Indonesian and slang. "Even if it is not completely extinct, it is because there is still language maintenance, or there is a language shift and language change to the National language," Sultan said. Sultan also quoted Ibrahim's (2008) statement using the sociolinguistic hypothesis marking, that the younger the speakers are who are no longer proficient in using their mother tongue, the faster they experience its extinction. "If the local language is only used by speakers aged 25 years and over and younger people don't use it, don't regret it if in the next 75 years or three generations, that language will be endangered. And so on, by calculating the age of one

generation for 25 years," said by Sultan.

It can be concluded that a) Indonesian is more in demand by the young Javanese generation as the main choice as a means of expression at home when speaking with fathers, mothers and siblings (brothers/sisters). b) there has been a "leakage" of diglossia. This is marked when the national language (Indonesian) has entered the realm of the house. c) the younger generation also prefers Indonesian to Javanese when speaking with their peers. Especially when talking with friends who are not the same age, the choice of Indonesian has reached 77% more used by the younger generation of Java. d) the younger Javanese generation will even use 100% Indonesian when speaking with their future partners. e) knowledge of Indonesian language norms; Javanese' younger generation is relatively inferior. f) the younger generation of Javanese tends to have a negative attitude towards the Javanese language. g) the younger generation has a lack of respect for the norms of the Indonesian language and shows a lack of pride in the Indonesian language. h) the Javanese language (especially the manners) in the next 2 to 3 generations is expected to be abandoned by its speakers.

There are several causes of language death such as including social conflict (wars, genocide), natural disasters: earthquake, landslide, volcanic eruption, famine; pandemic diseases (HIV, cholera). Malay area had experienced social conflict where a war broke out with the Dutch who were trying to colonize the Kualuh Malay area, this event did not cause their language to become endangered. Until now they still maintain their regional language, and not only that now many have participated in using the Malay Kualuh language to communicate, the speakers are not only native speakers of the Malay language itself, the speakers are not only the people who are in the Malay Kualuh area, but the people other tribes also participate in using the Malay Kualuh language, one example is the Mandailing tribe; many of them speak Kualuh Malay, Batak Toba, Banjar, and Javanese tribes already use Kualuh Malay to communicate, this is also due to the pronunciation of each word in Kualuh Malay which is easy to pronounce, which is characterized by language characteristics. Malay kualuh that is, some words end with the vowel "o" and the pronunciation of the letter 'r' is changed to 'kh'.

Therefore, Malay Kualuh language still exists and is growing because of the attitude of its speakers who are proud to use their local language. There is a quotation satted that "Malays will not disappear on Earth, *Bumi Bertuah Negeri Adat*". Those are sentences that were once uttered by a legendary Malay figure, Hang Tuah. This advice is full of meaning, which in

essence is to always maintain Malay values, Malay customs and traditions. I interpret this sentence as a sentence containing a very high sense of optimism by Admiral Hang Tuah for the glory of Malay in the future.

So it can be concluded that for regional languages that have the potential to become extinct in the future between Malay Kualuh and Javanese, Javanese is threatened with a greater level of extinction than Malay Kualuh. The phrase "language death" sounds as painful and final as any other in which that word appears unwelcomely. It has the same implications and resonances. To say a language is extinct is equivalent to saying a person is extinct. It couldn't be any other way, because languages don't exist without people. A language dies when no one speaks it.

CONCLUSIONS

The extinction of regional languages is a phenomenon that needs to be scrutinized and addressed seriously and wisely. The various factors that can cause language extinction as stated above seem to be categorized into two major parts, namely natural factors and non-natural factors. Natural factors that can't be avoided events can be in the form of natural disasters, the influence of the majority language, language communities that are bilingual or multilingual, the influence of globalization, migration (migration), inter-ethnic marriage (intermarriage).

Meanwhile, the lack of respect for local languages, the lack of intensity in using local languages, the influence of economic factors, and the influence of the use of Indonesian are non-natural causal factors. The issue of the extinction of these regional languages can of course affect national government policies that respect diversity and promote regional languages in order to preserve the nation's cultural assets in the linguistic field. If the process of extinction continues without any effort to be maintained and documented, then we will lose a very valuable cultural asset for this nation because language is a cultural reality of speakers of a language. In addition, the extinction of a regional language can also "bury" all cultural values stored in that language, unless the language has been documented and transmitted to other people so that useful cultural values can be used for the common good.

Various wise and serious efforts are needed to prevent language extinction. This can be done not only by governments, but also by ethnic communities who speak these languages. Maintain loyalty to local languages to avoid language changes that may eventually lead to

extinction. Apart from various documentation efforts, research from different perspectives, and even efforts to revive endangered languages, efforts to make Indonesian society a multilingual society need more serious consideration. It means that there may be It is hoped that people will master her three languages at the same time: Indonesian as the language of unification, English as the language of the international community, and a unique ethnic language to maintain the local language and culture.

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