

## SHIFT AND LEVEL OF THE THREATENING OF LUBU SILADANG LANGUAGE EXTINCTION

**Dr. Syahnan Daulay, M.Pd.**

Lecturer in University of Negeri Medan  
Medan, Indonesia  
[daulaysyahnan@gmail.com](mailto:daulaysyahnan@gmail.com)

### ABSTRACT

*This study aims to know the shifting and degree of vulnerability of Lubu Siladang language extinction (BLS) as measured by Bilingual profile and BLS mastery, intensity and domain of BLS, Lubu Siladang community choice of language, and BLS potential based on respondents' language attitude aspect to BLS usage indicating the occurrence of shifting and threatening of BLS extinction. This research applied quantitative and qualitative approach. The methods used were survey method, interview method, observation method, and documentation method. Data analysis technique was done in accordance with the type and characteristics of data obtained. The results of this study indicate that the Lubu Siladang community in Sipapaga and Aek Banir in addition to mastering BLS as the first language also master BM as the second language in the equally good category, seen from the indicator of low level of lexical mastery and sentence of BLS Lubu Siladang ethnic becomes a threat to the preservation of BLS. There is a shrinking or narrowing of the use of BLS in the Lubu Siladang ethnic area, almost all BLS observed domains (9 domains), BLS is no longer the primary or dominant language used in communication interaction. The objective condition of the choice of BM used in the communication interaction seems to simultaneously confirm the occurrence of BLS shift seen from the choice of respondent's language. The linguistic behavior of the Lubu Siladang people tends to be negative because they prefer to use BM while communicating with their fellow ethnic, tribal, and immigrant friends in some communications events, especially in the areas of customs, daily interactions, government, education, and others. BLS is starting to be endangered because the number of speakers shrink from generation to generation, the domain of limited usage and the intensity of its use decreased to lose in competing with BM as a neighbor language that the intensity of its use is increasing. The implication of this research is to generate the social endurance of BLS thus it becomes the host as a communication interaction tool in Lubu Siladang area by carrying out revitalization of BLS through strengthening its social function as Lubu Siladang excise identity.*

**KEYWORDS:** shifting, vulnerability, extinction, Lubu Siladang language

### INTRODUCTION

This brief paper deals with the results of research on the shifting and level of vulnerability of the Lubu Siladang language (BLS) as measured by Bilingual profile and BLS mastery, the intensity and sphere of BLS use, and BLS potential based on respondents' language attitudes towards the use of BLS which indicate the occurrence of shifting and the extinction of BLS. BLS is classified

as a minority under severe pressure from its neighbors, Mandailing language (BM) as a majority language whose intensity and sphere of use is widespread in the area of BLS speakers.

Based on preliminary observations, Lubu Siladang people were lagging behind the ethnic of Mandailing who lived side by side with the ethnic, both in the sociocultural aspect, such as agriculture, commerce, and in the field of language in cultural activities such as marriage, unity, and so forth. In Sipapaga and Aek Banir (Lubu Siladang ethnic residential area), BM seemed to have a wider communication function compared to BLS. This condition was evidenced by the BM who took more of a role as a means of inter-communications interaction of Lubu Siladang-Mandailing communities.

Several factors are suspected to cause the emergence of the behavior of language selection by the Lubu Siladang community that needs to be explored further through research. First, the BLS is suspected not to be inherited well from generation to generation or in other words the intergenerational BLS transmission is constrained. Secondly, BLS may not be the only one as the first language (mother tongue) that Lubu Siladang society has acquired since childhood or since good at speaking. Third, it could be the competence or mastery of BLS by the Lubu Siladang community began to decline due to the dominance of the use of BM or even associated with the attitude of not confidently using BS. Another factor that may also be the cause is a negative representation of Siladang ethnic attitudes towards BLS so they tend to hide their ethnic identity by preferring BM rather than BLS or Indonesian language (BI) as a cross-ethnic unity language.

All languages, including BLS in Mandailing Natal District, carry a number of important functions for the lives of its speakers. Human knowledge of the surrounding natural environment, as a sign of their relationship and interaction with nature, is also recorded in the language. That is why, according to Sapir (in Fill and Muhlhausler, Eds. 2001:2), vocabulary treasures and rich and complete metaphorical expressions reflect the knowledge of the speaker's community about his environment, his social, their ideas, life and culture of the owners of the language.

