

THE INFLUENCE OF FOREIGN CULTURE ON REGIONAL LANGUAGES IN NORTH SUMATRA

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Abstract

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This study aims to determine the condition of the regional language and culture in North Sumatra with the inclusion of foreign cultures which are now very easy to access. In addition, this research also aims to see the condition of the shift in regional languages among the people in North Sumatra. Furthermore, it will be seen about the role of the community in overcoming these problems. This research was conducted in the province of North Sumatra using a quantitative-qualitative descriptive method. And this data collection technique was carried out by means of observation, questionnaires, and also interviews which were equipped with documentation and also research instruments consisting of recording and recording. The results of the study will show the conditions of language shift that exist in the province of North Sumatra. The use of language starts from the family environment and also in educational settings such as schools and also in the community environment amid the onslaught of foreign cultures that entered North Sumatra. From this research it is hoped that it can be an option to overcome the influx of foreign cultures and also their influence on regional languages in North Sumatra.

Keywords: foreign culture, local language, north sumatra

1. INTRODUCTION

Indonesia has a variety of regional languages spread across every region in this equatorial country. And Indonesia has a diverse culture which is a manifestation of being a unitary state in various regions which of course is one of the characteristics of Indonesia. Humans who have nature as social beings, of course, make humans have to communicate and also interact with other humans and also understand other communities in the environment where they live. And language is of course a tool for interacting and also communicating with others where there are differences between languages. Indonesian is the unifying language of the nation in which there are various ethnic groups and backgrounds.

In this era of globalization, Indonesia has become one of the countries that has received a considerable influence from the increasingly advanced developments of the times as well as science and technology. A country that is able to master science and technology and also keep up with the times, of course, can become a fairly advanced country. And of course it requires Indonesia to compete in the fields of economy, politics as well as science and communication. And don't forget the technology sector. By keeping up with the times, of course it can make it easier for Indonesia to face this globalization era.

Based on Suhardi's narrative in Kushartati (2005), states that people who live in a community environment can lead to language contact as well as prominent characteristics and culture. Namely the existence of bilingualism and also diversity in the cultural and language sectors. With contact between these languages, of course, it can lead to other languages that will appear continuously in certain groups of people. This reality can certainly lead to the development of science and technology which has a positive impact in several regions in Indonesia. But there is also a negative side that must get special attention in the community.

North Sumatra is one of the areas that has been affected by the influx of foreign cultural influences. On the language side, there is a shift in words and also meaning in the regional languages in the province of North Sumatra. There are several regional languages in North Sumatra, such as Batak, Angkola, Mandailing, Karo, Pakpak Dairi and Simalungun. With the influx of foreign cultural



influences, of course the existence of these regional languages must be affected by the mixing of these cultures. In addition to the influence of foreign cultures, the emergence of residents or communities from outside North Sumatra is also one of the causes of the mixing of indigenous cultures and languages in North Sumatra.

The influx of foreign cultures and languages certainly causes the use of the regional language in North Sumatra to become increasingly massive. This is because residents are starting to get used to interacting and communicating with other communities. Indonesian is the language and communication tool used when interacting in the life of the community. In the era of globalization, of course, foreign languages such as English, Mandarin, Korean and Japanese have begun to attack regional communities, and North Sumatra is no exception.

With the inclusion of foreign languages in the province of North Sumatra, this will certainly provide academic and language skills to the community, especially the younger generations in North Sumatra. In addition, an increase in thinking and reasoning skills as well as broader insights can be one of the positive impacts of how foreign cultures enter the province of North Sumatra. Foreign culture can indeed have a positive impact, but on the other hand there are negative impacts that must be accepted by society.

Meanwhile, the negative impacts received by the community also cannot be dismissed for granted. The entry of foreign culture makes local cultures as well as traditions and local wisdom also get threats. Besides that, in the regional language sector, the entry of foreign cultures can make a shift in words in the regional language. Especially in the younger generations who have not received sufficient knowledge and learning in arts and culture education.

From the problems encountered, of course the community must reaffirm the importance of using Indonesian as the national language and also the regional language in the community amidst the influx of foreign languages and cultures into the province of North Sumatra. One of the steps is to teach the younger generation and especially children in North Sumatra society properly and correctly. This will certainly be very profitable for North Sumatra. This is because culture, tradition, art and local wisdom will last forever in the province amidst the influx of foreign cultures from outside their environment.

