

Language Vitality of LEUKON

Ratri Candrasari*, Khalsiah, Nurul Fadhillah, Kurniawati, Ryandhi Praza

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Abstract: Research on language vitality is very important for the sake of language planning by mapping indigenous languages. In the past two decades Unesco has paid more attention to the languages of the world and has also made various efforts to revitalize potentially extinct languages. Leukon language is one of the indigenous languages on the island of Simeulue. This language is one of the minority languages in the province of Aceh, Indonesia, which is spoken only in 2 villages, Lafakha and Langi, in Alafan sub-district with speakers of no more than 500 people. Social dynamics are certainly very influential on the continuity of a culture and language, as well as in Leukon language which shows a significant setback due to several social factors and also the influence of other languages in the island, namely Indonesian, Sigulai, Devayan, and Jamee. This study aims to investigate the profile of the use of the Leukon language and determine the level of vitality of the language as measured by the Expanded Graded Intergenerational Disruption Scale (EGIDS). Mixed approach was taken in this study. It is found that language vitality of Leukon is at level 6b on the EGIDS scale.

Keywords: Leukon.

BACKGROUND

Research on language vitality FOR indigenous languages is not much done, especially in Indonesia, while information about it is absolutely needed for language planning. Unesco is very actively involved in maintaining world languages, especially regional languages, through various programs and meetings discussing this issue. Lately Unesco also launched of The Red Book of Language in Danger of Disappearing (1980), Proclamation of Masterpieces of the Oral and Intangible Heritage of Humanity (1997), UNESCO Endangered Language Program (2001), and also held a conference that produced the Universal Declaration of Cultural Diversity (2001), and there were also international linguistic meetings with the Safeguarding of Endangered Languages program.

Starting from the Unesco mandate mentioned above, many experts, activists and language lovers, language policy makers, and even NGOs have carried out activities contained in the decision of the meeting mentioned above. Indonesia has not done in a structured manner. Research is still carried out sporadically with different objectives so that the results of the study are not well documented and reported to UNESCO. Many foreign researchers have done some researches in several places in Indonesia, especially in the eastern part of Indonesia. According to the Atlas of the World Language that can be seen at <http://www.unesco.org/languages-atlas/index.php?Hl=en&page=atlasmap>, in Indonesia the languages classified as threatened are widely available in eastern Indonesia. The Atlas can be used to see the status of the language in the world. To track the vitality of the languages that exist throughout Indonesia through the Atlas of Figure 1 below:

Ratri Candrasari*, English Lecturers, Universitas Malikussaleh, Aceh Province, Indonesia.
E-mail:ratri@unimal.ac.id

Khalsiah, English Lecturers, Universitas Malikussaleh, Aceh Province, Indonesia.

Nurul Fadhillah, English Lecturers, Universitas Malikussaleh, Aceh Province, Indonesia.

Kurniawati, English Lecturers, Universitas Malikussaleh, Aceh Province, Indonesia.

Ryandhi Praza, Agribusiness Lecturer, Universitas Malikussaleh, Aceh Province, Indonesia.