Language as a product of human culture is expected to always be dynamic to accompany the development of human communication needs. A language is also expected to remain adaptive to the communication needs of its supporting community. In addition to performing functions as a means of communication, language is also a means of expression pouring ideas and concepts and means of transformation of cultural values itself. In this regard, Taylor (Ohoiwutun, 2002:77) asserts that almost all cultural products such as knowledge, belief, art, morals, law, customs, and other abilities and customs require language as a means of transformation. Loss of communications infrastructure and verbal interactions in recent social life such as the fading of culture and the behavior of storytelling of mothers, even the dominance of media culture (foreign-faced electronic), is a factor causing the social-ecological dysfunction of local languages (Habermas, 2004:51-62).

The phenomenon of BM selection as a cross-ethnic unity language of Siladang-Mandailing as described above seems interesting and important to be studied through research because factual information related to the case can be a material input in an effort to revitalize BLS. According to

Arka (2010:2), language revitalization is an attempt to improve the form or function of language use for language threatened language loss or language death. It is explained that the enhancement of such forms and functions may be new and or may be existing generation that may have been abandoned or shrinking the intensity of its use. The results of research on language revitalization, ie Stabilizing Indigenous Languages (Cantoni, 1996) and Teaching Indigenous Languages (Reyhner, 1997). These two publications are believed to help ethnic language teachers and ethnic language activists in their language and culture efforts. Fishman (2001:213-217) argued that there are two major focuses on language revitalization, at home and in society. The first field is the minority language that is important as the first language used at home between parents and children (intergenerational transmission). The second field is to seek the critical role of the wider community to ensure and facilitate the intergenerational transmission process. Both of these processes do not seem to occur in Siladang ethnic thus raises the question of how to measure the health or vitality of the current BLS.

### **THEORETICAL FRAMEWORK**

Theoretically, language shifting occurs when the language speakers collectively leave their language and choose another language. The shift of language does not occur suddenly but in a long time and is collective. Shifting languages that occur protracted (in a long time) will have an impact on the extinction of language, Dresler's language difficulties (1992:196) are understood based on two presuppositions, namely (1) bilingualism and glorification; and (2) language shift due to the dominant language urges.

In this regard, Lambert et al. (1976) in his study of "Franco-American" schoolchildren found that only children who mastered both languages and cultures scored above average in both languages. The results prove that bilingualism is the main focus in shaping a positive attitude toward language. That is, the understanding of bilingualism supports the preservation of minority languages.

Cultural shifts, or the disappearance of language that is very close and embedded with a culture is a sign (indicator) of extraordinary changes. Though Masinambow (2003:84) explained, that in addition to the identity and identity of the primordial tone authentic, local languages record the treasury of values and social norms as social capital that can be empowered for environmental sustainability. In addition to being in the speaker's psyche, language arises in the social interactions of a community of speakers and in which interrelatedness occurs (Haugen 1972:138). A stronger language socially-politically and economically, will dominate a weak language in its use.

Determining a language at a dangerous or endangered level is certainly not easy because of the diversity of language situations and the absence of the available theoretical models to combine the relevant variables for reference. However, Crystal (2000:19) explained there are three criteria to determine the level of vulnerability of language, namely: (1) the level of language acquisition in children, (2) the attitudes of the community as a whole to the language, and (3) the level of impact of other languages that may threaten the language.

In addition, Wurm (in Crystal, 2000:20-21) also asserted that there are five criteria for recognizing the degree of vulnerability of language extinction. The five criteria are: (1) potential threatened languages, (2) threatened languages, (3) languages that are seriously threatened, (4) languages that are almost extinct, (5) languages that perish. Fishman (1994: 45-48) asserted that the extinction of language can be seen based on the following features: (1) the language is still used in government and universities, (2) the language is still used in local government and local media, (3) (4) is only needed in primary school, (5) the language is alive and used in the community, (6) only some intergeneration uses that language, (7) only adults who can speak the language, and (8) only a small percentage of parents can speak the language.

In the context of the extinction of language, there are three observed language conditions, they are safe, endangered, and extinct. The degree of vulnerability of language extinction by Saragih (2010:3-4) can be illustrated on six scales: (1) safe language, (2) languages at risk of extinction, (3) languages that are threatened to extinction, (4) severe, (5) an almost extinct language, and (6) an extinct language.

