

CHAPTER I

INTRODUCTION

1.1 Background of the Study

Batak is one of Indonesian tribes who live in a vast territory in the land of Batak, North Sumatra province. People of this tribe prefer to claim themselves as Tapanuli. According to Simanjuntak (2006), Batakese tribe is still divided into some subtribes. Joustona divides Batakese into six subtribes which have different dialects among each subtribe. These are Batak Karo, Batak Pakpak or Dairi, Batak Simalungun, Batak Toba, Batak Angkola, and Batak Mandailing. Meanwhile, according to a Batak author Harahap (in Simanjuntak, 2006), Batakese who is living in Tapanuli is divided into five groups: Toba, Pakpak, Dairi, Mandailing, and Angkola.

Batakese like wandering. According to them, wandering about other islands, especially to Java becomes a pride for themselves. The purpose of their wandering mainly is to get a better living rather than farming and breeding in their homeland. There are many Batakese wandering to many cities and towns in Java island. One of these cities is Mojokerto. Most of the Batakese who live in Mojokerto is Batak Tapanuli or can be called as Batak Toba. Batak Toba is a big clan which used to be called as Huta in Batak land (Hidayah, 1997). Thus, there is a big number of Batak

Toba in Mojokerto and many of them wander. Bataknese people have lived in Mojokerto for three generations.

From these three generations, Bataknese in this city who have different occupations and different places in Mojokerto meet in one meeting. They gather the information about their same tribe in this city. Finally, they make routine meeting of Bataknese people every month. The Bataknese meeting is named *Punguan Saroha*. This meeting is a kind of *arisan* (gathering). *Punguan Saroha* means one heart, which refers to the willingness of Bataknese to make their kinship relation closer. This meeting is very important to the existence of Bataknese in Mojokerto city. This is because they have very high feeling of friendship and kinship to each other.

The smallest life group of Bataknese family is the nucleus monogamy family. This family is termed *saama* (one father) or *saripe* (one family) by Toba Bataknese. Simalungun Bataknese calls it *seamang* (one father) or *sepanganan* (one family). Karo Bataknese calls it *sada bapak* (one father). However, they very strongly stick to the extended family which consists of one *batih* senior family and son's *batih* family, thus the pattern of this extended family is *virilokal* (people residing close to the men's family). This extended family used to be called *saompu* (one grandfather). Son and his family will stay together while he is not able yet to be *manjae* (independent). After he is able to be independent, he is allowed to build a house next to his father's house (Hidayah, 1997).

Mostly, Bataknese in Mojokerto do not live with their extended family because they live far away from the extended family that is in North Sumatra. Therefore, the extended family is usually created from the same Bataknese who have the same *marga* (family name). They position the relation among them as extended family. The elders have their roles as grandparents, uncles, and aunts. This situation also supports the maintenance of the language because they use their Batak language in every interaction among them. This thing makes their feeling of togetherness of Bataknese family in Mojokerto stronger.

They maintain the use of this Batak language because they want to show their identity as Bataknese. This Batak language can be used if they meet with the same Bataknese. Thus, their willingness to gather once a month is very strong. With this meeting, then Bataknese always maintain their kinship relationship wherever they are. The most important is that these people do not want to lose their identity as Bataknese. Moreover, since they are in Java island, their identity as Bataknese is very important for them.

Thus, although they are not in Batak Island, these Bataknese try to bequeath Batak language to their next generation. Many of them teach their children to speak Batak language. They socialize Batak language as a mother language to their children, because they assume that speaking Batak language has to be continued for Bataknese as the minority community in that region.

Based on the phenomenon explained above, the writer is interested in studying Batak language maintenance through language socialization in Batakese community in Mojokerto. According to Schieffelin and Ochs (1986), language socialization begins at the moment of social contact in the life of a human being. From the extensive literature in sociolinguistics and the ethnography of communication, we know that vocal and verbal activities are generally socially organized and embedded in cultural systems of meaning. Those vocal and verbal activities involve infants and young children without any exception. From this perspective, the verbal interactions between infants and mothers observed by developmental psychologists can be interpreted as cultural phenomena, embedded in systems of ideas, knowledge, and the social order of the particular group into which the infant is being socialized.

In language socialization, children learn and use language in interpersonal and societal contexts. They also learn it in cultural context (Crago, 2008). According to Schieffelin (in Crago 2008), the goal of language socialization study is to describe how persons become competent members of their social groups and how is the role of language process in it.

