

Received: 26 April 2024
Revised: 17 June 2024
Accepted: 28 June 2024
Published: 29 June 2024

The Shift of Karo Language to Indonesian among Karonese Family in Medan

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ABSTRACT

The Karo language is gradually no longer used in the family domain among Karonese in Medan. The Karonese begins to entirely use Indonesian for their communication needs. This phenomenon signaled language shift among the Karonese. This study aims to (1) describe the factors influencing language shift among Karonese family in Kwala Bekala Village, (2) the pattern of the language shift and (3) the reason for shifting to Indonesian. It employs qualitative research design with a single case study which is conducted descriptively. The subjects of the study are 10 parents and 10 children of Karonese family in Kwala Bekala Village of Medan Johor District. The data were collected by using questionnaire and interview. Miles & Huberman's and Spradley's data analysis is used to analyze the data. The result of study showed that the factors of the language shift among the Karonese are bilingualism, migration, economic factors, social factors, political factors, demographic factors and value and attitude. The types of the language shift that occurs among the Karonese family are the first generation become bilinguals and about 50% of the Karonese have been shifted to Indonesian in family domain and the second generation almost become monolingual and about 90% have been shift to Indonesian. The Karonese shifted from Karo language to Indonesian because of habitual language use, easy interacting and the status of Indonesian.

Keywords: Language Shift; Karo Language; Indonesian; Karonese Family

INTRODUCTION

Medan is a multiethnic and multilingual city in North Sumatra Province. Several ethnic groups can be found in Medan such as Javanese, Bataknese, Chinese, Mandailingnese, Minangkabau, Malay, Karonese, Acehese, and others. Language shifts potentially happen in vernaculars in this city. As Syarfina (2014) states that language shift occurred in the community in Medan, the shifts lead to the extinction of the Malay language, some of the original vocabulary of East Sumatran Malay language which is no longer used in ethnic communication. There are two indicators of the language shift, namely the pressure from the Indonesian language, and the loss of children's speakers. Malay speakers (ethnic Malays) do not mind when the community in Sumatra Utara shifts to Indonesian. Marpaung (2017) also found that mandailing language shifts happen in the teenager and adult level in Medan. In Batak society, Sibarani (2015) states Toba Batak language in its development has suffered a setback on the

younger generation both in existing areas as well as urban speakers. This can adversely impact the development of the Toba Batak language.

Karo Language is one of the vernaculars which is used mainly in Medan that faces such language phenomena. Karo Language competes among other vernaculars, and Indonesian. The Karonese alternatively use Karo language and Indonesian to communicate with different vernaculars. Sembiring (2022) states that mostly Karonese experience code mixing between Karo language and Indonesian. It is similar with Handini & Mauluddya (2023) that found Karo people who are nomads in the city of Medan have experienced code switching and code mixing and they dominantly use Indonesian. Karonese gradually starts shifting to Indonesian as the dominant language. As Nirmaliya, et al (2022) found that the young generation of Karonese dominantly use Indonesian.

According to Daulay (2019), language shifts refer to a situation where a speech community begins to entirely use a new language or discontinues the use of their former language for their communication needs. This collective symptom is caused by the existence of a multilingual society with various social aspects in it. Language contact in multilingual communities is inevitable. The roles, positions, and functions of a language lead to language choices. If the roles, positions, and functions of language begin to weaken, language shifts or language extinctions will occur and speaking communities will switch to other languages in various domains of language use and over time eventually leave their languages. Meanwhile, Edwards (1985), there are some indications of ongoing language shift. Firstly, the language has lost its basis of domain and the numbers of language users' decrease. It means that the language is no longer used in the family domain as the basis domain. Secondly, the majority language becomes dominant on minority language and endanger on the minority language. Majority language or the dominant language replaces the minority language in every domain. Thirdly, the minority language is used only in the isolated area or in the village where the community of the minority language originates and the numbers of the language users of the minority language are the biggest