The problems that arise are the influence of foreign cultures on regional languages in North Sumatra and also the position of foreign languages in society. And this research has the aim of knowing the position of foreign languages and also knowing the identity and functions of the regional languages in North Sumatra.

2. LITERATURE REVIEW

The theory for analyzing problems regarding the influence of foreign culture on regional languages uses sociolinguistic theory which has a fairly close relationship with society and language and the function of language in that society. Society itself is a group of people who have certain goals and sometimes have similar goals. According to etymology, sociolinguistics comes from sociology and also linguistics. Sociology is a scientific discipline that studies social structures and processes in society. Meanwhile, linguistics is a scientific discipline that studies the form of language without studying it from the social context that is learned or used. Sociolinguistics has a meaning as a branch of linguistics which will study and also discuss the social aspects of language including the differences that exist in these languages and have a close relationship with these societal factors.

Regional languages have a very important role in people's lives. Preservation of language which is one of the cultural heritages, has become an important role in people's lives, especially in the province of North Sumatra. In this era of globalization, of course the fate of regional languages is indeed quite apprehensive. Some even had to experience a shift in words and meaning amidst the onslaught of these foreign languages. The government has made various efforts to provide opportunities for local languages to continue to survive as mother tongues and also as social languages in the communities where they live. And language is one of the cultural identities in society apart from being a tool for communicating and also interacting among themselves.

Language itself is social and also individual property which, if spoken individually, will become the property of the person or speaker of the language who will behave individually. Speakers

of this language can speak the same language, dialect and variety of languages which use the same codes and signs and also have relationships with groups of people who speak the same language as well. Meanwhile, if language becomes social property in sociolinguistics, then the use of language will be carried out in a group of people who speak the same language, dialect and variety.

The group has a concept that is quite difficult to explain and must be understood. Each individual can form a group based on 1 or more reasons which usually consist of reasons of religion, politics, social, culture to work and also economic strata. Based on the ideas of Wardaugh (2002), groups that have temporary or semi-temporary characteristics and also goals whose members can be changed.

The forms of sociolinguistic groups in general have been tried to be studied by studies known as speech communities. Based on the thought of Lyons (1970) in Wardaugh stated a definition that the speech community is all individuals who use the same language and also the same dialect as well. This of course will turn the issue into a definition of language or dialect which is also a definition of the language of the speech community.

Languages can be spoken in different ways and can be categorized into social classifications. Therefore social organizations will classify the variety of languages spoken by society and also individuals. Differences must occur in terms between the speech community and the speech maker. Basically these two things have the same goal which is to discuss the language used in the community environment which is classified into various groups such as age, education, social strata, politics to gender.

The speech community has a tendency when interacting by speaking a language that can be understood by other people or individuals with language that has intelligibility or clarity. This is of course to make these individuals part of the community. This can make people not only speak one language without knowing other languages. If an individual or community leaves the area where they have lived for a long time, it will certainly make them able to know the various types of languages they find. On the other hand, if a community or individual never leaves their area of origin, they will not know other languages. And practically only know 1 language only.

A society that does not know other forms and types of language is called a closed society. This society has never built contact, communication and interaction with other speech communities. This is usually due to isolated areas and the people who don't want to communicate and interact with other people. This form of society itself is known as a static society which will maintain originality in the community which is also known as a monolingual society.

But these monolingual societies are quite rare in today's world. There are only a few people who live in remote places and far from human civilization. The average person now can speak at least 2 languages. The national language as well as their regional language. Open speech communities themselves will build relationships with other communities and experience language contact which can lead to language phenomena. And this language phenomenon is one of the consequences of language contact which will lead to diglossia, code mixing, code switching, integration, convergence, interference and language maintenance according to Chaer & Leonie Agustina (2004).

While an open society can interact and also communicate with other communities. So that they can get to know and know and learn languages other than their mother tongue or the regional language where they live and live. If people or individuals can master 2 languages, then they will be referred to as bilingualism. And this term has been debated among experts. Linguistic experts argue that a society or individual can be classified as bilingual if they master two languages and master a second language as well as their mother tongue. While the other opinion is that individuals or society do not need to master a second language, it is enough to understand that they are called bilingual.

