



## MALAY LANGUAGE IN STIE BINA KARYA

### *Haya Haratikka*

Sekolah Tinggi Ilmu Ekonomi Bina Karya, Tebing Tinggi - Indonesia

**Abstract.** Endangered language has a close meaning to language shift. The situation when the number of that language user is getting less. Endangered language is when the children of a family do not acquire their "mother tongue" any longer. Although, they live in the location where the language comes from. For example, the Malay tribe in Tebing Tinggi. Tebing Tinggi is inhabited by three significant tribes, Batak, Javanese, and Malay. Moreover, Tebing Tinggi was surrounded by the coastal area. Serdang Bedagai and Batu Bara were the Malay tribe that dominated this area. Sekolah Tinggi Ilmu Ekonomi Bina Karya (STIE) Bina Karya is an institute placed in Tebing Tinggi. Most of its students come from the local area, and those areas, Serdang Bedagai and Batu Bara area are Malay people. However, they were rarely found uttering the Malay language when talking at the campus. This qualitative research will see the language endangered in the Malay language in STIE Bina Karya students. This study took twenty-nine Malay students as the informants in STIE Bina Karya. By distributing the open-ended questionnaire, then analyzing it using the thematic analysis. After analyzing the data, the Malay language in STIE Bina Karya was invulnerable and severely endangered. The most factors come from 1) the small number of users, 2) bilingualism dominates the communication, 5) parents do not play an important role in teaching their generation the minority language (linguistic suicide).

**Keywords:** Language endangerment, Malay tribe, Malay language, STIE Bina Karya.

Diterima 11 April 2021 | Revisi 19 Juni 2021 | Disetujui terbit 26 Agustus 2021

### INTRODUCTION

Indonesia is popular with its cultural diversity and cultural heritage [1]. Cultural diversity has many components, such as performance, indexicality and participation [2]. Indonesia has more than seventeen thousand islands with more than seven hundred local vernaculars [3]. One of the local vernaculars in Indonesia is the Malay language.

The Malay people owe the Malay language. However, the origin of the Malay nation is undetected, but some sides said that Malay language development starts from South Sumatera around Jambi and Palembang [4]. In Indonesia, Bahasa Indonesia derives from the Malay Language. There are four factors that the Malay language is considered as Bahasa Indonesia derivation: 1) the Malay language is the lingua franca in Indonesia, especially for a trading system, 2) the Malay language has a simple system, easy to learn since there is no word level

---

\*Corresponding author at: Sekolah Tinggi Ilmu Ekonomi Bina Karya, Tebing Tinggi - Indonesia

E-mail address: hayaharatikka@gmail.com

(polite and impolite word), 3) Other tribes agree to accept the Malay language as the pioneer of Bahasa Indonesia as the national language, 4) the Malay language has a potency to be utilized as a cultural language in indefinite meaning.

Although the Malay language is uttered by people in many countries like Indonesia, Malaysia, Brunei, Singapore, South Filipin, and Christmas Island in Australia, the Malay language in Indonesia is precisely the number of indigenous Malay people dominate that area is decreasing. This situation may bring the language into endangered. For instance in Tebing Tinggi. The preliminary survey found that some Malay people are still communicating with the Malay language even in a small quantity switching that language with the dominant language. This shows that sometimes, Malay people in Tebing Tinggi still speak the Malay language and then switch to Bahasa Indonesia. Even their speech is mainly in Bahasa Indonesia [5].

There are four levels of language endangerment: 1) Vulnerable is the situation when the children using the language in restricted to a particular domain, 2) endangered is children are no longer use and learn that language as their mother tongue in-home domain, 3) severely endangered is parents are still acquiring that language from the grandparents, but parents do not transmit to their children, 4) Critically endangered is when the grandparents use that language infrequently. Those are the levels of language endangerment [6].

Some factors indicate the language is highly endangered: 1) the users are in a small number, 2) bilingualism dominate the communication, 3) detrimental socio-economic effect to the minority language, 4) the speakers show a negative attitude toward the minority language rather than the dominant language, 5) parents do no play an important role in teaching their generation the minority language (linguistic suicide), and 6) older adults no more speak minority language beyond childbearing age [7]. In addition, cultural, political, economic marginalization are the factors of language endangerment. This is along with Wamalwa and Oluoch's statement.