Based on the data of North Sumatra Language Center in 2016 in Syarfina (2017), there is a decrease in vernacular users in North Sumatra, including Karo language. About 70,55% of Karonese in North Sumatra experience code switching and code mixing and about 29, 45 % does not use Karo language. Those indicate that Karo language signaled a language shift. As Sembiring (2014) also found that Karo language shift occurs for the children in mixed tribal married families and they dominantly use Indonesian more than Karo language. So it is feared that in the next generation of Karonese, there will be an extinction of Karo language user. It is important to analyze the language shift in Karo language, in order to make good language planning for reversing a language shift. The Karo language should be kept for three reasons. Firstly, perpetuating the vernaculars in Indonesia is the mandate of the Indonesian constitution. Stated in UUD 1945, Chapter XIII and Article 32; point 21 that the government respects and keeps maintaining vernaculars as the national culture. Secondly, the vernacular is an element of national culture. The death of a vernacular may cause the death of a certain ethnic. As we know, the various ethnicities make Indonesian culture unique. Thirdly, vernacular is also a source to contribute to the vocabulary of Indonesian.

The focus of this study concerns about "How is karo language shift in Medan". The problems of the study are (1) what factors influence Karonese in Kwala Bekala Village shift to Indonesian?, (2) How the pattern of language shift among the Karonese and (3) what reasons for Karonese shifts to Indonesian. Practically, the results of the study are considered to contribute information about language shift in Karonese for students, lectures, researchers and government.

METHOD

This study is conducted in qualitative research design with a single case study in order to describe Karo language shift phenomena. The subjects of this study were Karonese who lived in an urban village-Kwala Bekala of Medan Johor Sub district. The data were divided into two groups. The first group consisted of parents (as the second generation) and the second group consisted of children (as the third generation). The age of the subject from the second generation was about 30 to 50 years old whereas the age of the subject from the third generation was 8 to 21 years old. Milroy & Gordon (2003) argues that the pattern of language shift would not be apparent without sampling across generations of speakers. The data were collected by giving questionnaires and interviewing. The questionnaire covered two major areas; they are (1) factors influence Karo language shift, and (2) language use. A set of interviews was conducted to the subjects to get data on value and attitude on Karo language, and the reason for Karonese shift into Indonesian.

The data about the factors of Karo language shift and the reason for shifting into Indonesian were analyzed based on Miles and Huberman's data analysis, meanwhile the data of language use were analyzed based on Spradley's data analysis. They were analyzed based on five domains; they are family domain, friendship domain, religion domain, workplace domain and education domain. The first procedure of data collection is questionnaire. The data from the questionnaire analyzed through the following steps; (a) data reduction, such as identification, the factors that affect language shift in Karonese and the pattern of language shift in Karonese family domain, (b) data display and (c) verification and conclusion. The second procedure, the data from the interview both from the second generation and third generation of Karonese were analyzed through the following steps, such as (a) transcribe the data from tape recorder, (b) classify the data from tape recorder, (c) verify the reason of Karonese shift into a dominant language, and (d) conclude the reason of Karonese in Medan shift to Indonesian.

This study used methodological triangulation. Multiple data gathering is used in this study such as observations (by watching directly the language the subjects use in family domain, to confirm the answer about what language use at home), interviews, and questionnaires, in order to create overlapping and therefore cross-validating data in the study of Karo language shift.

RESULTS AND DISCUSSION

Results

Factors that Influence Language Shift among Karonese Family in Medan

The findings of the study showed that there were eight factors, which influence Karo language shift in Medan, namely bilingualism, migration, economic factor, social factor, political factor, demographic factor, value and attitude and the lack of Karo language speaking competence. Bilingualism factor is one of the factors, which affects Karo language shift in the second and third generation. Almost all the subjects of the second-generation experience this factor (see table 1)

Table 1. Bilingualism factors in Karonese Family in Medan

Karo Language users	Bilingualism Factor	Percentage
Second Generation	Alternatively speak Karo and Indonesian in daily activity	70%
	Speak Indonesian in formal situation	100%
	Speak Indonesian in family domain	60%
	Speak Karo language in family domain	10%
	Speak Karo language and Indonesian in family domain	30%

Third Generation	Alternatively speak Karo and Indonesian in daily activity	10%
	Speak Indonesian in formal situation	100%
	Speak Indonesian in family domain	90%
	Speak Karo language in family domain	10%
	Speak Karo and Indonesian in family domain	10%