Of course, language shifts will occur if people are bilingual. And automatically this has a relationship with the maintenance and extinction of the language. This phenomenon becomes a compilation of the influences of language choices. Language shift occurs because the use of language is quite limited on the part of speakers and also where the language is spoken. Meanwhile, language maintenance or the resilience of the language itself if the language is still used even in conditions as a minority language where there are not too many speakers of that language. And the main speaker in



that place is the majority language. Language extinction occurs when the language is no longer spoken by its speakers and the position of the language is replaced by the majority language.

Language maintenance or language resilience has the role of sustainable language use in facing competition with languages that have more social and regional power. While language shift means the replacement of one language by another which becomes the main language in communication as well as interaction and socialization in society. Extinction of the language itself is used if a group of people who speak that language only remains 1 individual or even no one speaks that language anymore.

According to research from Fishman & Others (1966) and Kloss (1966) stated that they provide solutions and also efforts so that language maintenance and language resilience can run optimally. Studies on this language shift have been carried out by Dorian (1981) and also Gal (1979) which occurred in East Scotland which experienced a language shift from Hungarian to German. Several factors that can influence the mother tongue and can be maintained by the speaker are the reasons that the language can be shifted or maintained by the speaker. One of the factors that is quite clear is the attitude of the speakers of the language towards their own regional language.

According to several studies that examine the attitudes of speakers of the language, this has a considerable influence on the continuation of the regional language to the next generation and future generations. In an area with a multi-ethnic community structure, it tends to use one national language which is used as a means of communication and interaction among the community. Especially for people of different ethnicity. This can be seen in government events that invite other departments or local governments. Automatically the language used is Indonesian.

According to Holmes' (1999) discussion, it is clear that there is a normal shift in language that occurs in minority language groups who migrate and are quite far from their homeland. These people often use their native language to display their identity and identity as the people of that area. And on average they prefer to live with their group and it makes it easier for them to meet and stay in touch and can maintain their language because it is used in everyday life in interaction and socialization with other communities.

Another factor that influences the process of language maintenance is mobilization or the frequency of visits to the homeland as well as other areas. The flow of immigrants or visitors who come to places where their language is a minority, of course, need continuous language learning and the local language where they come. And this can have an impact on language resilience and can provide opportunities for language shifts to occur.

Based on the discussion from Holmes (1989) that there were several other factors that caused the language shift. Institutional support that makes the difference between success and failure in maintaining minority languages among the majority languages, is one of the factors for language maintenance. Factors in law, education, religion, media and also on the administrative side are quite important and are closely related to the maintenance of regional languages from foreign cultural influences that enter Indonesia. Minority groups that empower these institutions or institutions will certainly support the success of language maintenance so that it does not shift or become extinct. The government of a country certainly has the desire to maintain local culture and language in their country so that they can legalize the use of regional languages in their own homes and also maintain this language.

Meanwhile, according to Romaine (1989) states that attitude is one of the factors that have an influence in separate language shifts. Language status has a function internationally and can make a positive contribution. This can already be seen in several cases such as Canada where French can be on par with English. Holmes and Romaine have different thoughts. Holmes stated that attitude has an important role in language maintenance. Meanwhile, Romaine stated that language identification as well as a positive attitude towards a language cannot guarantee that the language does not become extinct and shift.

The function in general is that language is used to communicate and interact among everyday people. And language is a tool that is often used both orally and also in writing to the public or the interlocutor. Oral communication which is non-standard communication makes people not realize that they are not too careful in language which is actually very practical in communicating. Moreover, regional languages have different articulations if spoken language is changed to written language. At

certain times people will be required to speak for the sake of more directed interests with specific aims and objectives.

Language itself has certain functions that are commonly used as the needs of society or individuals to express themselves and also as a means of communication and social adaptation in society. With the increasingly rapid era of globalization, of course the development and growth of language as a means of communication and interaction will also change. In this era of globalization, of course, the Indonesian nation also plays a role in free competition, especially in the political, economic and communication sectors. These concepts and terms will certainly make the language richer with vocabulary and also meaning. Besides that, it can be one of the means and infrastructure of thinking in supporting the growth and development of this science.