The study of defense and language shift is complex. At least Romaine (1995:40) noted there are ten important factors associated with the study of defense and language shift. These ten factors are: (1) quantitative forces between majority and minority groups; (2) social class; (3) religious and educational background; (4) pattern of village / community; (5) allegiance to the motherland or the land of birth; (6) degree of similarity between majority languages and minority languages; (7) the area of mixed marriage; (8) majority and minority attitudes; (9) government policy on the supervision of language and minority education; and (10) patterns of language usage.

## RESEARCH QUESTION

1. How does the Lubu Siladang language shift (BLS) measured based on bilingual profile and BLS mastery?
2. How is the BLS shift measured by the intensity and domain of BLS use?
3. How is the BLS shift measured based on Lubu Siladang community choice?
4. How is the BLS shift measured based on BLS potential based on respondents' language attitude aspect to BLS usage?
5. What is the extent of BLS extinction?

## METHODOLOGY

This research applied quantitative and qualitative approach. This research was conducted in two villages of Lubu Siladang ethnic residential area. The two villages made as the location of this research were Sipapaga and Aek Banir villages located in Panyabungan sub-district, Mandailing Natal Regency (Madina), North Sumatera Province. The population of this research was Lubu Siladang ethnic who lived in Sipapaga and Aek Banir villages aged 13 years old and above, the population of this research were 1921 people. the sample of research that fit with the focus of the problem of this research, the total of samples involved in this study were as many as 286 people,

consisting of 240 respondents who were involved to provide answers to the questionnaire (disseminated), 12 informants, 3 people of informant to socialization activities and BLS training and Lubu Siladang culture, and 30 people as participants in BLS cultural dissemination and training activities in order to revitalize BLS. This research data consisted of two types, namely quantitative data and qualitative data. The methods used were survey method, interview method, observation method, and documentation method. Data analysis technique was done in accordance with the type and characteristics of data obtained. For example, the data was obtained through questionnaires and analyzed quantitatively, while the data obtained through direct observation and interviews were analyzed qualitatively.

## DISCUSSION OF RESEARCH RESULTS

### *Profile of Bilingual and Language Mastery of Lubu Siladang*

The definition of bilingual is very broad and relative. The limitations and meanings given to bilingualism are influenced by the background of the research review. Weinreich (1968:1) suggested that bilingualism is a practice of using two languages alternately. The notion of bilingual is further softened by Diebold (in Hymes 1984:505), that bilingualism is the ability to use the first language with a second language model, which is referred to as the origin of biblical origin. The limit is the same as that of Mackey (1972:5), bilingualism is the practice of using two or more languages alternately by the same speaker. Biblical studies are faced with the problem of inequality in the use of language. Hartman and Strok (1972:27) said, bilingual not only the use of two languages by individuals, but also the use of two languages by the community. The phenomenon of the BLS shift is a fact that occurs in the community situation of Lubu Siladang community bilingual language. The results showed that, Lubu Siladang community in Sipapaga and Aek Banir in addition to mastering BLS as the first language (mother tongue) also mastered BM as the first second language equally good in category. It is mentioned that BM as the first second language because BM is obtained and mastered by Lubu Siladang community since childhood soon after finished mastering BLS.

The mastery of BLS by the Lubu Siladang community is low when compared to their control of BM. This phenomenon is reflected in the level of lexical mastery (vocabulary) and the level of mastery of BLS sentence is lower than the level of lexical mastery and sentence of BM. The low lexical mastery and the BLS sentence indicate that the intergenerational BLS transmission in the Lubu Siladang community is not natural and experience obstacles.

The increasing role of BM as a cross-tribal language is driven by the strengthening of the increasingly widespread use of BM in various communication spheres. On the other hand, there was a decrease in the mastery of BLS by the Lubu Siladang ethnic because of the tolerant attitude of the Lubu Siladang ethnic community to use BM especially in communication in the public spaces attended by the Mandailing ethnic community. As a result, BLS preservation in the context of communications in public spaces such as markets / weekends, coffee shops, village offices, etc. become shaky and shifting.

### *Intensity and Sphere of Use of Lubu Siladang Language*

The domain is a constructed or cultural concept that is abstracted from the topics of communication, the relationship between communicator and communicant, and the place of communication (Holmes, 2000: 23). *Ranah* is a very clear general concept that is supported by three important social factors in language selection, ie participants, setting, and topics. Sumarsono (1993: 197), explained the domain or linguistic domain is a constellation between participants (speakers and interlocutors), locations, and topics.