About 70% of the second generation alternatively speaks Karo language and Indonesian in daily activity, and about 30% speaks Karo language and Indonesian in the family domain. For instance, in subjects 1 of the second generation, he understands Indonesian and Karo language. He alternatively speaks the languages. However, because of his mixed tribal marriage with a Javanese woman, he chooses speaking Indonesian at home. The inference is the use of the Indonesian gradually breaks the use of Karo language in the family domain of the subjects in the second generation. On the other hand, only 10% of the third generation speaks Karo language and Indonesian, and 90 % of the third generation dominantly uses Indonesian in the family domain. They almost become monolingual in Indonesian for they totally use Indonesian whether it is in the formal situation or in the family domain.

Migration also influenced the Karo language shift of the second and third generation in Medan. It can be seen in table 2 as presented below.

Table 2. Migration of Karonese to Medan

Karo Language users	Origin country	Period of migration
Second Generation	Karo district	10-20 years (80%)
	Medan	21-50 years (20%)
Third Generation	Medan	0-22 years (100%)

About 80% of the second generation has migrated from Karo District-the origin of Karo ethnic, to Medan for 10-20 years and 20% of them have lived in Medan for 21-50 years. For instance, Subject 1 (S1) of second generation has lived in Medan for about 20 years. He migrated from Karo District to Medan District. Subjects 2 (S2) have migrated from Karo District to Medan District and they have lived in Medan for about 15-20 years. Subject 4 (S4) also have lived for about 15-20 years but He migrated from Deli Serdang District to Medan. Subjects 1, subject 2 and subject 4 (S1) assumes that he lived in multiethnic society there are so many ethnic around him, there are Java, Pakpak, Batak, Nias, Aceh etc. So he chooses to use Indonesian to makes him easily to interact with the people surroundings because all the people communicate with it. Whereas the third generation are not affected by migration factors because 100% of the subjects in the third generation were born in Medan.

Economic factors are also a significant factor, which affects language shift among the Karonese family in Medan. It can be seen in the table below.

Table 3. Economic Factors that Influence Karo Language Shift in Medan

Karo Language users	Affiliation	Percentage
Second Generation	Civil Officer	20%
	Self Employed	40%
	Private Employees	10%
	Housewife	10%
Third Generation	Nurse	90%
	Student	10%

The table above shows that most of the second generation are occupied, civil officers about 20%, self-employed about 40%, private employees about 10% and housewives 10%. Their occupation has made them involve many people daily. They sell some goods to some customers who come from different ethnic groups. They have to serve and sometimes bargain with their customers by using Indonesian. The similar condition also happened on the subjects of the second generation who work as a civil officer (about 10%) and a private employer (10%). They work in formal situations where they have to speak Indonesian while working. Meanwhile in the third generation, only 10% who have worked. She works in the hospital that serves her clients mostly by using Indonesian. About 90% of the third generation is students that dominantly speak Indonesian in the school.

Social factor is one of the crucial factors, which affects Karo language shift in the second and third generation. All the subjects of the second and third generation assume that Indonesian make them easily interact with their friends.

Table 4. Social Factor in Karonese Society in Medan

Karo Language Users	Social Factors	Percentage
Second Generation	Indonesian makes easily interact in the society	100 %
	Speak Indonesian when gather together with friends	50 %
	Speak Karo language and Indonesian when gather together with friends	50 %
Third Generation	Indonesian makes easily interact in the society	100 %
	Speak Indonesian when gather together with friends	90 %
	Speak Karo language and Indonesian when gather together with friends	10 %

All the subjects in the second generation and the third generation agree that Indonesian make it easy for them to interact with the people surroundings (see table 4). About 50% of the second generation speak Indonesian when gathering together with friends, some of them speak Indonesian and Karo language. In contrast with the third generation, 90% of the subjects of the third generation speak Indonesian when gathering together with friends and only 10% of them speak Karo language when with friends.

The fifth factor which influences Karo language shift in the second and third generation is the political factor. This factor is experienced by all of the subjects of second generation and third generation as presented in the following table (see table 5).

