

CHAPTER IV

FINDINGS AND DISCUSSION

This chapter will focus on analyzing the transmission and socialization of Batak Language inside in the Batakese families. There will be four main subchapters. The first one will discuss about the time children spend with parents. This include some conversations done between parents and child(ren). This subchapter also tells us about the way the family start transmitting Batak language and who becomes the principal caregiver of the child(ren). The second one will discuss about children interaction with other people besides parents. The third one will discuss about socializing the Batak language. This subchapter explains how the parents' efforts to transmit the language to their child(ren). The fourth one will talk about parents' language backgrounds. And the fifth one will talk about parents language values.

4.1 Time Children Spend with Batakese Parents

In the first family, Jemri Pasaribu's family, since the father is a full time father, he spends more time with the children if compared with the mother who works. Here, he becomes the principal caregiver of the children. In everyday life, the father speaks Indonesian to his wife. It is because they met in Jakarta and ever lived there for a long time before finally moved to Mojokerto. However, when speaking to

the children, he, together with his wife, also used Batak. He thinks that since their children is still so young, speaking Batak language to them can make them understand and able to speak the language.

He first spoke Batak to his children when his first kid was still 2 years old. He always told stories in Batak language. Now that the first child has been 5 years old, she can speak Batak language also, instead of Indonesian that is used simultaneously. Batak is used in daily life. It is used more than Indonesian language. Indonesian is also spoken to the children because the first child now has gone to playgroup and Indonesian becomes the primary language.

So, to make it short, Batak language is used at the early age of the children, and becomes the primary language when the parents talk to the children. However, this conversation is also combined with Indonesian language which is used in the school and is a national language that the children also need to know. Actually, there is no exact time when the family has to use Indonesian and Batak language.

After the mother comes home from work, the conversation in Batak language continues. However, from the observation, the writer found that after the mother comes home, the frequency of speaking Batak language becomes less frequent. She combines some of the conversation with Indonesian. Therefore, the responses from the children are also combination between Batak and Indonesian. For example:

Daughter : *Ma, besok adong pertemuan wali murid di singkola.*
(Mom, there is parental meeting in my school tomorrow.)
Mother : *Jam piga?*
(What time?)
Daughter : *Jam 9 ina guruku.*

- (At 9 o'clock, my teacher said.)
- Mother : *Di kalas manang di aula?*
(In your class or in hall?)
- Daughter : *Di kalas dohot di aula.*
(In the class and in hall.)
- Mother : *Songon dia do? Jelas do, di kalas manang di aula? Adong undangan na?*
(Hei, what do you mean? You must be clear, in the class or in hall? Is there any invitation letter?)
- Daughter : *Ada, paima da asa hu buat.*
(Yes, wait a second, I'll take it.)

The conversation above took place at the kitchen, after the dinner ended. The conversation was between the mother and the first daughter. There were some combinations between Batak language and Indonesian in the above conversation. The writer found some probable reasons for the use of another language. The words *pertemuan wali murid* (parental meeting) and *aula* (hall) are used because they are terms and it must be difficult to find the words in Batak which have similar meaning. Other words like *besok* (tomorrow), *undangan* (invitation letter), and *jelas* (clear) are used because both of the mother and the daughter still have connection with an Indonesian-speaking community (in school for the daughter and in work for the mother) which makes them easier in using some words of Indonesian to be mixed with Batak language.

From the observation and interview, the writer found that the conversation between parents and children using Batak language combined with Indonesian happens mostly in the meal time (lunch and dinner) and when the family watches TV together. In these moments the frequency of Batak language to be used is high. The two girls who are now 5 and 3 years old seem to enjoy speaking Batak language in

these moments. However, the father said that in the morning, when the daughters have been home, at about 11 o'clock, he makes use of the time as effective as possible to transmit the Batak language to the children. He likes playing with the girls during the time and the conversation happens mostly in Batak language.

In the second family, Lambok Sitompul's family, the mother who is a full-time mother spends more time with her son. This reason makes her become the principal caregiver of the child. The parents speak to each other using Indonesian and Javanese. Honestly, at first, they never speak Batak language to each other. However, after their son was born, the wife who is a full time mother, starts having a thought of teaching Batak language to her son. So, starting from here, they always socialize Batak language to his son. It is also combined with Indonesian. Different with the first family, besides everyday conversation, they have also a special day for speaking Batak only, which is on Saturday and Sunday.