Linguists agree that language has functions consisting of:

1. expression function

This function is a statement of expression from an individual or group stating something to be conveyed both orally and in writing. And the function of this expression has the goal of attracting attention or being persuasive and provocative, freeing yourself from situations of pressure and emotion, training yourself to convey ideas well and also showing courage and confidence in conveying these ideas.

2. Communication function

This function synergizes with the expression function. Communication cannot be realized if it is not accompanied by that side of expression. And communication is one result of the expression function of language. This communication will not be received properly by the other person if the expression function does not work properly. Therefore communication can be achieved if the expression can be accepted. Communication is one of the prerequisites for self-expression. The.

3. Integration Function

The function of integration or improvement in the community environment is carried out when socializing in that environment. Language, which is a force and correlates with other communities in social integrity, can provide an important function in social interaction.

4. Social Adaptation Function

Language has a function as a social adaptation. By using language, it makes it easier for people to socialize and also adapt to new environments, especially in communities with different cultures and languages. This language correlation utilizes the rules of language so that humans can adapt and adjust their functions in society.

5. Social control function

This function has an influence on behavior and actions in society. And someone who is involved in the communication and also the action can develop in a positive direction in that society. This can be seen from the positive contributions and input. Likewise with criticism that goes to a group of people or individuals that can be well received and does not present the impression of revenge.

According to Keraf, there are several additional and complementary functions of language. Additional functions of the language include:

1. Function to know yourself
2. The function of understanding the community environment
3. Functions develop thought processes
4. The function of developing influence over others
5. Multiple intelligence function
6. Character building function
7. Professional development function
8. Functions create new things.

3. METHODS

North Sumatra has quite a lot and varied regional languages. The Angkola and Mandailing languages are in the same sub-family. Then there are Batak, Karo, Pakpak Dairi and Simalungun languages. And the influx of foreign cultures made a shift in regional languages occur in North Sumatra province. This research used descriptive quantitative and qualitative methods. The research was conducted in several areas in the province of North Sumatra. The population of the respondents and informants are indigenous people from North Sumatra aged 17 to 55 years and have lived in North Sumatra for a long time and have never or have not left the area where they live for quite a long time.

Meanwhile, for the level of education itself, the minimum has been elementary school and the maximum has an S1 degree. Data samples were taken using *multi-stage sampling*, selected from 10 people from each district or city in North Sumatra. The research data will be obtained through the process of observation, questionnaires or questionnaires and also interviews that have been tested for validity and reliability.

4. RESULTS AND DISCUSSION

Language attitude is one factor that has a very large role and influence. Both as language maintenance and also if there is a shift in the language. Many studies have been conducted and related to this language phenomenon, can have a significant influence on the maintenance of the language. This is due to attitudes that always have a close relationship with the identity and symbols as well as the ethnic identity of a group of people.

The regional language itself is a system of psychological development for individuals within community groups in an inter-subjective context. Language itself is a form of thought that can be understood and also has a relationship with the side of reality and has a structure and also a logical form. In addition, language can be one of the distinguishing features that is quite prominent because language among different social groups feels that they are a different entity. According to Plato's thought that language is a statement of one's thoughts which is carried out through intermediaries such as speech which becomes a mirror of one's ideas conveyed orally or in writing.

Language is a sound symbol system that is used as a means of communication and social interaction with other people. Language has a function as a means of adaptation and integration that can help people in their living environment. The regional language itself is the language spoken by a group of people in an area that is within the national state

When a group of people upholds their ethnicity, they will be more likely to reveal and display their identity by using the local language as a symbol of their identity and self-identity. This also happened in North Sumatra. Communities with the Batak, Mandailing Angkola and also other communities do show a positive attitude towards their local language. According to the thoughts of Holmes (1989) that a language will be considered as one of the symbols of ethnic identity so that it has a much longer age in that community. The existence of a positive attitude that continues to be shown by using this minority language in every domain and also in every environment, allows them to avoid language pressure from the majority group so they are not distracted from using their language. This positive attitude can be seen from the positive attitude of respondents or informants regarding the use of regional languages in the family, school and community environment. It is recorded that there is an average of 93% of people who use their local language proudly in the environment where they live.