Table 5. The Influence of Political Factor in Karo Language Shift in Medan

Karo Language Users	Political Factors	Percentage
Second Generation	Indonesian is medium of communication at workplace	100 %
	Indonesian is medium of teaching/instruction at school	
	Speak Indonesian in all public service in Medan	
Third Generation	Indonesian is medium of communication at workplace	100%
	Indonesian is medium of teaching/instruction at school	
	Speak Indonesian in all public service in Medan	

All of the subjects of second generation and third generation experience this factor (see table 5). Both the second and third generation agreed that Indonesian is a medium of communication in all public services such as the workplace, school etc.

There are three points of demographic factors that concern this study. They are a) the frequency of language use in Medan, b) decreasing of speaking competence because of

television, radio and internet and c) mixed tribal marriage. From the data analysis, it is elicited that eight of the subjects of second generation and all subjects of the third-generation experience this factor. They are described in the following table (see table 6).

Table 6. The Influence of Demographic Factor in Karo Language shift in Medan

Karo Language Users	Demographic Factors	Percentage
Second Generation	Seldom speak karo language in Medan	70 %
	Decrease karo language speaking ability because of TV, radio and internet	80%
	Decline the opportunities of speaking karo language because of mixed tribal marriage	65 %
Third Generation	Seldom speak karo language in Medan	100 %
	Decrease karo language speaking ability because of TV, radio and internet	100%
	Decline the opportunities of speaking karo language because of mix tribal marriage	65%

The data display above described that demographic factors influence all of the subjects of the second and third generation to shift into Indonesian. Nevertheless, the case is different in every single subject. About 70% of the second generation seldom speaks KL in Medan rather than in the origin country, 80% of them decreased karo language speaking ability because of TV, radio and internet and 65% felt that the opportunities of speaking in karo language declined because of mixed tribal language. Whereas in the third generation mostly 90% subjects of the third generation seldom speak Karo language in Medan, about 100% subjects decrease their karo language speaking ability and about 90% subjects decline the opportunities of speaking karo language because of mixed tribal marriage.

Value and attitude in a language is crucial to indicate whether the language shifts or maintains. The result of the findings was in the following table below (see table 7).

Table 7. The Influence of Value and Attitude in Karo Language shift in Medan

Karo Language Users	Value and Attitude Factors	Percentage
Second Generation	Assume Karo language as symbol of Karonese identity	100 %
	Negative language attitude on Karo language	30%
	Karo language not highly valued	20%
Third Generation	Assume Karo language as symbol of Karonese identity	80 %
	Negative language attitude on Karo language	80%
	Karo language not highly valued	50%

The following table shows that about 100% of the subjects in the second generation assume karo language as the symbol of Karonese identity, about 30% had a negative attitude on karo language and about 20% assume Karo language was not highly valued. Meanwhile, about 80% of the subjects in the third generation assume Karo language as the symbol of Karonese identity, about 80% had a negative attitude on karo language and about 50% assume karo language was not highly valued. As subject 2 of the second generation stated that Karo language as the symbol of identity of a Karonese but his loyalty to the use of Karo language is reduced since he rarely uses it. He said:

“...we are Karonese is seen from the language, and its custom...but hmm, we mostly speak Indonesian with the kids at home daily...the kids also do not know Karo language, we speak karok language only when speak to my parents or relatives, at the relatives party... actually it's important for the kids to learn it, but the kids never want to learn it...”

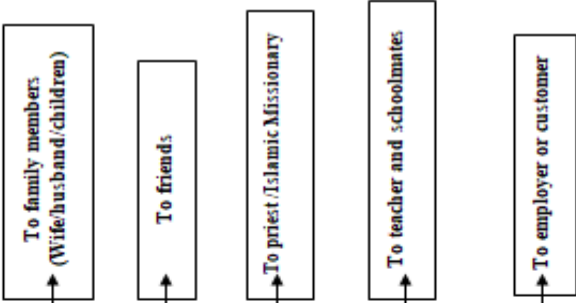
Similarly, to the second generation, about 80% of the subjects of the third generation assumed that Karo language is the symbol of identity of Karonese. For example, subjects 1 have a positive value on Karo language. He assumes Karo language is the symbol of identity of a Karonese. Nevertheless, her loyalty to the use of Karo language decreases, for she rarely uses it because of her parent's intercultural marriage and he thought that there is no importance of learning the language. He said that;

“of course I am Karonese, I have my fathers' family name Bangun along with my name, but we rarely speak karok language at home...for my mom is Javanese, my dad is Karonese...so we usually use Indonesian at home and everywhere....ehmm... we never learn it for my dad never taught it and...i think there is no important to learn it...”