Slowly but sure, both parents who usually speaks Indonesian and Javanese to each other starts speaking Batak language which is combined with Indonesian and Javanese in their conversation. It means that they combine the languages when they are speaking. The combination of language also happens in the conversation of father and son, like here below:

Father	: <i>Nga mulai moto GP i?</i> (Has the Moto GP started or not?)
Son	: <i>Wis Yah, alai masih yang 250cc.</i> (It's already, Dad, but still in 250cc (race time).)
Father	: <i>Molo nga na 500cc, jou au da amang!</i> (If 500cc (race time) have started, call me!)
Son	: <i>Olo, Yah.</i>

(Okay, Dad.)

The conversation was between the father and the son. The conversation above took place at 7.20 p.m, at the two different places. The son was watching TV while the father was still fixing some parts of his motorcycle on another room. There were some combinations of 2 languages occurring in the conversation: Batak and Javanese. The Javanese words like *wis* (sudah) and *Yah* (Dad) spoken by the son is the Javanese language that is used by both of his parents when having conversations. Also, this combination of languages by the son is caused by his relation with his peers and friends in the elementary school who mostly speak Javanese.

From the observation and interview, the writer found that the conversation between parents and children using Batak language combined with Indonesian happened mostly also in the meal time (lunch and dinner) and when the family watched TV together. In these moments the frequency of Batak language to be used is high. However, the family said that on Saturday and Sunday, they only speak Batak language except when there are some guests visiting the house. Therefore, in these two days, both parents try to speak Batak fully without any combination with Indonesian and Javanese.

In the third family, Mangasa Sitompul's family, the father has more time with the child because they are both male. Like what we have talked before, Bataknese are very patrilineal. The son will spend more his time with his father than his mother. Since the age of 5, the son has been taught to speak Batak when he is at home.

However, he still sometimes uses Indonesian because it is the language used in school and in extracurricular groups where most of his friends are not Bataknese students. Like the second family, this family also creates special days for speaking Batak only, which are every Monday and Wednesday.

However, this family is one of the families who often combine three languages: Batak, Indonesian, and Javanese, except in those special days when Batak is fully used. Here is one example of conversation which combines the three languages:

- Father : *Mangan ma ho da amangku hasianku*
(Let's eat my lovely son)
- Son : *Iyo iyo, Pa, ntar lah.*
(Yes, Dad, later.)
- Father : *Bah! Mangalo do pe ho. Mangan ma jo laos sae.*
(Oh, you argue me. Just eat first.)
- Son : *Papa rek. Satokin da!*
(Dad, wait a second.)
- Mother : *Anak jaman sekarang rek. Holan mangan jo, ipe so maol.*
(Today's children. Hard to be pushed to eat.)
Amang o amang...Sega mai
(It's really improper.)
- Father : *Olo bah. Macai godang do urusan halak ok.*
(Yes, it's as if they had a lot of things to do.)
Sai holan marpesbuk do hu bereng.
(I see, he's only preoccupied with facebook.)
Ee Even, mangan ma jo ah.
(Hai Even, just eat first.)
Maol nai
(Really hard to tell you.)

The conversation above took place in the family room. It was dinner time, but the son was still watching TV. The father stood behind him, asking him to eat. The mother was in the door between the family room and dining room. The conversation

was delivered mostly in Batak language. Some Indonesian words were used in the conversation, such as *ntar lah* and *anak jaman sekarang*. These words are probably used because of the family's relationship with some people who speak Indonesian. It can be from the place the parents work and the school or course of the son. One Javanese word is also used in the conversation that is *rek*. The word *rek* in the conversation above is almost untranslatable into English. It is a kind of address form for East Java people, especially those who live in the east part of East Java, such as Surabaya, Sidoarjo, and also Mojokerto. This word is derived from the word *arek* which means kid. The word *arek* is abbreviated into *rek* and becomes an address form word which is meaningless. This word must be the influence of the son's friends in school the most of whom are Javanese.

From the observation and interview, the writer found that in daily, the conversation in full-batak happens mostly in the meal time only. The son who is very active seldom spends his time in the family room. Instead, after dinner, he goes into his room, so the conversation in Batak language stops here. However, it does not mean that the son seldom speaks Batak language. In their special days in Monday and Wednesday, the family speaks fully in Batak language. Therefore, even though the son is very busy with his activities, there are still some chances for him to speak full Batak language in these two special days.