From the research data, it can be found that knowledge, understanding and also belief in the functions and benefits of regional languages can be seen. The community presents a positive attitude towards the local language they use. Parents who use the local language at home can transmit it to their children to use that language in their daily lives. So that the process of maintaining language in the younger generation sector can be maintained properly. But unfortunately, many young people do not really present a positive attitude towards the local language when it is used in everyday life. It was recorded that only around 58% were used to using local languages in everyday life or greeting people. Meanwhile, 23% are accustomed to using regional languages and the rest mix regional languages and Indonesian.



Precisely now many young people who are teenagers prefer to use a foreign language or Indonesian as their everyday language. It was recorded that around 52% liked using foreign or Indonesian languages and their mixtures when talking to peers and saying hello. While 38% do not use foreign languages and only use Indonesian and regional languages. While the rest use local languages and Indonesian only.

This attitude cannot be used as a benchmark for language shifts. Because in family life, they still use the regional language and also at school. Meanwhile, Indonesian, which is also used at school and in the environment where they live, is one of the languages used. Foreign languages and also their culture are indeed one of the threats to language maintenance. Can the regional language be maintained or must it undergo a shift? Or it could also experience total extinction if no one uses that language anymore. Even so, there is a positive signal that regional languages must be developed in the community.

This is shown by the fact that almost all of the people represented by the respondents and also the informants agreed that the use of local languages in the community, such as in the educational, social, religious and cultural environments, must be encouraged. It was recorded that around 94% of respondents agreed with this step. While the rest said they did not agree. The positive side that arises is due to the condition of foreign cultural influences which are now starting to bloom among the people in North Sumatra. This has a great influence in the regional language sector.

Another factor that supports this condition is the use of foreign languages which are starting to be used by the community, especially young people where they live and also in the school environment. This has gotten the attention of the public that by promoting regional languages in every environment, whether in the family, community, education to government and also religion, of course this can be a way of maintaining language and also reducing language shifts in the North Sumatra area. The community hopes that only Indonesian and regional languages are used by the people around North Sumatra who live and live there. Foreign languages are expected not to be used too dominantly here.

This research is in line with research on Slovene language maintenance conducted by Tom (2003) in Austria. There are 3 parameters used in this study. The first is the use of language in the local community. The second is language competence and the last is language attitude. And the study tested with additions obtained from different age groups. And it is found that a language will survive and will not become extinct if speakers at a young age can present attitudes like language as attitudes towards older people. The informants as well as the younger respondents showed a positive side to the use of their mother tongue in the community.

In all of these cases, a positive attitude is shown with regard to expectations as national identity and regional language in that place. The same thing is expected to happen in North Sumatra. The province of North Sumatra has a positive attitude towards language maintenance. However, with the rush of foreign cultures that entered the community, young people began to shift to that culture. And language shifts can occur if aspects of language maintenance are not carried out immediately.

From the scope of macro sociolinguistics, indicators of language maintenance itself can be seen from the age of the speakers of the language who still use the local language where they live according to narratives from Mesthrie (2010). If a language is still spoken by people at a young age, especially children, then it can be classified that the regional language will survive. However, if at the age of children they do not speak the local language and only the elderly use it, it can be classified that the language has begun to shift. And the influence of foreign culture can be one aspect that determines the language begins to shift. And according to Romaine (1989), identification of language and positive attitudes may not guarantee language maintenance.

From this study it was found that the role of parents is one of the most important roles in influencing children and also in filtering foreign cultures that enter society. The development of information technology, making all information can be obtained easily with just a touch of a finger. And children who are still young, cannot filter out what is good for them and also good for the community. Therefore the role of parents is very important.

In the process of filtering foreign cultures that enter their environment, parents must be active in carrying out the process of filtering the culture that is read or seen by children. Foreign cultures that

enter, of course there are those that can provide positive and negative aspects. And of course this must be done by parents so that cultures that can have a negative impact on them and also on people's lives, can be filtered and not have an influence on children and the younger generation.

While on the language side, parents must be intense in communicating and interacting using their mother tongue with children and the younger generation. This can make children who are future generations accustomed to listening to their local language in the community. And this can form abilities and skills in language maintenance and also their understanding of the language well. From the incoming questionnaire, it was recorded that only 23% used local languages in the home environment. While Indonesian is recorded at around 70%. And 7% use borrowed languages from foreign languages.