The Pattern of Karo Language Shift among Karonese Family

Domains of language use outlined by Holmes (2013) consist of community, home, self-expression, neighborhood, school/workplace, and public place. The pattern of language shift can be seen from the language use of the second and the third generation of the Karonese in the five domains. The findings are presented as follows (see table 8):

Table 8. Language Use in Karonese Family in Medan



Language Users	Family	Friendship	Religion	Education	Workplace
Second Generation					
S1	I	KL I	I	I	I
S2	KL I	KL I	I	I	I
S3	KL I	KL I	I	I	I
S4	KL I	KL I	KL	I	I
S5	KL	KL I	KL	I	I
S6	KL I	I	KL	I	I
S7	I	I	I	I	I
S8	I	I	I	I	I
S9	I	I	I	I	I
S10	I	KL I	I	I	I
Third Generation					
S1	I	I	I	I	I
S2	I	L	I	I	I
S3	I	I	I	I	I
S4	I	I	KL	I	I
S5	KL	KL I	KL	I	I
S6	I	I	KL	I	I
S7	I	I	I	I	I
S8	I	I	I	I	I
S9	L	I	I	I	I
S10	I	I	I	I	I

Note:

- I = Indonesian
- KL = Karo language
- KL I = Karo language and Indonesian

The table 8 above shows that all subjects in the second generation have shifted to Indonesian in the workplace domain and education domain. About 3 subjects (S4, S5, S6) still choose Karo Language in the religion domain. Muslim subjects mostly use Indonesian in their religion domain and Christian subjects of the second generation speak Karo language in religion domain. However, about 4 subjects (S7, S8, S9, S10) who are christian, choose Indonesian in their religious domain because of their mixed tribal marriage. Therefore, six subjects (S1, S2, S3, S4, S4, S5, S10) use Karo language and Indonesian in the friendship domain. Four subjects still use Karo language and Indonesian in the family domain and one subject uses only Karo language and about 5 subjects use only Indonesian in the family domain. About four subjects (S7, S8, S9, S10) who use only Indonesian in the family domain are mixed-tribal marriages. It can be concluded that about 50% of the second generation have shifted to Indonesia because they no longer use Karo language in the family domain.

Based on table.9, all subjects in the third generation use only Indonesian in the workplace domain and education domain. About 3 subjects (S4, S5, S6) use Karo language in the religion domain, because they follow their parents in the second generation. Meanwhile only one subject (S5) in the third generation who uses Karo language and Indonesian in the friendship domain, and uses Karo language in the family domain. About eight subjects (S1, S2, S3, S4, S7, S8, S9, and S10) of the third generation use only Indonesian. They speak Indonesian in those entire five domains. it can be concluded that 90% of Karonese in the third generation have been shifted to Indonesian.

So it is found that there are two patterns of Karo language shift in the second generation of Karonese in Medan. Firstly, the second generation has shifted about 50% in the family domain, and 50% are bilinguals, they alternatively speak Indonesian and Karo language in the family domain and friendship domain. Whereas 90% of the third generation have shifted to Indonesian because they become monolingual and use only Indonesian in the family domain. The third generation of Karonese in Medan whose parents have mixed tribal marriage shift faster because they gradually no longer use Karo language in those five domains.

The Karo language competence of the second generation and third generation presented in the following table:

Table 9. Karo Language Competence of the Second Generation of Karonese Family in Medan

Karo Language Users	Degree of Karo language speaking competence	Percentage
Second Generation	Understand and fluently speak Karo language	80 %
	Understand but not fluently speak Karo language	20%
	Understand a little but cannot respond	0%
	Not understand at all	0%
Third Generation	Understand and fluently speak Karo language	0 %
	Understand but not fluently speak Karo language	20%
	Understand a little but cannot respond	50%
	Not understand at all	30%

The table above showed that about 80 % of the second generation understand and fluently speak Karo language and about 20% understand but not fluently speak karo language. On the contrary, none of the third generation understand and fluently speak karo language, 20% understand but not fluently speak, 50% understand a little but cannot respond and 30% not understand at all.