In the fourth family, Romulus Sitorus' family, both parents are entrepreneur. The mother is the principal caregiver of the children. They have some projects outside the house, but they have most of their time at home. They have three children:

two sons and one daughter. Also the same with other Bataknese families, this family follows the patrilineal system of Bataknese culture. It means that the sons will spend most of their time with father, and the daughter with mother.

Even though not like the second and third family who have special days for speaking Batak language, this family is kind of strict in socializing their children to speak Batak language. The mother said that the children only speak Indonesian when there are relatives or friends coming to their house, or when they are talking about their study at school. They do not speak Batak language either when private teachers come to their house.

From the observation and interview, the writer found that the conversation in Batak language happens in almost all situations in the family, except the situations that have been mentioned above. The father said that sometimes when visiting the store they have, he still speaks Batak language to his older son while driving. In the store, when there are no other people, they keep speaking in Batak language.

The mother also said that while bringing the daughter outside for shopping, she keeps speaking Batak language with her. The third child also keeps speaking Batak language on the way driven to the football school with his father. So, from here we can say that the parents succeed in transmitting Batak language to their children.

Here is one of the conversations delivered fully in Batak language:

Father : *Na boa pat mi amban na marsalaon na marhua i do ho di singkola?*

(What did you do at school until you get your feet hurt like that?)

Son : *Marbola nangkin, tarsalandit gabe madabu ma.*

- Father (Playing football, Dad, I got slipped and fell down.)
 : *Boado, hona tunjang do bolai kedan?*
 (Did you kick the ball?)
- Son : *Jadi. Goarna pe marbola pat, ba hona tunjang ma bah, na boado??*
 (Of Course, I did, Dad. Playing football without kicking ball? You're kidding.)
- Father : *Na hurimpu do da pat mu na hona tunjang.*
 (I think there is nothing to be kicked.)

The conversation above took place in the living room. The father was reading a newspaper while his son came in short pants and the father saw that his foot was hurt. The conversation was fully delivered in Batak language. There is no combination with other languages in the conversation because the fourth family tends to be strict in socializing the Batak language inside the family.

Here is another example of conversation delivered fully in Batak language:

- Mother : *Pak, buat jo sendok na di meja dapur i.*
 (Dad, please take me a spoon from the kitchen table.)
- Father : *Si Jonar I ma suru, adong karejoku.*
 (Just order Jonar, I'm busy.)
- Mother : *Jonar buat jo sendok na di meja dapur i.*
 (Jonar, please take a spoon for Mom in the kitchen table.)
- Son : *Olo, hu buat pe ma.*
 (Okay, Mom.)

The conversation takes place at the dining rooms and the place around it. The mother was preparing food, the father fixing an old radio, and the son sitting on the chair, doing things with his hand-phone. The conversation was delivered without any combination with the majority language.

Our data shows that the interaction of children with parents in all those four family becomes the crucial part in transmitting the Batak language towards the

children. The parents who spend most of the time with the children will be the primary caregiver the children. For example, the father of the first family is a full time father and he becomes the principal caregiver of the children and the mother of the second family who is also a full time mother also becomes the principal caregiver of her son.

To review, all the parents use Batak language as the principal language when speaking to their children. When interacting with each other, all of the parents use Indonesian language as the principal. Therefore, the process of transmitting and socializing the language is strongly influenced with the one-to-one interaction of child(ren) and mother or father.

The language of family interaction will impact the language practiced by the children in their future. The description above shows that the interaction in the nuclear family, especially parents-children, will help the process of language socialization. In the early process of language socialization, family becomes the most important agent is socializing the minority language among the majority language in the place they live.

Like what Fishman (1991) stated, one important factor in the process of maintaining the indigenous language is to ensure the continuity of the intergenerational transmission of a language. Therefore, the home and family as informal domains for transmitting the mother tongue to the children are really important in the process of transmitting the language for the next generation. The stage of daily, informal, oral interaction between parents and children is very crucial

to the maintenance of a language. It has been proven by the fact that those four families transmit Batak language through the communication inside the family. Therefore, the family—in this case the nuclear family—is the building block of the language transmission.

4.2 Children Interaction with Other People besides Parents

The observation done by the writer can only cover the conversation between parents and children and parent with parent. Therefore, the interaction of the children with other people besides parents can only be gained through interview and questionnaires. The data will be presented below.