In this study there are nine domains of BLS use observed and two situations of language usage. The nine domains in question are the family domain, the neighborhood area, the indigenous domain, the social interaction sphere in stalls and fields, the domain of the sacrament, the religious domain, the domain of transactions, the sphere of education, and the realm of government. The two BLS usage situations observed are the use of BLS when angry and when joking.

Especially to the interlocutor of fellow cousin, teen and adult respondents in Sipapaga village is more dominant using BM. Data show that teenage respondents in Sipapaga, 60% admitted to using BM more often when talking to their fellow cousins, even though they were talking light topics such as sharing stories of everyday experiences.

The shift of the BLS function to the neighboring realm also occurs systematically. In the Sipapaga village when teenagers talk with peer-to-peer friends, they no longer fully use BLS but use more BM. That is, in this village 70% of respondents admitted to using BM and the rest (30%) chose to use BLS to interlocutor peer friends. This fact suggests that the neighboring realm that should be expected as the second last bastion (after the family realm) in the effort to defend the BLS seems to have begun to fade its role.

The phenomenon of shifting the BLS function as a means of communication interaction in neighboring areas also occurred in the village of Aek Banir, as many as 60% admitted to using BM more frequently and 40% admitted using BLS when discussing topics of daily activities with interlocutor of peers. The largest use of BLS when talking to peers is done by the parents group respondents in Aek Banir village, which is 65%.

The highest frequency use of BLS is only found in the parent group in Aek Banir village, which is 62%. But the use of BM is also quite large, especially among teenagers. In Sipapaga village there were 48% of respondents were more likely to use BM and only 42% of respondents use BLS when talking to youth groups. This indicates that Lubu Siladang ethnic has started to leave BLS and switch to another language, that is BM in the traditional domain.

BLS shifts also occur in the social sphere when shopping at stalls or in coffee shops. Especially among adolescents, in the Sipapaga village the use of BLS and BM shows the same percentage, ie 50% each; whereas in the village of Aek Banir comparison of BLS use with BM is (55%:45%). The more alarming condition is the Lubu Siladang people's language choice when talking to people who are not well-known to Lubu Siladang and to strangers, no single group of respondents always uses BLS.

Social interaction also occurs when respondents work in the fields or gardens. When the respondents spoke to their fellow farmers, they were no longer 100% of respondents using BLS. The use of BLS in the realm of friendship also experienced a shift mainly occurred in teenage respondents both in Sipapaga and in Aek Banir. The results showed that only 40% of adolescent respondents in Sipapaga and 45% in Aek Banir admitted to always using BLS, while 60% and 55% were always using BM when talking about their interests and daily needs with interlocutor.

BLS shift in the religious sphere, especially in the recitation activity marked by the use of BLS, BM, and BI with a balanced percentage. Adult respondents in Sipapaga percentage of BM usage (50%) were higher than the percentage of BLS (25%) and the percentage rate of BI usage (25%) when interaction (dialog) with lecturer (ustad) was used. The same situation with adult respondents in Sipapaga, also occurs in adult respondents in Aek Banir, which is the percentage of BLS (30%) usage is equal to BI (30%) and lower than the percentage of BM use (40%). In adolescent respondents the percentage of BM usage is also higher than BLS, which is 60% to 20%, while BI is also 20%. The use of BLS in the realm of transactions has shifted. The domain of transactions referred to here is the buying and selling transactions that occur between traders and buyers in the market / week or in stalls in the ethnic region. In addition, the transactions referred to here include also the health service transactions that occurred at Public Health Service / Posyandu in Lubu Siladang area. The results show that the use of BLS in the realm of transactions is also narrowed because of competing with BM.

The use of BLS in the realm of education also experienced a shift. All groups of respondents (teenagers, adults, and parents) when speaking to the head teacher / teacher who is known to be tribe and headmaster / teacher who is known not tribe, they are more dominant to using BM then another language, that is BI. Even in the group of adult respondents and parent respondents the percentage of BM use is greater than the use of BLS and BI.