The Reason of Karonese Shifting to Indonesian

Data of the reason for the Karonese shift into Indonesian is taken from the interview with subjects both in the second and third generation. The Karonese shifted into Indonesia because of the status of Indonesian and social success. As presented in the following table below.

Table 10. Reason of Karonese Shift into Indonesian

Karo Language users	Indonesian status	Habitual language use	to get easily interact
Second Generation	S1, S2, S5	S1, S2, S3, S4, S6, S7, S8, S9, S10	S5, S3, S4 S7, S9, S10
Third Generation	S1, S2, S3, S4, S5, S7, S8, S9, S10	S1, S2, S3, S4, S5, S7, S8, S9, S10	S3, S5, S7

Based on the table above, it can be seen that about 9 subjects of the second said that they shifted to Indonesia because they used to use Indonesian in daily conversation wherever they are, 6 subjects said that they speak Indonesian to get social success and 3 subjects said that they choose Indonesian because of Indonesian status. Whereas in the third generation, about 9 subjects said they are used to speaking Indonesian in every conversation wherever they are, 8 subjects said that they choose Indonesian because of Indonesian status and 3 subjects said that they speak Indonesian to get social success. As the subject 1 of the second generation says that in order to easily interact in the society, he uses Indonesian instead of Karo language. He says:

“... Yes ... because we are Indonesian people. So of course, all of us know Indonesian....moreover mostly people who live around us are not Karonese, moreover mostly my friends are not Karonese so I speak Indonesian to interact with them easily...”

Meanwhile most of them said that Indonesian is a national language and an official language to communicate. So, they have to use it when they want to interact with others. As one of the subjects 8(S8) of the third-generation states:

“... because Indonesian is the national language. It's an official language to communicate with friends, teachers and other people around us...while Karo language we rarely use it”.

Discussion

Based on the findings above, bilingualism, migration, economic factor, social factor, political factor, demographic factor, value and attitude, and lack of Karo language speaking competence have influenced language shift in the second and third generation of Karonese in Medan. However, the most fundamental factors in language shift are bilingualism, because the dynamic of language shifting occurs in a modern bilingual society (Uriarte & Sperlich, 2021) and Medan is assumed as one of modern society. About 70% of the subjects of the Karonese second generation in Medan totally speak Indonesian at home especially in the intercultural marriage families. This phenomenon makes the Karonese do code mixing or code switching (Handini & Mauluddya, 2023) which can cause language shift. On the other hand, almost all of the subjects of the Karonese third generation dominantly use Indonesian language and only 10% are bilinguals and still use Karo Language at home. Third generation becomes monolingual in Indonesian language for almost all of them totally use Indonesian language whether it is in the formal situation or in the family domain. It can be said that there is intergenerational switching of the languages. As Fasold (1984), states that bilingualism can ultimately lead to language shift in a society and is often marked by intergenerational switching of the languages.

Migration is also a factor, which significantly influences Karo language shift in the second generation of Karonese in Medan. About 80% of the second generation has migrated from Karo

District-the origin of Karo ethnic. Some of the subjects of the second generation assume that he lived in multiethnic society there are so many ethnic around him, there are Java, Pakpak, Batak, Nias, Aceh etc. So he chooses to use Indonesian to makes him easily to interact with the people surroundings because all the people communicate with it. The pressure to be easily interacting with their new neighbors or friends who are multiethnics has made them use Indonesian frequently. It is similar to Amin & Suyanto (2017) that found most of the migrants in Semarang City use Indonesian more often than their mother tongue. However, it is different with the Karonese third generation, they have been shifted to Indonesian. They speak dominantly Indonesian because most of them were born in Medan. They have acquired Indonesian since they were infants and they used to speak Indonesian with their neighbors, friends and teacher at school. It is similar to what Holmes (2001) said that there is a pressure from the wider society to speak the dominant language. For speaking a dominant language is regarded as a sign of successful assimilation in the new environment.