The pattern of children language is shaped, organized and indicated to wider pattern of interaction and ideology by a community or social group. The adults display the code-switching, verbal play and teasing, praising and reprimanding to the children. These practices are salient cultural value and appropriate linguistic and

social behavior across activities. Furthermore, during early socialization activities, parents and caregivers often make explicit for children's benefit cultural rules and knowledge that are usually implicit. With its focus on everyday interactions between children and adults, this approach facilitates the study of how cultural and linguistic practices and values are transmitted, transformed, or abandoned in a social group, including processes of language maintenance, shift and change (Paugh, 2005).

Language socialization supports the sociocultural as "input" to be quantified and correlated with children grammatical patterns. This socialization enriched model accounts for children's grammatical development in terms of the indexical meaning of grammatical forms (Ochs and Schieffelin, 2006). Unlike language acquisition research, the analytic focus rests neither on less experienced persons as acquirers nor on more experienced persons as input but rather on socially and culturally organized interactions that conjoin less and more experienced persons in the structuring of knowledge, emotion, and social action (Ochs, 2000).

Actually, there have been many studies regarding the language socialization within family. Kathryn Jones and Delyth Morris in their study entitled Welsh Language Socialization within the Family analyzed the using Welsh starting at young age children in Wales (2005). It is according to their Welsh speaking parents. It shows the minority language socialization by demonstrating that a child's minority language socialization is a complex process to involve. Welsh will be socialized in their children's daily life. Sandra R. Schecter in her study entitled Language

Socialization “Practices and Cultural Identity: Case Studies of Mexican-Descent Families in California and Texas” (1997) explored the relationship between language and cultural identity as manifested in the language socialization practices of four Mexican-descent families; two in northern California and two in south Texas. Amy L. Plough from James Madison University in her study entitled “Acting Adult: Language Socialization, Shift, and Ideologies in Dominica, West Indies” (2005) argued that there are no longer significant differences in language use patterns between school and home. Layli Hamida in her study entitled “Family Values in The Maintenance of Local/Home Language” (2011) found that some Javanese parents in Surabaya argued that socializing Javanese to their children is important to show their identity.

Although considerable research has been devoted to the maintenance of language, less attention has been paid for the study of Batak language maintenance through language socialization. Some researches done were focused on maintenance of Batak language. In this research, the writer focuses on the language socialization of Batak language within the family. This study is the first study of Batak language socialization. The purpose of this presents field of investigation is to observe and study process of Batak language maintenance through language socialization among Bataknese family in Mojokerto.

1.2 Statement of the Problem

1. How does the process of language socialization happen in Bataknese family?
2. Why do some Bataknese families in Mojokerto maintain Batak language to their children?

1.3 Objectives of the Study

The objective of this study is to investigate minority language socialization, in this case Batak language, within the family. Firstly, the writer described parents' high values in Bataknese family which shapes the willingness of language socialization to their children and how the Batak language is maintained within their home. Secondly, the writer also wanted to explain the reason of Bataknese families in maintaining Batak language through language socialization.

1.4 Significance of the Study

The study is significant for the development of language socialization study in Indonesia. The results of the research will enrich studies on language socialization in Indonesia. This study is expected to encourage other researchers to carry out research in the same field with different topics or for different communities. The writer also expects that this study can give better understanding and benefit for common people

to the existence of Batak language among Bataknese families in Mojokerto and encourage other communities to maintain their local language.

Reading this study, hopefully people outside Bataknese communities will be aware of the effort of maintaining Batak language in other regions, in which Batak language becomes minority. Moreover, hopefully, Bataknese or even people from other tribes will finally contribute to the maintenance of this language, not only in Mojokerto, but probably in other areas in Indonesia.

1.5 Definitions of Key Terms

Batak language : one of Indonesian tribe's languages which is used in a vast territory in the land of Batak, North Sumatra province (Simanjuntak, 2006).

Language maintenance : the continuing use of a language in the face of competition from regionally and socially powerful or numerically stronger language (Mesthrie, in Zhang, 2005).

Language socialization : the study of how children acquire the communicative competence necessary to be appropriate members of their society and culture (Schieffelin and Ochs, in Crago 2008).

Language transmission : a series of factors that underlies and shapes parents' language practices with their children (Kulic, in Jones and Morris, 2005).

Mojokerto : a city in East Java, Indonesia which is located 50 km southwest of Surabaya.