The use of BLS in Sipapaga and Aek Banir areas in the realm of government also experienced a shift. Particularly in the Sipapaga village, adult respondents at the time of conversation with known as village-dominated (70%) they use BM and even if talking with village apparatus known but not with the same tribe the as percentage use of BM is (80%) that is much higher than BLS (20 %).

#### ***Choice of Language by Lubu Siladang Community***

The choice of ethnic linguistic by Lubu Siladang at the time of their anger by cursing both directly and indirectly, indicates the diversity of language choices. The highest percentage of BLS selection as a means of delivering or expressing anger with insults only occurs in parent respondents when communicating with grandparents and parents, uncles / aunts. Whereas in adolescent and adult respondents when talking with sister, younger brother, older brother, friend, neighbor, cousin and newbie, the percentage of BM choice is more dominant. Further in both villages, not a single respondent claimed to choose to use BLS when angry, either directly or indirectly, to a newly known interlocutor.

The situation of respondent language selection when joking was also observed in the study. The results showed that the choice of language when joking in a humorous and intimate atmosphere in Sipapaga village and Aek Banir village also indicated a systematic BLS shift, since it was no longer the primary choice of respondents.

In addition, no respondents (0%) who claimed to choose BLS when joking with a newly known person interlokutor non-tribe. Precisely the most dominant language they choose is BM (80%) and some even choose another language, namely BI (20%). The more dominant choice of BM and BI compared to BLS when talking or joking with teachers or newly known people is based on their assumption that both languages (BM and BI) are higher in prestige than by using BLS.

### ***Potential of BLS Based on Aspect of Language Attitude***

Based on the results of the analysis of data that has been described earlier, generally shows the shift of BLS seen from respondents' language attitude. The indicators used to identify potential BLS based on respondents' language attitudes toward BLS are related to three domains: proud, conscious, and loyal to BLS.

Higher status languages (national / international languages) have higher prestige than languages with limited range of usage. More advanced language dominance of minority languages and languages that are not developed or not advanced can affect the attitude of speakers of the language. The theoretical and empirical figures described above are in line with research findings related to the respondents' language attitudes in Aek Banir village and Sipapaga village. Although BLS as a minority language is proportional to the majority language, ie BM, the respondents are judged to have negative attitudes towards the BLS.

Other findings also showed negative attitudes toward the BLS. In general, respondents agreed on the statement that people who always use BLS are out of date. This condition is similar to the responses of respondents to educated people, prefer to use another language than BLS, ie almost all groups of respondents; adolescents (44%), adults (68%) and parents (40%) answered disagree with the statement.

A negative attitude to the BLS also appears from the responses of respondents to the statement I do not like if someone who is educated and honorable should use BLS when communicating with fellow Lubu Siladang tribe. In general, adolescent and adult respondents express their consent to the statement. The same relative condition is also reflected in the responses given by respondents to the statement: I do not like it if someone is greeting by using BLS but answered with BM or other languages. Respondents responded to these statements quite differently on the agreed, neutral, and disagreeable attitude. However, disagreement still dominates responses used by respondents compared with the attitude of agreeing.

Response of respondents to the statement: BLS does not need to be studied in school because it is useless and better replaced by BM lesson so that BM student mastery is better. Against this statement, as many as 48% of adult respondents agree, 10% strongly agree, and 42% disagree.



This data indicates that respondents who responded agree and strongly agree (48% and 10%) tend to be more dominant than those who disagree (42%).

Based on the data, it is known that teenage respondents who come from Sipapaga village as much as 46% admitted strongly agree, 10% agreed, 20% stated neutral, and 24% stated disagree. Adult respondents, 53% admitted strongly agree, 23% admitted agree, and 24% others position themselves neutral. Furthermore, respondents parents, as much as 33% admitted strongly agree, 20% admitted agree, 23% admitted neutral, and 24% expressed disagreement. The highest percentage of responses in each group of respondents (46% of adolescents, 53% of adults, and 33% of parents) were responses in the agreed and strongly agree categories that could be interpreted as negative attitudes toward BLS because they preferred to call themselves Aek Banir or Sipapaga people rather than being called Lubu Siladang people.

The results of the study showed different responses with respondents in Sipapaga, occurred in respondents from Aek Banir. Respondents in three age groups in the Aek Banir region did not expressly express their attitude. However, the responses of respondents with neutral choice of statements prefer to call themselves as Aek Banir or Sipapaga people rather than being called Lubu Siladang people as the more dominant percentage choice, thus it can also be categorized as a less positive attitude to BLS conservation efforts.