Tebing Tinggi is a city in North Sumatera where bordered by coastal area, Serdang Bedagai. Serdang Bedagai has around three thousand Malay people. Many people live in Serdang Bedagai, but they work or study in Tebing Tinggi and vice versa. Tebing Tinggi is inhabited by three indigenous tribes; Javanese, Batak, and Malay. All of them live together peacefully and do the social interaction, build up a good communication at school, workplace, traditional market and so on [8]. On this occasion, the researcher wants to see the Malay language as the

communication tool in an institute in Tebing Tinggi among the Malay students. STIE Bina Karya is an institute of Economic Science placed in Tebing Tinggi. The students are not from the Tebing Tinggi area only. Most of them come from Serdang Bedagai too.

## METHOD

This was qualitative research. The qualitative research was implemented to describe and interpret a particular phenomenon as a research topic that used small samples [9]. The research informants were twenty-nine students of STIE Bina Karya, whose father or mother or both are Malay. The informants were twenty-two female and seven male. Some of them were Malay (their father is Malay), some were their mother only, and some were both their father and mother are Malay. The informants' identities can be seen in the following table.

**Tabel 1.** Informant Description

Female	Male	Father is Malay	Mother is Malay	Both are Malay
22 students	7 students	11 students	7 students	11 students

The data of this study were in the form of sentences, phrases or paragraphs. The data were collected by using open ended questionnaire within the Google Form. Then, to analyze the data, the researcher employed the thematic analysis technique. This technique was considered has an important element of the data which was close to the research problem. In Thematic analysis technique, the data were analyzed through some phases: 1) the researcher must be familiar with the data, 2) generating several codes, 3) finding out the theme, 4) analyzing the theme, 5) classifying the theme, 6) reporting [10]

## RESULT AND DISCUSSION

From the twenty nine informants, twenty two informants were female and seven informants were male. There were eleven informants whose father are Malay, seven informants whose mother were Malay and eleven informants whose parents (father and mother) were Malay. Asking about the students' capability in using Malay language, it found that most of them were able to speak using Malay language. Nineteen students were able to speak using Malay language, seven students were not able at all, and the rest were not sure about Malay language. The informants' capability in using Malay language is described in table 2.

**Table 2.** Informants' Capability

Able	Maybe	Not Able
19 students	3 students	7 students

**Table 3.** Parents' Use of Malay Language at Home

Always	Seldom	Never
11 students	13 students	5 students

According to table 3, there were eleven students who said that between mother and father were always use Malay language in communicating at home, thirteen students said that their parents were seldom communicating using Malay and 5 students said their parents were never communicated using Malay language. Here, we can see that it is not many parents who want to introduce Malay language to their children at home. That children will understand all about their culture and fluent in communicating in local language when their parents use it in communication at home [11].

It is suggested for all parents to start teaching local language and its culture from home. In other word, parents need to maximalize the role of parental communication at home. Therefore, children understanding about their culture will begin. From table 2 and table 3, it showed that STIE Bina Karya students (19 students) were able to speak Malay language since they got how to speak using Malay language when their parents are communicating using Malay language at home. Mostly, the informants said they used Malay language in communicating when they are gathering with their big family and when they were involving in the cultural event. Table 4 described the parents' frequency of communicating to their children using Malay language. At this study, the students were as the children.

**Table 4.** Parents' Frequency of Communicating to their Children Using Malay Language

Always	Seldom	Never
10 students	14 students	5 students

In table 4, it shows that the number of parents in communicating with their children using Malay language are decreased. It is more to seldom and also never. Eventhough it is seldom for them to use Malay language in communicating with their children, but at least they use it in a small frequency. Only five from twenty nine informants who never speak Malay language with their parents at home.

**Table 5.** Grandparents' Frequency of Communicating to Parents Using Malay Language

Always	Seldom	Never
17 students	11 students	1 students

**Table 6.** Grandparents Frequency of Communicating Using Malay Language at Home

Always	Seldom	Never
19 students	7 students	3 students

From table 5 and table 6, it seems that mostly informants' grandparents are still uttering Malay language at home and they communicate to the informants' parents in Malay language. Here we can see the Malay language are still spoken by the elderly people.

**Table 7.** Students Frequency of Using Malay Language Using Malay Language

Always	Seldom	Never
2 students	13 students	14 students

From table 7, it shows that not many students are uttering Malay language whenever they are in campus. From twenty nine informants, only 2 who are using Malay language at campus. the use of national language, Bahasa Indonesia in various formal events like government events and education affect the use of traditional language. This situation make the use of traditional language frequency is decreased [12].