As for the school environment, only 30% of local languages are used. For Indonesian alone, it was recorded that there were around 59%. Then the remaining 11% use a foreign language. This is quite reasonable considering that in an educational environment, foreign languages have their own curriculum to prepare young people to enter the world of globalization which is increasingly intense. Then for life in the community, local languages and Indonesian are used equally. Regional languages are used by 49%. Indonesian is used as much as 48%, and borrowed languages from foreign languages are only around 3%. Then what about the conversation between children his age? Indonesian is the language that is often used with a record of 52%. While local languages are used by 45% and the rest are foreign languages.

From the research records, of course it can be seen that regional languages are still quite often used by children and the younger generation as well as within the family environment. Likewise with the community environment that still uses regional languages compared to foreign languages. Even though Indonesian is more dominant in some areas, as the national language, of course this is not a problem. What should be a concern is foreign languages that are entered due to foreign cultures that can be accessed easily by the younger generation. Indeed, only 3% of foreign languages are used by the public, especially the younger generation and also children. However, this 3% could have increased in a very short time if speakers of the language were left behind. Moreover, foreign languages are now also included in the education curriculum in schools from elementary to senior levels. This research was found in areas where the majority of the population and the people are native to the local population.

Meanwhile, for several areas where the condition of the people is multi-ethnic, such as in Medan, Kuala Tanjung and also in several other cities, it shows that the local language is no longer too dominant. Precisely Indonesian is used around these cities. For the use of language in schools in formal or official conditions, it is recorded that only around 12% use regional languages. While 82% use Indonesian and the rest are foreign languages. Then for informal or unofficial events at school, the local language is only recorded around 15% and Indonesian is recorded at 80% used in their social interactions. While the rest is the use of foreign languages that have entered into loan words in Indonesian.

In the world of self-government, promotion of the use of regional languages continues. This is one of the steps to maintain the regional language in their community environment. Even government officials who don't come from the area, have to learn the vocabulary, dialect and also the meaning of the regional language. The percentage of the use of this regional language is different for cities that are multi-ethnic and also cities that are dominated by these native people.

For the percentage of the use of regional languages in cities that are dominated by indigenous people, there are still quite a lot. About 52% use local languages. And 48% use Indonesian and foreign languages are rarely used here. Meanwhile, for multi-ethnic cities, the use of regional languages is only around 20%. Meanwhile, the use of Indonesian can reach 76% with the rest being the use of foreign languages.

For multi-ethnic cities, of course this has a tendency for language shifts. This is because children and the younger generation use Indonesian and foreign languages more. The use of regional languages used by children tends to be quite rarely used. In addition, parents who live in multi-ethnic cities use Indonesian more often than regional languages in interacting with their children.



Even when interacting socially with the surrounding community, Indonesian is more often used to communicate compared to regional languages. This is indeed due to the people in these cities who are multi-ethnic compared to cities which are dominated by the original inhabitants of the city. This condition causes a shift in words and can also reduce the possibility of maintaining regional languages in these cities.

Even so, it turns out that many respondents and informants who are elderly and act as parents agree that the local language should be reused in the family environment as well as in the community and school. This is to teach the cultural side as well as language to children as the younger generation. Don't let the younger generation of Indonesia, especially in North Sumatra, start to forget their own language. The Angkola Mandailing language has even experienced a shift in language due to the fact that this language is rarely used in community and family life. In contrast to the Batak language which is still used in the community. Even residents of the Batak tribe who migrate to other cities still use their local language when meeting fellow Batak tribes. An identity and identity that they are trying to display.

From the results of interviews and also observations of parents in several cities and districts in North Sumatra, they stated that the use of regional languages can create a sense of thickness and also a closer kinship with children and also the community. And vernacular can exert a considerable influence on children in their linguistic skills. Both in the family, community and school environment. This of course indirectly states that they agree with the maintenance of language in the family environment. It was noted that there were around 91% of the parent respondents who agreed to use the local language in daily conversations and interactions between parents and children. In addition, they also agree to use the local language in social interaction with the community. While 9% stated that they only agreed to use the local language in the family environment, while for interaction they used Indonesian. This is due to the multi-ethnic environment in which they live and not all understand the local language used here.