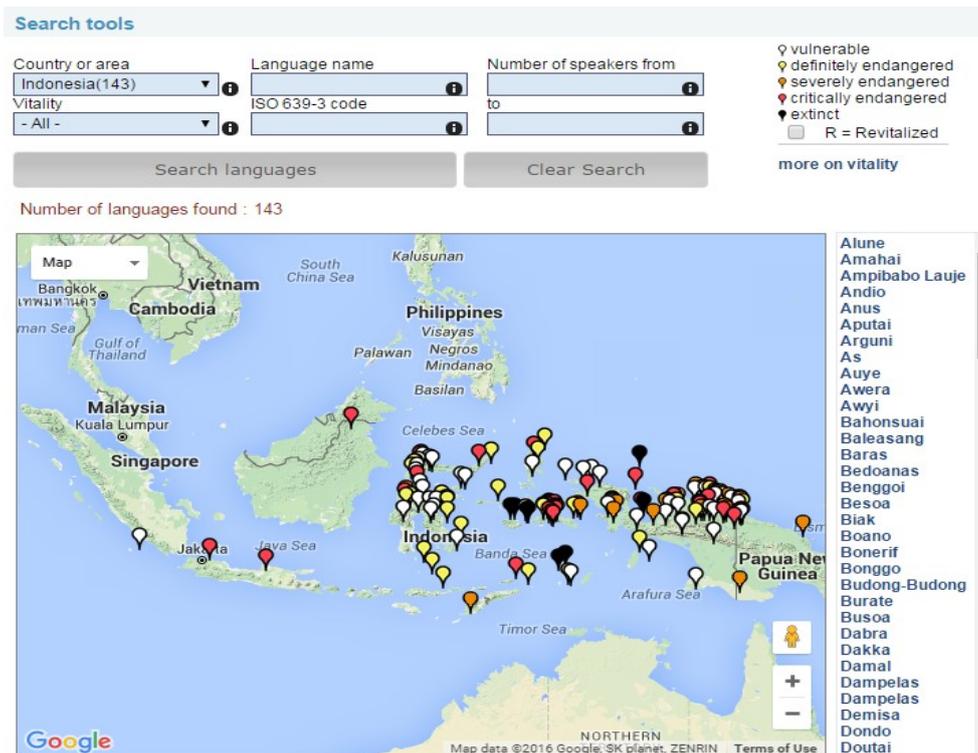


Figure 1: Atlas of Languages in Indonesia

Moreover, according to Ethnologue (Lewis: 2015) the profile of mother languages in Indonesia is reflected in the following diagram:

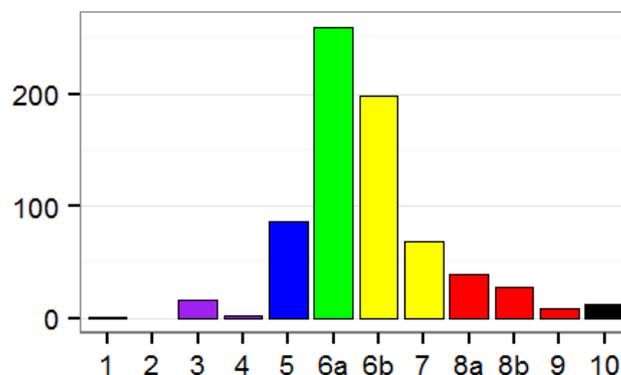


Figure 2: Profile of Mother Languages in Indonesia

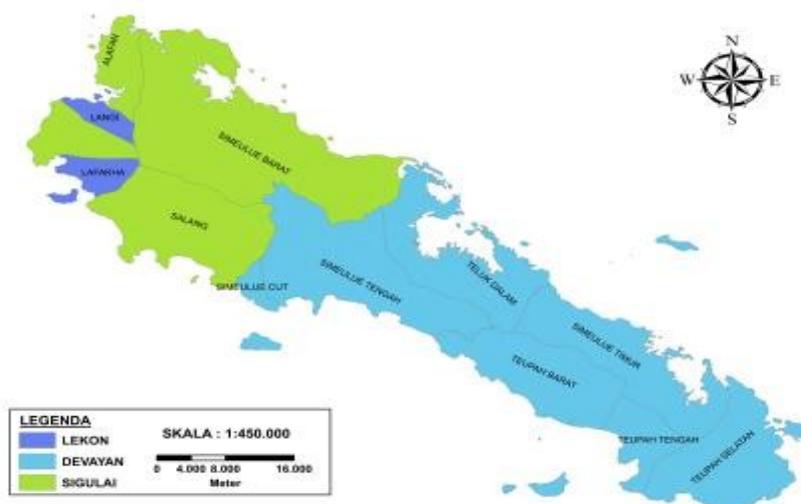
The diagram shows the profile of mother's languages according to the developmental status of the language. Horizontal lines represent the level of language vitality as measured using the EGIDS scale, which is symbolized by color can be seen in the following list:

- Violet = Institutional (EGIDS 0-4) — The language has been developed to the point hat it is used and sustained by institutions beyond the home and community.
- Blue= Developing (EGIDS 5) — The language is in vigorous use, with literature in a standardized form being used by some though this is not yet widespread or sustainable.
- Greeni = Vigorous (EGIDS 6a) — The language is unstandardized and in vigorous use among all generations.
- Yellow = In trouble (EGIDS 6b-7) — Intergenerational transmission is in the process of being broken, but the child-bearing generation can still use the language so it is possible that revitalization efforts could restore transmission of the language in the home..
- Red - Dying (EGIDS 8a-9) - The only fluent (if any) are older than chil-bearing age, so it is too late to restore natural intergenerational transmission through the home, a mechanism outside the home would need to be developed.

Figure 3: Colour Criterion

The height of the bar in the graph indicates the number of languages estimated at the level specified in the graph. The conclusion is that most mother languages in Indonesia are at the level of vitality 6a and 6b. Level 6a is still included in vigorous (strong) where language is still used in all generations even though it is not standardized. While level 6b has entered the beginning of language shift, the point at which language is threatened, where intergenerational language transmission begins to break down, but this stage of language revitalization can still be done because child-bearing generations (generations of parents) still use language.

This study focuses on the Leukon language as the main research object on the grounds that this language is the original language of the island of Simeulue with the least number of speakers compared to 2 other native languages that exist on the island, namely Devayan and Sigulai. As can be seen in Figure 3 about the language map on the island of Simeulue, this island has 3 native languages, namely Devayan, Sigulai, and Leukon. The language distribution map as shown in the picture that Devayan in light blue dominates usage in 7 sub-districts of 10 districts.



Picture 4: Atlas of Languages in Simeulue Island

Sigulai with greencolor found in 3 sub-districts, namely Simeulue Barat, Salang, and Alafan. Alafan Subdistrict which consists of 4 villages is quite unique because it has 2 native languages, 2 villages use Sigulai / Sibigo language, and 2 others use Leukon. Uniquely, the two villages are not adjacent but separated by 2 other villages namely LhokDalam and LubukBaik which speak Sigulai / Sibigo, as well as the previous sub-district, Salang, which speaks Sigulai / Sibigo as well.

From interviews with the heads of the villages Lafakha and Langi, information was obtained about the separate existence of the two villages with the same language, because they had moved in the past, but still maintained the use of the language to date. It would be a pity if after a long time maintained but will be eroded and disappear in the future. For this reason, this research was conducted so that the speakers of the language would be aware of the threat of language loss, and also for the local government to anticipate it through the revitalization of the language, because the extinct language would be difficult to be revitalized.

THEORY AND METHOD

Language Vitality

The term Vitality was first introduced to the Ethnolinguistic area by Giles et al (1977). The vitality of an ethnolinguistic group will influence a speech group to behave as a distinctive entity. The more a speech community has a high level of vitality, the more it has the potential to survive, on the contrary if it has low vitality or lacks, the language is predicted to not survive. In the context of language development, language vitality research is important because it can be used to determine the likelihood that a language will continue in the future, and also because it can be used to see the possibilities of sustainable language development efforts.

There are several concepts and theories about Language Vitality, but in this study used measurements using the Expanded Graded Intergenerational Disruption Scale (EGIDS) scale.. This theoretical design was proposed by Lewis and Simons (2009) and was an improvement of the scale of language vitality

measurement published by UNESCO, the GIDS scale, and the Ethnologue scale, by combining the three into one scale model with a classification of 13 levels which was then named EGIDS (Ethnologue's Expanded Graded Intergenerational Disruption Scale). Following is the enhanced EGIDS framework (2013):

Table 1: EGIDS decision tree based on four diagnostic questions
(Lewis:2015)