4.2.1 Siblings

The first family has two daughters. When these siblings talk to each other, the principal language used is Batak language combined with Indonesian language. The Batak is used when these siblings are speaking to their parents. When speaking together without parents, they sometimes use Indonesian.

Since the second family only has one son, there is no conversation among siblings. Therefore, the source of learning Batak Language for the son in the family is only the parents. It is also the same with the third family who only has one son. Luckily, both of these families apply special days for speaking Batak language only so that their sons who do not have sibling have many chances to speak Batak language.

The fourth family has 3 children; two sons and one daughter. Like what have been explained above, since the family is strict in socializing the Batak language, the siblings always try to speak fully in Batak language when speaking to one another.

4.2.2 Extended Families

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

The first family's extended families mostly stay in Jakarta and Medan. They come to Mojokerto just in some special occasions. If this family wants to gather with their big families, they have to go to their parents who stay in Medan. The first family said that in their extended families that live in Jakarta, the principal language used is Indonesian, while in their extended families in Medan, the principal language spoken when gathering is Batak language.

The second family, wife and husband, have lived in Mojokerto since they were still children. The parents of these wife and husband were domiciled in North

Tapanuli, North Sumatra before they married. After they wandered to Java, the extended families of this family all live in Mojokerto and some other cities near. From the side of the wife, since the parents have passed away, Mrs. Dian Siahaan becomes the oldest of her siblings and thus in every meeting, every member of the extended families always come to their house. The principal language used is Batak and Javanese.

In the side of the husband, since the parents of Mr. Lambok Sitompul have also passed away, and he is not the oldest in his family, he must go twice a year to his brother as the oldest son for having a family gathering. In this case, the principal language used is also the same: Batak and Javanese language in combination.

In the third family, since Mangasa Sitompul is the brother of Lambok Sitompul, the extended families of the husband mostly live in North Tapanuli, North Sumatra, while the extended families of his wife live in Rantau Parapat and Brastagi, small towns outside Medan. Mrs. Charlotte Siregar really seldom go home to her hometown, therefore the extended families that really affect the language use of this family is the extended families of Mr. Mangasa Sitompul which have wandered to Java. In his extended families, the principal language used is Indonesian and for those living in East Java (Surabaya and Mojokerto), the language is sometimes combined with Javanese language, especially when chatting together with East-Java-habituated families.

The extended families of the fourth family live in Medan and Java Island, spreading from East Java until Jakarta. The ones living in Medan are usually the

elders who do not want to live their hometown. This family said that every Christmas, they go to Medan to meet the elders. In here, both extended families of Mr. Romulus Sitorus and Mrs. Mediana Manurung speak full Batak language. However, when meeting outside Medan, the principal language used is Indonesian, especially for the younger generations living in non-speaking Javanese cities like Jakarta and Bandung. And, the same with the third family, the language used in meeting of those domiciled in Javanese-speaking region, Batak language is used in combination with Javanese language.

4.2.3 Peers

The children of the first family are Christian private school for kindergarten and elementary students. In course outside school, as well as in church, the language mostly used by peers and friends is also Indonesian.

The son of the second family's friends in school mostly speaks Javanese. However, his friends from course outside school and also church speak Indonesian as their principal language. This is also the same with the friends of the third family's son.

The fourth family has 3 children. The principal language used by the friends of the first and second children is Javanese, while for the third child is Indonesian. The language used by friends and peers outside school are varied and cannot be decided which one is the principal language.

4.2.4 Non-Speaking Batak Language Guests

The answers from all those four families are similar. They tend to use Indonesian language as their principal language when speaking to non-speaking Batak language guests. Also, for the fourth family, the children use Indonesian when speaking to their private teachers who come to their house.

Table 4.1 Language Socialization on the First Family

	Natalia Pasaribu	Meisya Pasaribu
Child's principal caregiver	Father	Father
Principal language(s) of mother-child interaction	Batak and Indonesian	Batak and Indonesian
Principal language(s) of father-child language	Batak and Indonesian	Batak and Indonesian
Principal language(s) of father-mother language	Indonesian	Indonesian
Principal languages used to sibling(s)	Batak and Indonesian	Batak and Indonesian
Principal language(s) used by extended family	Indonesian	Indonesian
Principal language(s) used by peers/friends	Indonesian	Indonesian

Principal language(s) used to non-speaking-Batak guests	Indonesian	Indonesian
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Table 4.2 Language Socialization on the Second Family