Migration is a closely related economic factor. All the subjects in the second generation work. They are active individuals that meet and speak with people of many different ethnics' people every day. Most of them are entrepreneurs and civil officers. They speak Indonesian during work time in their workplace. In addition, all the subjects say that Indonesian is very crucial in their job. It is clear that economic factors have influenced the second generation to shift into Indonesian but not in the third generation because most of them are students. Only one subject that works. She also assumes that Indonesian is very important for her job since he is a professional. They have to be fluent in Indonesian. As Nita, et al. (2023), found that obtaining work is the most obvious economic reason for learning another language.

The next crucial factor is the political factor, in this case the use of Indonesian in the school. As Romaine (2000) said, many factors are responsible for language shift, for example government policies concerning language and education. Most of the subjects in the second and third generation said that they used Indonesian at school because friends, teacher used it too. Moreover, Indonesian is used as a medium of instruction at school. These are experienced by the second generation mostly. The third generation mostly experiences it too. They are good at Indonesian rather than Karo language. It makes the third generation shift faster than the second generation. Kouritzin (1999) also supports the idea that language shift to the majority language begins with the advent of schooling in the third generation.

The next factor is the demographic factor. Most of the subjects of the second and third generation seldom use Karo language especially in the family domain. The most influential thing is mixed tribal marriage. Karonese children from mixed tribal marriages speak only Indonesian. According to Holmes (2001), intermarriage between groups can accelerate language shift, one language tends to predominate in the home. As it is also supported by Sari (2020) that the children of the first and second families from interethnic marriage families were unable to speak the ethnic language, it has caused the younger children not to be taught the ethnic language. It is different with Sitinjak (2022), He states that language shift does not occur in the mixed tribal marriages between Javanese and Batakese because Batak Toba language is maintained dominantly by families. Parents who have a positive attitude to their culture to show their prestige enforce children to maintain the vernacular language.

The last factor is the value and attitude of the Karo language. Most of the subjects of the second and third generation assume that Karo language as their symbol of identity as Karonese. Only two subjects of the third generation who have negative value. They do not assume it as a symbol of identity. One of the subjects is still 10 years old. They do not understand the value of Karo language. Other subjects assume that Karo language is not important since she rarely speaks it. However, the most crucial thing is their loyalty especially in the second generation of Karonese family because they will inherited the language to their children (third generation). The second generation of the Karonese family gradually lost their loyalty to Karo language use. All of them say that they rarely use Karo language, especially in the family domain as the last language defense. The third generation used to speak Indonesian since they were children and they are more fluent in speaking Indonesian than Karo

language. Their Karo language competence becomes one of the major factors, why they do not speak Karo language or shifting to Indonesian. Their negative language attitude in speaking Karo language is caused by their lack of Karo language competence.

However, social factors also influence the loyalty of the Karonese second generation in Medan. They have a negative attitude in speaking Indonesian in the friendship domain because they have many different ethnics' friends. The third generation shifted from Karo language into Indonesian because some friends come from different ethnicities. In other to be easily, communicate so they "get on" in the society with friends or neighbors than they have to use Indonesian because Indonesian is used in the wider society. Meanwhile the third generation have a negative language attitude towards Karo language because of their lack of Karo language skills and parents did not support them to speak Indonesian especially in the family domain. It is also supported by Sintinjak & Harianja (2022), they found that parents who have a positive attitude to their culture to show their prestige enforce children to maintain the vernacular language. As they found Batak Toba language is maintained dominantly by families because they practice their vernacular at home.

This study finds that the second generation of the Karonese family in Medan gradually have shifted to Indonesian in two patterns. Firstly, the second generations become bilingual; speak both Indonesian and Karo language but they still use both Karo language and Indonesian in the family domain and friendship domain. The second pattern is that the parents are bilingual and speak both Indonesian and Karo language but they use only Indonesian in the family domain. The pattern of language shift starts from the education domain and workplace domain, next it gradually shifts in the friendship, religion domain and the last in the family domain. It is similar to Ulfa, etc (2018), they also found that language shifts were most common in the domain of education, followed by friendship, religion and then by family.