The conscious attitudes or awareness of the respondents about the importance of interacting with the BLS has been eroded by using more other languages in various communication situations. This phenomenon is found in all groups of respondents in the Lubu Siladang ethnic area with varying levels of awareness. This is evident from the response with the highest percentage gain for each group of respondents (40% of adolescents, 80% adults, 77% of parents) are in the category of not agreeing to the content of the statement that their BLS knowledge is reduced due to the rarity of using BLS.

Respondent's attitude to the statement that Lubu Siladang people do not master BLS is common because it does not affect the association to achieve success indicates a negative response to the BLS. Most of the adolescent group respondents from Sipapaga (54%) stated strongly agree and (32%) agreed to the contents of the statement. Only (14%) stated disagree. Similar responses also occurred in adult respondents (40% strongly agree, 20% agree, 3% neutral, and 37% disagree) against the statement. Similarly, parent respondents (40% strongly agree, 47% agree, and 13% disagree on the contents of the statement in question.

When the teenager respondent was asked to respond to the statement I felt it was not important to master BLS well because my parents never advocated it, in fact the views of respondents generally depict negative attitudes toward BLS. In general, teenager respondents of Sipapaga stated strongly agree (68%) and stated disagree (32%) of the contents of the statement. Opinions strongly agree and agree that mastering BLS is not important because parents never suggest them to master it can be interpreted as a negative attitude picture that is not faithful to BLS that culturally belong to them.

Response of adult respondents to the same statement also showed results that are not much different from the teenager respondents. Adult respondents who stated strongly agree 84%, stated do not agree 13%, and the remaining 3% was neutral. Parent respondents when were asked for their response to the same statement, 57% agreed and 43% of respondents stated disagree. This recognition necessarily implies that parents' awareness in the region to inherit BLS to the lowly youth.

Attitudes of respondents who tended to be the same with respondents in Sipapaga also found in respondents in Aek Banir. All groups of respondents in the village were dominantly stating that they strongly agree and agree with the statement, except the respondents of parents who argued otherwise, ie 10% strongly agree, 25% agree, 50% disagree, and 10% position themselves as neutral. Thus based on these data it can be concluded that BLS as the regional language of Lubu Siladang began to experience a shift in the function that began with changes in the attitude of the speaker of BLS who felt no longer important to master BLS well because there is no suggestion from the parents of respondents.

The lack of awareness of the importance of BLS controlled by the Lubu Siladang ethnic group in Sipapaga village is also evident from the answer to the statement: Mastering BI as the National language and the language of the State is much more important so for me to master BLS as a regional language is not so important. Based on their answers, it seems that Lubu Siladang ethnic in Sipapaga does not have a positive language attitude towards BLS. The percentage that approves the statement is greater than those who disagree.

The attitude of language that shows the unconsciousness of the importance of mastering BLS is also found in the respondent's answer to the statement: For Lubu Siladang people, not mastering BLS is a common thing, because it has no influence in the association or in achieving success. Respondents' response to the statement showed a negative attitude towards BLS because in general respondents agreed that not mastering BLS is a common thing because they feel no influence in the association to achieve success.

This recognition is at least reflected in their attitude when responding to the statement: We should not use BLS in public places such as rice fields, in markets, in schools, in Medical Centers / Posyandu, etc. when in that place there are others who are not Lubu Siladang people. This recognition also illustrates the negative attitude of Lubu Siladang ethnic against BLS and the use of BLS in public places.

Lubu Siladang ethnic in Sipapaga also has a negative attitude towards the language of Lubu Siladang depicted from the answer to the statement, Using BLS or BM in the customary activities or in a regional event is just the same, because BLS is the same as BM. Respondents in Sipapaga generally agree that BLS is the same as BM, except for Lubu Siladang's ethnic group in Aek Banir has an awareness and dominant does not approve the statement.

In addition to the pride and awareness of using BLS has begun to fade, Lubu Siladang ethnic also shows their disloyalty to BLS as a language that they culturally have. This unfaithfulness can be reflected in the respondent's answer to the statement, Because I have mastered the BM, then I no

longer need to master BLS well. In general, respondents stated their approval in the category strongly agree and agree that mastering BLS well is no longer needed because her has mastered the BM.