	Gogo Sitompul
Child's principal caregiver	Mother
Principal language(s) of mother-child interaction	Batak and Indonesian
Principal language(s) of father-child language	Batak and Indonesian
Principal language(s) of father-mother language	Indonesian
Principal language(s) used with sibling(s)	-
Principal language(s) used by extended family	Batak and Javanese
Principal language(s) used by peers/friends	Javanese (school) Indonesian (course)
Principal language(s) used to non-speaking-Batak guests	Indonesian

Table 4.3 Language Socialization on the Third Family

	Even Sitompul
Child's principal caregiver	Father
Principal language(s) of mother-child interaction	Batak and Indonesian
Principal language(s) of father-child language	Batak and Indonesian
Principal language(s) of father-mother language	Indonesian
Principal language(s) used with sibling(s)	-
Principal language used by extended family	Indonesian
Principal language(s) used by peers/friends	Javanese (school) Indonesian (course and church)
Principal language(s) used to non-speaking-Batak guests	Indonesian

Table 4.4 Language Socialization on the Fourth Family

	Jonar Sitorus	Rismalia Sitorus	Joshua Sitorus
Child's principal caregiver	Mother	Mother	Mother
Principal language(s) of mother-child interaction	Batak and Indonesian	Batak and Indonesian	Batak and Indonesian
Principal language(s) of father-child language	Batak and Indonesian	Batak and Indonesian	Batak and Indonesian
Principal language(s) of father-mother language	Indonesian and Javanese	Indonesian and Javanese	Indonesian and Javanese
Principal language(s) used with sibling(s)	Batak	Batak	Batak
Principal language(s) used by extended family	Indonesian	Indonesian	Indonesian
Principal language(s) used by peers/friends	Javanese	Javanese	Indonesian
Principal language(s) used to non-speaking-Batak guests	Indonesian	Indonesian	Indonesian

From the tables above, the child(ren) who have siblings will tend to use Batak language and Indonesian as the principal language. While within the extended family, in all of those families, Indonesian as the majority language is chosen to be the principal language. In here, this is caused by the fact that in the extended family, not all the members are coming from Batak, thus not all of them speaking Batak language. Therefore, in most cases, Indonesian is chosen to be spoken.

One thing that also affects the language maintenance to the children is the peers they are friends with. All the peers of the children speak the majority language, Indonesian or Javanese. Therefore, as a part of the peers, the child inevitably must also speak the same language. This really affects the process of transmitting the Batak language towards the children.

4.3 Socializing the Batak Language

In the process of socializing Batak Language to the children, the four families have implemented some ways, as described below:

4.3.1 *Punguan Saroha* Gathering

Punguan Saroha is a meeting of Bataknese people who live in Mojokerto. This meeting is held once a month. *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.

At the beginning of every gathering, many Batakese families meet. They chat on small groups. However, the women and men are divided into two parts. After a couple of minutes, the Head of Gathering open the Gathering. He uses Batak combined with Indonesian. He gives introduction for about half an hour. The introduction by the Head is continued with church service (kebaktian). This ritual is lead by a Protestant Clergyman. This ritual lasts for one hour. In delivering preach, he uses Batak language combined with Indonesian. However, the anthems sung are wholly in Indonesian.

After church service, the program is continued with a standing party. At this time, the men always come first. They eat for some moment, while at the same time chatting in Batak and Indonesian with their friends. At the other side of the room, the women chat with each other while waiting their turn to eat. When the men have finished their time for eating, the women move to the standing party area, while men sit back to their seats. These all continue with chatting in Batak language, with some Indonesian at some parts.

The Batak is very patrilineal. From the beginning until the end of the gathering, the mature men and women are divided. For every occasion, men always come first, followed with women. After standing party, the gathering is followed with chatting among groups. The group, like before, keeps being divided into men and women. So, from the beginning until the end of the gathering, there is a separation between men and women.

The big groups are separated into some small groups whose separation is not based on any term and condition. It means that everyone is free to choose to be included in which group. In these small groups, the conversation, which is wholly delivered in Batak language, takes place.

4.3.2 Joining Bataknese Gathering

All the four families as the participants of this study always bring their children to the gathering every month. Besides, they also ask their children to join some Bataknese events held in Mojokerto, such as a Bataknese wedding, a Bataknese party, etc.

The first family said that they brought their children since a year ago when they know that the family of Mangasa Sitompul also brings their son in order to socialize Batak language to their children.