**Table 8.** Informants' Reasons of not Using Malay Language at Campus

Reasons of not Using Malay Language at Campus
There are some other tribes in campus, which number is more than Malay tribe. If I use Malay language, definitely my friends will not understand me.
Because other friends do not use Malay language.
I use Malay language when i do joking with my friends who are the same tribe and live at the same place with me.
Not all people who are able to understand and communicate using Malay language.
I am not accustomed to.
As I know, only 30 % my friends who are able to communicate using Malay language.
I do not understand how to communicate using Malay language and most of my friends do not know how to use Malay language.
I do not use Malay language because my father never communicate using that language at home
My friends always use Bahasa Indonesia.
I can not speak Malay language
Since I was young, my parents always use Bahasa Indonesia until present.
I never knew who are Malay people in campus.
Sometimes, my friends do not understand what I am talking about in Malay language.

This is along with the informants' reason why they did not want to use Malay language in campus. Besides, there are several different tribes in campus: Javanese, Padangnese and Batak. Most of them do not understand if the informants use Malay language in communication at campus. Therefore, they prefer to use Bahasa Indonesia at campus. The reasercher classified the informants' reasons of not using Malay language is in the following table 8.

## CONCLUSION

This study had explained the Malay language in STIE Bina Karya. After analyzing the data, it found that Malay language in STIE Bina Karya were in vulnerable and severely endangered level. The situation is when the informants (the informants are as the children in this time) are using the language in restricted to particular domain. In this case, the informants who are able to speak Malay language, mostly use Malay language whenever they are gathering with they are family, some use it in communication at home, too. However, their parents are still acquiring Malay language from the grandparents, but the level of transmitting it to their children is decreased. The most factors come from 1) the small number users, 2) bilingualism dominate the communication, 5) parents do not play an important role in teaching their generation the minority language(linguistic suicide). Therefore, it is suggested to campus to provide a student community based on their cultural background, in which they can learn and develop their cultural herritage. Because our government guarantee the local culture to be exist.

## REFERENCES

- [1] R. Asfina and R. Ovilia, "BE PROUD OF INDONESIAN CULTURAL HERITAGE RICHNESS AND BE ALERT OF ITS PRESERVATION EFFORTS IN THE GLOBAL WORLD," *Humanus*, vol. 15, no. 2, p. 195, Feb. 2017.
- [2] T. Lubis, "Participant Structure in Learning English: Linguistic Anthropology Approach," in *4th Annual International Seminar on Transformative Education and Educational Leadership (AISTEEL 2019)*, 2019, pp. 571–573.
- [3] F. Parlindungan, I. Rifai, and A. Safriani, "The representation of Indonesian cultural diversity in middle school English textbooks," *Indones. J. Appl. Linguist.*, vol. 8, no. 2, Sep. 2018.
- [4] T. Lubis, "Studying Characteristic and Identity Through Oral Literature in Malaynese," in *SEMINAR INTERNASIONAL SASTRA LISAN*, 2017, no. September, pp. 245 – 252.
- [5] Shaumiwaty *et al.*, "Teacher performance toward students' mathematical literacy in teaching linear program mathematical models," *J. Phys. Conf.*

- Ser.*, vol. 1663, no. 1, p. 012066, 2020.
- [6] E. Machinyise, "Factors Contributing to Language Endangerment of Minority Languages in Rural Communities Near Mine Towns of Zambia: A Case Study of Lamba and Swaka Languages," *Int. J. Elem. Educ.*, vol. 7, no. 2, p. 23, 2018.
- [7] D. Beck and Y. Lam, "Language loss and linguistic suicide: A case study from the Sierra Norte de Puebla, Mexico," *Toronto Work. Pap. Linguist.*, vol. 27, pp. 1–12, 2008.
- [8] T. Lubis, "Learning Nandong in schools as a medium to inform the Simeulunese local wisdom: An anthropolinguistics approach," *Stud. English Lang. Educ.*, vol. 6, no. 2, pp. 262–272, 2019.
- [9] J. Smith, H. Bekker, and F. Cheater, "Theoretical versus pragmatic design in qualitative research," *Nurse Res.*, vol. 18, no. 2, pp. 39–51, Jan. 2011.
- [10] L. S. Nowell, J. M. Norris, D. E. White, and N. J. Moules, "Thematic Analysis," *Int. J. Qual. Methods*, vol. 16, no. 1, p. 160940691773384, Dec. 2017.
- [11] T. Lubis, "Students ' Language Attitude toward English," vol. 04, pp. 17–21, 2015.
- [12] F. H. Tondo, "Kepunahan Bahasa-Bahasa Daerah: Faktor Penyebab Dan Implikasi Etnolinguistik," *J. Masy. Budaya*, vol. 11, no. 2, pp. 277–296, 2009.