LEVEL	LABEL	DESCRIPTION
0	<i>International</i>	<i>The language is used internationally For a broad range of functions</i>
1	<i>National</i>	<i>The language is used in education,work,massmedia,andgovernmentat thenationwidelevel.</i>
2	<i>Regional</i>	<i>The language is used for local and regional massmedia and governmental services.</i>
3	<i>Trade</i>	<i>The language is used for local and regional work by both insiders and outsiders.</i>
4	<i>Educational</i>	<i>Literacy in the language is being transmitted through a system of public education.</i>
5	<i>Written</i>	<i>The language is used orally by all generations and is effectively used in written form in parts of the community.</i>
6a	<i>Vigorous</i>	<i>The language is used orally by all generationsandis being learned by children as their first language.</i>
6b	<i>Threatened</i>	<i>The language is used orally by all generations but only some of the child-bearing generation are transmitting it to their children.</i>
7	<i>Shifting</i>	<i>The child-bearing generation knows the language well enough to use it among themselves but none are transmitting it to their children.</i>
8a	<i>Moribund</i>	<i>The only remaining active speakers of the language are members of the grandparent generation.</i>
8b	<i>Nearly Extinct</i>	<i>The only remaining speakers of the language are members of the grandparent generation or older whohave little opportunity to use the language.</i>
9	<i>Dormant</i>	<i>The language serves as a reminder of heritage identity for an ethnic community. No one has more than symbolic proficiency.</i>
10	<i>Extinct</i>	<i>No one retains a sense of ethnic identity associated with the language, even for symbolic purposes.</i>

On this scale of language vitality measurement EGIDS is able to develop three important things; first, the classification of languages that are classified as "safe" includes situations in language diversity, secondly, the "under safe" language category is well-defined so that it can be a concern for the revitalization program, third, has a flexible grid range so that it can measure all languages in world.

To adapt this scale in research, 5 key questions are provided that can guide diagnosis in the process of evaluating a language. The 5 key questions are as follows:

1. What is the curret identity function of the language?

To answer this question there are four possible answers, namely Historical, Heritage, Home, Vehicular. The choice of answers will determine where to focus the next question.

2. What is the level of official use?

This question helps distinguish between possible EGIDS levels when language functions as vehicular. There are 4 possible answers that correspond to the EGIDS scale levels from 0 to 3, namely International, National, Regional, and Not-Official.

3. Are all parents transmitting the language to the children?

The third key question will be asked when the key question 1 answer is home. Two possible answers, yes or No. If the answer is Yes, the fourth key question must be answered to determine the language vitality at level 4, 5 or 6a. If the answer is No, the key question number 5 must be answered to determine the level of language vitality at the level of EGIDS 6B, 7, and 8a.

4. What is the literacy status?

If the answer to the third key question is Yes, the status of the literacy of education in the speech language community must be identified. And the answers also have 3 possibilities, namely institutional, incipient (written), and None.

5. What is the youngest generation of proficient speakers?

The answer to the 5th key question refers to the answer to the 3rd key question, if the answer is No, it needs to be investigated with the next question to find out how far the language shift has occurred in the greatgrandparents, grandparents, Parents, or Children.

METHODS

Research Sites

The study was conducted in Alafan sub-district, Simeulu district, in two villages, Lafakha and Langi, as the Leukon language speech area.

Population and Research Sample

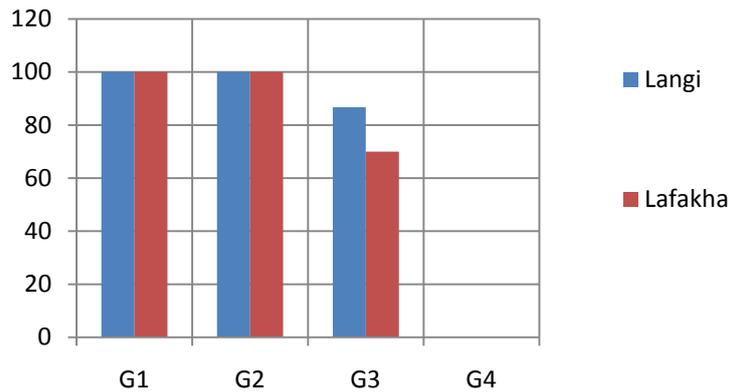
The population is the Leukon language speech community, meaning residents in the villages of Lafakha and Langi who speak Leukon. This is considered because in these two villages there are many immigrants who do not speak Leukon. Sample research amounted to 100 of the total population of around 600 people. Of the 100 respondents divided into 4 categories, namely G1 (above the age of 50), G2 (21-50 years), G3 (11-20), and G4 (<10 years). For G3 and G4 research was conducted in schools because there were only one high school and junior high school in Langi village, so G3 was only done in Langi Village and for G4 in Lafakha village.