The second family said that they have brought their child regularly since he was 6 years old. Mr. Lambok said that his son almost never missed the gathering. He also said that he is sure the gathering will make the Batak language of his son get better.

The third family said that they have brought their son since he was still in kindergarten. However, now their son rarely comes because he had an extracurricular class every Sunday. He said that this gathering becomes the key in making their son know and understand Batak language.

The fourth family, like the first family, always regularly comes to the gathering. They have gathered the meeting since October 2009 when they first moved to Mojokerto. Since then, they always brought their children to the gathering. At the first time, their children feel lazy to come, but after getting more comfortable with some Batakese friends, they start enjoying coming to the gathering. And also, he added, their Batak language becomes better.

4.3.3 Creating Special Time to Speak Batak Language

From the observation, and completed with the data from interview, two families out of the four families, have their own special day for speaking Batak only. These families are the family of Mangasa Sitompul and Lambok Sitompul.

The second family has Batak language days every Saturday and Sunday. These days were chosen because they are weekend and in these days, most of the members of the family spend their time at home. From the observation, the writer also found the family speaks Batak all the time in the days mentioned, Saturday and Sunday.

The third family has Batak language days every Monday and Wednesday. Mrs. Dian Siahaan said that actually they have no reason in choosing the days. From the observation, the writer also found the family speaks Batak all the time in the days mentioned, Monday and Wednesday. However, at the third week of the observation, the program was not run as usual because Mrs. Lambok Sitompul's friends from the

place he works visit the house and most of them were Javanese. However, for a condition like this, there is no days chosen to replace this day.

The fourth family said that their family ever applied this kind of program. However, it doesn't work. So, about one year ago, the family has stopped applying this kind of program into the family.

The first family who is still a new family and have two children with the age of 3 and 5 said that they never apply this kind of program but plan to when their children have been a little older. They are also inspired by other families they met in gathering who also apply this kind of program into their family. Mrs. Tiurmena Sitompul said, but she's not quite sure, that her family plans to have this kind of program when their first child goes to kindergarten.

4.3.4 Singing Bataknese Traditional Songs

All of these four families like singing and have their children sung Bataknese songs regularly. Not only the traditional Bataknese songs, but the modern ones are also sung by them.

The fourth family also mentions that their children, especially Jonar Sitorus which is now 19, like listening to Bataknese modern songs by Viky Sianipar and Tongam Sirait. He said that they collect the VCDs of both singers. Even, Jonar, together with his little sister, Rismalia Sitorus, joins an event recently held in ITS by Bataknese students organization.

The father of the first family said that since their children were still so small, they like teaching them traditional songs of Batak, such as *Na Sonang Do Hita Nadua*, *Butet*, *Piso Surit*, *Rambadia*, *Mariam Tomong*, etc. He said that he does not really like teaching the modern songs because he is afraid that their children will forget the original versions of the songs.

The father of the second family said that he had bought his son some CDs originally from Medan. For the first time, Gogo Sitompul feels weird when listening to the song. However, since joining the gathering and knowing that many of his friends at the same age also sing these songs, he starts enjoying singing the song.

The son of the third family, Even Sitompul, even joins a choir in his church. Even said that he has about five Batakese friends in the choir. Even though becoming the minority, Even was not afraid to recommend Batakese religious songs to his choir team. And as the result, in 2010, his choir team performs 3 Batakese songs out of six songs which were performed in a Christian event held in one of great buildings in Surabaya.

Table 4.5 Efforts Done by the Batakese Families to Transmit Batak Language

Efforts done Family	Joining Batakese Gathering	Creating special time to Speak Batak language	Singing Batakese Traditional songs
First Family	√	-	√

Second Family	√	√	√
Third Family	√	√	√
Fourth Family	√	-	√

4.4 Parents' Language Backgrounds

The participants of this study have the same firm assumption to maintain Batak language to their children within the home. They try some ways to socialize it by using it as daily conversation, making special days for speaking Batak language, telling stories and singing song in Batak language. The reason of these efforts is also based on the parents' background.