The conclusion that can be drawn based on the above discussion and quote is that the BLS shift seen from the attitude of pride, consciousness, and loyalty towards BLS and the use of BLS is a reality that occurs in the Lubu Siladang community. Level of Threatening of Lubu Siladang Language Extinction.

### ***Level of Threatening of Lubu Siladang Language Extinction***

To describe the extent of BLS extinction in this study, refer to criteria of endangered languages according to Crystal (2000:19) and the indicators of the degree of samanic demeanor according to Wurm (in Crystal, 2000:20). Based on these two references, the BLS vulnerability level condition is explained in accordance with the results of the research. Crystal (2000:19) proposed three criteria to recognize a language threatened with extinction. When the criteria are: (1) the level of language acquisition by the nursery is low, (2) the language attitude of the non-intact speakers is collective in their language, and (3) the level of impact of other languages that may threaten the language. Furthermore, Wurm (in Crystal, 2000: 20-24) noted there are five indicators to determine the extent of vulnerability of language extinction, namely: (1) potential threatened languages, (2) threatened languages (3) languages that are seriously threatened, (4) ) languages that are almost extinct, and (5) languages that are extinct.

BLS meets criteria as a potential threatened language because based on the results of this language research socially and economically unfavorable in Lubu Siladang area, even in Mandailing Natal District.

BLS also meets the criteria as a threatened language because according to the results of the research speakers who still mastered well BLS is adult speakers. Furthermore, BLS currently also meets the criteria as a language that is experiencing a serious threat because based on the findings of the youngest speakers who still mastered the study well BLS is the speaker of parents aged above 50 years on average.

Linguistic criteria are also used to identify BLS threats. The linguistic criteria referred to here is the range of functions of BLS use in the realm of its use. In this case, an endangered language is a language that is used less and less by its speaker and there is a shift in functions that are gradually replaced by other languages so that the language is threatened with extinction

### **CONCLUSION**

The phenomenon of the BLS shift is a fact that occurs in the community situation of Lubu Siladang community bilingual language. The results showed that, Lubu Siladang community in Sipapaga and Aek Banir in addition to mastering BLS as the first language also master BM as the first second language in category of equally good. BLS transmission barriers occur due to the strong influence of increasing the role of BM as lingua franca and cross-tribal language between

Lubu Siladang tribe and Mandailing tribe in Siladang region. The low level of lexical mastery and the Lubang Siladang BLS sentence poses a threat to the BLS's preservation. Judging from the indicators of low level of lexical mastery and sentences of BLS by Lubu Siladang ethnic becomes a threat to the preservation of BLS.

BLS has experienced a shift in function as a social language in some of the observed languages. BLS use domains have started to decrease or narrowed because of being shifted by the use of BM which tend to increase almost in all domains. Even in the family realm that is expected to be the last bastion of BLS defense, specifically in the Sipapaga village, it seems to have started worrying especially when teenage respondents communicate with family members (paternity and brother / sister) family members whose intensity is the same often using BLS and BM.

BLS which should be the main communication tool has been replaced by BM. That is, BM is slowly becoming the main language used especially when in custom events. The objective condition of the choice of language seems to simultaneously confirm the occurrence of the BLS shift seen from the choice of the respondent's language. Therefore, it is necessary to revitalize BLS through strengthening its social function as Lubu Siladang authentic identity. BLS must regenerate its social endurance to host as a communication interaction tool in the Lubu Siladang area.

The linguistic behavior of the Lubu Siladang people tends to be negative because they prefer to use BM while communicating with their fellow ethnic, tribal, and immigrant friends in some communications events, especially in the areas of customs, daily interactions, government, education, and others. Efforts to revitalize BLS through strengthening the attitude of the Lubu Siladang ethnic language is one of the strategies to foster a sense of pride, awareness, and loyalty to the BLS. One of the revitalization action programs that has been done is the strengthening of Lubu Siladang authentic identity through training and simulation of Lubu Siladang marriage customary rituals to adolescents and adults of Lubu Siladang tribe who have shown a positive impact on the growth of proud attitude towards culture and Lubu Siladang language.

BLS is starting to be endangered because the number of speakers shrink from generation to generation, the domain of limited usage and the intensity of its use decreased to lose in competing with BM as a neighbor language that the intensity of its use is increasing.

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