The results of this study are in line with research proposed by Sun (2000) who conducted research on language maintenance in immigrant families from China. In this study it was stated that the role of parents in maintaining language has a very significant function. Parents are at the forefront of the child's teaching and learning process. Children are a reflection of their parents for what their parents say and do. The role of parents in maintaining language has a very important contribution. Especially in the influence of incoming foreign culture. If parents are able to filter and filter foreign cultures that enter, of course children can not be negatively affected by this foreign culture.

Meanwhile, in terms of language, parents are the cogs in the language maintenance process. By using the local language in everyday life and also in the process of social interaction, it certainly allows children to follow their ways of interacting and also use the local language in their daily interactions. This is also in line with research conducted by Tannenbaum & Pauline Howie (2002) which states that the family has a very important role in maintaining children to continue to use their mother tongue. Even though foreign culture enters and gives influence, it does not reduce children's interest in using the local language.

The same thing was said by Benjamin (1993) who stated that the family plays a very large role in language maintenance. The role of the family cannot be underestimated in maintaining local culture and language. By involving the role of family and parents, of course language maintenance can be maintained and there is no language shift in the environment where they live. Research from Bodnitski (2007) concluded that family and parental factors are very important in order to maintain their mother tongue in public life. The use of a minority language in the midst of a majority language or foreign culture, can be done with the role of parents and family.

Then what about the role of government? The government has an equally important role. The government must play a role as a service provider in maintaining language and culture. The entry of foreign cultures into the community must also be accompanied by government steps to promote the introduction of regional cultures to young people, especially school-age children. Curriculums of regional culture and language as well as arts and traditions in school lessons, could be one of the right steps. By introducing local regional cultures to school children, it can make it easier for the original culture in the area to enter their minds.



The government's filtering process for the entry of foreign cultures can indeed only be done by participating in promoting the introduction of native regional cultures to school children. The government cannot prohibit the entry of foreign cultures by cutting off relations with the outside world. This of course can make people isolated. In the government offices themselves, the use of local languages and also the introduction of native regional cultures continues to be carried out. The agenda for using the regional language as well as ceremonies with the original culture of the area is a mandatory agenda for each regional government.

This step is one of the most effective ways. People in North Sumatra stated that they quite agree with the government's steps in introducing local culture and language to school children from foreign cultural influences. It was recorded that around 97% of respondents agreed with the government's method. Meanwhile, formal ceremonies in government that use customary procedures are an example of what must be done. In addition, cultural performances and art festivals that are held to prevent the entry of foreign culture and its influence can be quite an effective method. Respondents agreed with the government's method where it was recorded that around 98.2% agreed with this method. And the rest said they did not agree.

5. CONCLUSION

From the research that has been carried out, it is found that the use of regional languages in the family environment by parents has a very large influence on the language and linguistic development of children and also the younger generation in the province of North Sumatra. In the family realm, of course, the influence on shifting and also maintaining language is one of the most important factors. Especially among children and also the younger generation who are starting to forget the local language in their neighborhood. This can be proven by research and data analysis which states that almost all answers from respondents and also informants stated that they did not or rarely use the local language to communicate and interact with family, relatives and also the people in their places of residence. And of course the role of parents is very decisive in influencing language learning in North Sumatra.

Parents have an important role in learning local languages which can have a positive impact. And based on the data obtained, parents' language can make a big contribution to resisting foreign cultural influences as well as maintaining language over the regional languages in North Sumatra. Interaction factors with children, family members and the community can be an important interaction process in introducing the use of regional languages in the province.

Based on the results of the research conducted, it is suggested that every parent in the family sphere can teach their children the local language. Thus the existence of the regional language can survive and be maintained for the next generation so that the heritage from the ancestors is maintained amidst the onslaught of foreign cultures entering Indonesia. The role of the family, especially parents, is very important in the process of maintaining language and also maintaining foreign cultural influences in the community.

The role of the government should not be underestimated either. The government has a role to continue to provide information quickly in the era of globalization and also has a role so that regional culture and regional languages in each region, especially in North Sumatra, can remain in synergy and do not have to defeat one or the other. Especially regional culture must be maintained and preserved so that it can be enjoyed by posterity and the next younger generation.

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