In the first family, Pasaribu's parents are both Bataknese and they live in Jakarta. They wandered from Medan when Mr. Jemri was still in elementary school. In their home, they use Batak language fully. Because they are included new comer in Jakarta, Batak language becomes mother tongue for them. On the other side, Tiurmena Sitompul's parents stayed in Medan. Tiurmena is the third generation of Sitompul in East Java. Her grandmother and her uncle stayed in Surabaya. She has a sister in Mojokerto. She always uses Batak language when she meets her grandmother, her uncle and her sister. Although Jemri Pasaribu and his wife use Indonesian in their daily life, they have a firm suggestion that Batak language has to be socialized to their children.

For the second and the third family, Lambok and Mangasa Sitompul are brothers and their parents live in North Tapanuli, North Sumatra. Their parents are farmers; of course they use Batak language in their daily life. Batak language in this family becomes the first language. Therefore, when Lambok and Mangasa wandered to Java Island, they thought that they have to maintain Batak language to keep their identity as Bataknese. And then they married with Bataknese women too, Dian Siahaan and Charlotte Siregar in Mojokerto. It makes them easier to transmit the language identity to their children.

For the last family, Romulus Sitorus' parents stay in Medan too. They are farmers in Singkil City, North Sumatra. Romulus and his wife Rismalia married when they are in Surabaya. The parents of Rismalia are in North Sumatra too. So this couple has Batak language as their mother tongue. The same with Pasaribu and Sitompul's family, they do not want to lose their identity as Bataknese in Java Island. They try to maintain the language by transmitting it to the next generation.

For the children of those families, Batak language is the only or main language of interaction with their Batak language speaking parents; their mothers or fathers brought up Batak language into households (except Pasaribu family). All parents present multilingual language use with their children which reflects their own experiences.

The motivation of parents to transmit the language is based on the fact that their parents also transmitted the language to them when they were children. Therefore, there is a strong belief that transmitting language must be done towards their children because this was what their parents have done in the past. Transmitting the language within family becomes a habitual thing which cannot be separated from their lives. All of the families, even though having different background of education and finance, have the values inherited from their parents about the importance of transmitting the language to the next generation.

4.5 Parent's Language Values

All of the parents in this study seem to be very supportive of the transmission of Batak language towards their children. They are very keen for their children to learn the language, even though not all the parents have the same level of commitment to ensure that they do so. For the schooling children, the moment of learning Batak becomes very limited because some of their time has been spent outside home, where the principal language used are the majority language, like Indonesian and Javanese. The children who do not go to school yet have more time to learn and actually the interaction with parents are very crucial in transmitting the language for the early-age children.

From the observation and interview, the writer found that all the families feel the importance of transmitting the Batak language towards their children. Parents feel

that by transmitting language to the children, they have perpetuated the language of their predecessor. Transmitting language also means that they respect their ancestors.

They also state that by transmitting the language, they have maintained their identity against the majority. It means that Batak language as the minority language in Mojokerto can survive and can show its distinguished identity towards the people of the majority.

Some, if not all, also think that being a bilingual is more helpful and beneficial, especially if living in the area that has other spoken languages. As a minority, a bilingual can find friends inside the community by using the minority language as the community language. On the other hand, among the people speaking the majority language, the bilingual people can still interact.

The process of transmitting the language becomes possible in these four families because of some factors. The first is the time parents spend to interact with their children. The transmission in these four families can be implemented because the parents and children spend most of their time at home. Therefore, the family can gather to communicate and interact. This condition is different with some of other families who—based on interview—are very busy with activities outside home which cause the interaction among the members of the families impossible. Therefore, for the less-interact families, the process of language socialization does not work as expected, or even does not occur. The interactional practices become the key success since, like what is shown by the data above, Batak language is mostly spoken in the conversations between parents and children.

Parental language values that have been mentioned above can be the most important factor to make the process of language socialization possible. The parents of the four families have high language values which intend to perpetuate their language. In the families with low language values, the parents tend to be ignorant of the process of language transmission and socialization inside their family. They think that introducing the language to finally transmit it is not necessary, not compulsory. They think it unimportant thus they tend to think that the process of socializing and transmitting their language to the next generation is merely optional. On the other hand, the family with high language values will think that the process of socializing and transmitting their language to the next generation is important, even obligatory, thus they try to find some ways to socialize the language to their children. Therefore, parental language values is one of—if not the most—important factors in the process of language socialization.

Whether or not the Batakese families succeed in socializing Batak language on their children within the home really depends on some factors which can facilitate or hinder the process of socializing Batak language. Different factors can combine to determine the success of language socialization. Parents as the most important persons must be really aware of these factors so that the process of Batak language socialization can reach great success.