On the other hand the third generation of the Karonese family in Medan has shifted to the dominant language-Indonesian. They understand the Karo language but they cannot respond to it. The third generation of Karonese in Medan begins monolingual in Indonesian in the five domains. This phenomenon especially occurs in the third generation of Karonese in Medan whose parents have mixed tribal marriage. Nevertheless, most of them have experienced a lack of Karo Language competence. Because the development of productive language competences becomes harder as an individual gets older, many adults in a situation of language contact may not be able to master fluency in the new code. As a result, they may avoid using it when not strictly necessary. That means that if they remain at this level of competence, they will also not use the new language (Bastardas & Boada, 2019), 2019). When a speech community begins to use entirely language or discontinue the use of former language for their need of communication, this is mostly experienced by the young generation (Daulay, 2019)

The Karo language shift occurs faster in the third generation of Karonese in Medan because all of them use Indonesian in almost every domain (family domain, friendship domain, education domain, workplace domain and religion domain). The background of this language shift is the lack of competence in using the Karo language so that they rarely or even never use it. As it is supported by Sahril (2018), language shift occurs among children because of the lack of vernacular language usage. Moreover the third generation of the Karonese gradually no longer use Karo language at home, as the result Indonesian breaks into the family domain. They often use Indonesian instead of Karo language in the family domain. This finding is also similar to Thamrin (2018), he found that the teenagers in the Totoli family in the role relationship have been shifted to Indonesian, adults also have shifted to Indonesian in the family domain and about 47% of the elderly also have shifted to Indonesian. Bhakti (2020) also found that the language shift occurs among Javanese families in Sleman, the use of Java language shifts to Indonesia in the family domain.

There are three reasons why the Karonese family use Indonesian rather than Karo language. The first is because of the status of Indonesian as an official language and national language has made it as the lingua franca among varieties of people in Indonesia and this also occurs in Medan-a

multiethnic city. Karonese in Medan assumes that Indonesian is an official language that they have to use especially in formal situations. They are used to speaking Indonesian in the school, or other public services. They also argue that Indonesian is a lingua franca for them. As Holmes (2001) describes that, a lingua franca means a language serving as a regular means of communication between different linguistic groups in a multilingual speech community. In addition, according to Karonese, Indonesian become the dominant language among many vernaculars, all of the people in Medan can speak Indonesian so they choose Indonesian to communicate with other ethnic. It is supported by Webb (2015) that the reason why they decide to use it, most often the language is perceived as being dominant or have a higher status. The second reason why Karonese shifted to Indonesia is habitual language. Habitual language use also forced the Karonese to speak Indonesian more often even in the family domain. They speak Indonesian because they are used to speaking Indonesian and their Indonesian competency is good. They always speak Indonesian in daily activities in every domain. It is similar to Ulfa, et al. (2018) that they also found Acehese's main reasons for shifting their vernacular language to Indonesia because of their habitual language use. The third reason they Karonese shifted to Indonesian is to get social success. Karonese people who live in Kwala Bekala village live among multiethnic society. They have to use a language that everybody understands and use it to unite them and to achieve good communication, so they can achieve social success. It is similar to Kadir (2021) and Sodah (2019) that the reason why people shift the language is because of social context, the people's need to get social network and mobility.

CONCLUSION

From the results of the study, it was concluded that there is a shift from Karo language into Indonesian, the shift remarks as the following:

1. Language shift among the Karonese Family in Medan is affected by some factors, such as bilingualism, migration, economic factors, political factors, demographic factors, value, and attitude.
2. The pattern of Karo language shift is done in the second generation of Karonese about 50% and 90% in the third generation of the Karonese family in Medan that is marked by no longer using Karo language in the family domain.
3. The reasons for the Karonese shift into Indonesian are the status of Indonesian, habitual language use and easy interacting.

Dealing with the findings of the research, it is suggested particularly to the parents of Karonese in Medan to keep speaking and teaching Karo language to the children, so the children can learn and speak more Karo language in their communication especially in family domain to keep maintaining Karo Language in Medan. It is also suggested to the Local Government and Language Centre to apply a program of reversing Karo Language shift to keep maintaining Karo Language by making and publishing books about Karo language and by encouraging the love of the youth on the use of Karo language through performing a story telling competition, writing competition, using Karo language etc.

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