DATA COLLECTING

Data were obtained by questionnaire on the use of language and attitudes and mini language proficiency tests. The use of language includes questions about the use of everyday Leukon language that involves variables of the other person, age, and place. Questionnaire Language attitudes include loyalty and pride in the Leukon language. While the language proficiency test includes tests of greeting words, numbers, vocabulary, verbs, and sentences. Interviews were conducted with 2 local village heads, 1 community leader, the head of the Aceh Traditional Council, Bapeda, and the Public Relations Office of the Simeulue Regent. Observations are also carried out in public places such as markets, offices, schools, play and fishing places, as well as in some families.

FINDINGS AND DISCUSSION

From the questionnaires distributed to 100 respondents, it appears that not all family members make Leukon language the mother tongue or the first language since speakers know or learn languages. For G1 and G2 generations, 100% of respondents speak Leukon mother. But for the G3 generation only 84% of teenagers who speak Leukon mother, the rest, claim that Sibigo and Indonesian are the first languages. For those who speak Sibigo when interviewed because his father is from Salang sub-district bordering the village of Lafakha. Uniquely his mother could speak Leukon and also Sibigo after marriage. While G4 100% of their mother tongue is Indonesian.



Picture 5: The Use of Language as a mother language
Language Use of Leukon

The use of Leukon Language is captured through respondents' answers to questions on language use at home, with neighbors or friends, at work / school, in public places, and some future questions regarding plans for language learning for future children or grandchildren, as well as approval questions if the Leukon language is revitalized by making mulok at school and making a Leukon language pocket dictionary.

The results obtained are as follows:

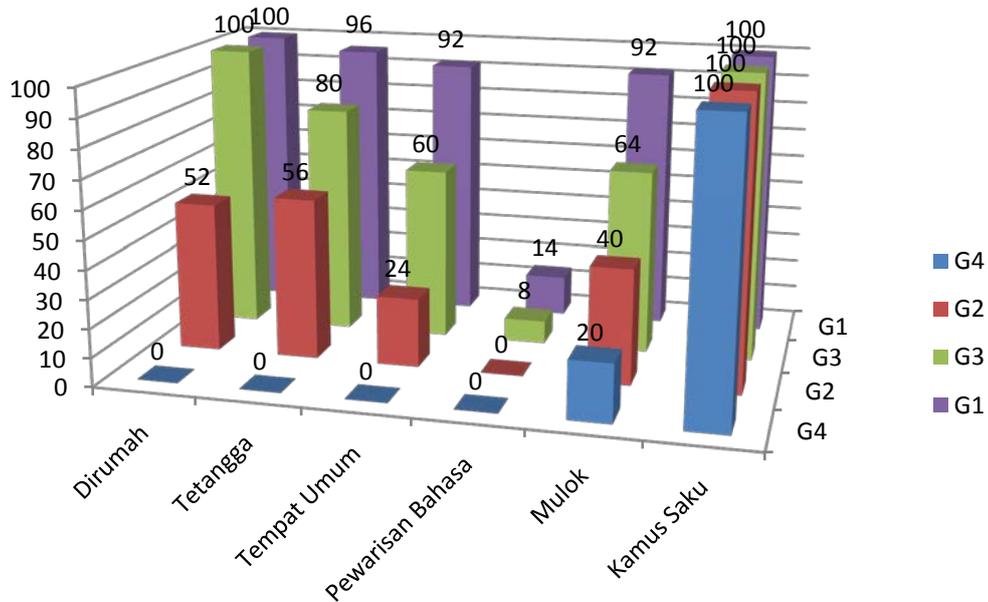


Figure 6: The Use of Leukon

The total number that appears is the total frequency of answers. Always speaking in Leukon and More in Leukon. For neutral or doubtful categories it is not counted. From the graph above that for G4 is not using the Leukon language, even their first language is Indonesian, not Sibigo. Children start learning Leukon or Sibigo language after about 10 years and over by learning from the environment not from their parents. From interviews with parents, information was obtained that they wanted their children to go to school smoothly because in many schools there were immigrant teachers who could not speak Leukon. Parents when given the question "Is there no concern the child cannot speak Leukon if their native language is Indonesian?" They answered there was no concern because the environment always taught them, but they did not realize the next few generations when these children were G4 generation adults no more exposure to Leukon. Even when asked questions in one of the questionnaires about their agreement if Leukon was used as a Mulok lesson at school, most of the G3 and G4 generations preferred foreign language lessons such as Japanese or Korean, and skills such as computers or electronics. However, all respondents agreed that if they were prepared and distributed the Leukon language pocket dictionary for

children. In addition, the results of interviews and observations found no written media using the Leukon language, such as literary books, or magazines.

Ability tests are conducted to test language knowledge (refer to Florey: 2007). In this test equipment is modified according to the language and speech language of the Leukon language. Tests include tests on greetings, numbers, vocabulary of objects. Vocabulary, and a total of 30 questions obtained the following total score results:

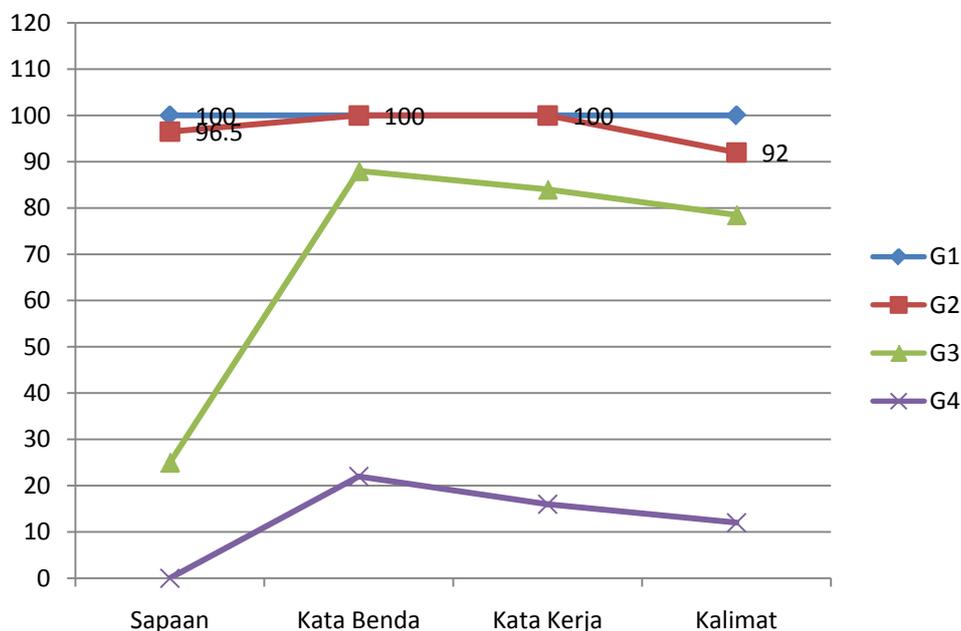


Figure 7: Language Ability

From the figure above, it can be concluded that there is a heavy gap on the G3 and especially G4. G3 and G4 generations no longer recognize special greeting words that are indeed among Leukon speakers, such as the name for the first child, second child, even male and female.

Vitality Measurement Using EGIDS Scale

Based on the data above, it can be converted using the EGIDS Scale so that the Leukon language level can be obtained using this criterion. The step taken is to apply 4 diagnostic questions. What is meant by a diagnostic question is the question to investigate which answer will be the basis for determining the next question that must be answered. The following is a table listing 4 diagnostic questions adopted from the Sustaining Language Use model (Lewis: 2015):

Table 2: EGIDS decision tree based on four diagnostic questions (Lewis:2015)

	How is the language used?	EGIDS Level	Follow-up question
1.	It is a <i>vehicular language</i> – It is widely used, not only within its native community but ny other language communities as well.	0,1,2,3	What is the level of official use? (Go to Table 2)
2.	It is a <i>home language</i> – it is used by people of all generation within its native community in the home, family, neighbourhood, and community.	4,5,6a,6b	What is the sustainability status? (Go to Table 3)
3.	It is a <i>heritage language</i> – it retains as identificational function for its native community but it no longer used fluently by all generation.	7,8,9,10	What is the youngest generation of proficient speakers? (Go to Table 4).
4.	It is an <i>extinct language</i> – it retains no function for any living ethnic community.	10	

From the table above, the first 4 diagnostic questions, the Leukon language is in the number 2 category, this language is categorized as a home language - language is used by speakers of all generations in the community, he said at home, family, neighbors and community. But in this group there are other levels, namely level 4, 5, 6a, 6b, to determine the status of further vitality will be measured using the

statements in table 7.9. But before directly analyzing in table 1, the following is an explanation of table 2 for comparison, that the language groups in table 2 belong to the vehicular category. And the Leukon language does not include these criteria.

Table 3: What is the level of official use? (Lewis:2015)

No	When it is vehicular language, if..	Then the Level EGIDS is ...
1.	The language is widely used between nations in trade, knowledge exchange, and international policy.	0 (Internasional)
2.	The language is used in education, work, mass media, and government of the nationwide level.	1 (Nasional)
3.	The language is used in education, work, mass media, and government within officially recognized	2 (provincial)
4.	The language is used in work and mass media without official status in order to transcend language differences across a region	3 (wider communication)

This table is for asking languages that still exist so that they become languages that are of international, national, provincial, and language of instruction. In this measurement clearly the Leukon language does not belong to the official language, because in the Leukon language social communication is only an oral or non-formal language.

Next is table 3 which contains diagnostic questions to investigate the vitality status of the Leukon language from the level of language sustainability. This means how to predict the state of the Leukon language in the future whether it falls into the category of Education, Development, Strong or Threatened.

Table 4: What is the sustainable status? (Lewis:2015)

No	When it is a home language, if....	Then the EGIDS level is ...
1.	The language is used for face-to-face communication by all generation and this is being reinforced by sustainable literacy	4 (Educational)
2.	The language is used for face-to-face communication by all generation and this is being used in written form in parts of the community through literacy is not yet sustainable	5 (Developing)
3.	The language is used for face-to-face communication by all generation the situation is sustainable	6a (Vigorous)
4.	The language is used for face-to-face communication by all generation but at least one of the conditions for sustainable oral use is lacking.	6b (Threatened)

In analyzing the status of the Leukon language using this table, the first thing we have to consider is whether Leukon is a widely used communication language? The answer is "yes", because in this study it can be proven that the use of the Leukon language is indeed widely used in the community, he said in almost all of his speech areas, namely in the villages of Lafakha and Langi in Alafan district.

The next step is to answer the question, is this language used in the form of literacy? The answer is "No" because in the study of language questionnaire questions in the statement whether the Leukon language is used in writing in: (1) public announcements, (2) official, or unofficial letters, answers to the languages used in the event are always Indonesian. This means that the Leukon language is not used extensively in the written language. Even written language is not found in the form of literary or cultural books. Besides that Leukon language is not used in the world of writing, even this language is not a choice of teaching in the curriculum on Local content (MULOK). So that categories 4 and 5, namely as language of education and language develop, cannot be fulfilled by the Leukon language.

Further investigation of the Leukon language with the next question, is Leukon used by all generations? The answer is "No" because the results show that the G4 generation did not use it.

As previously explained that the language used and transmitted orally or by face-to-face communication between generations of the language takes place intact and extensively in the speech community that falls into category 6a. In addition, the use of language and transmission is in a stable situation, which means there is no "gap" in the process of language transmission. At this level, most adults, parents, grandparents, and grandparents use language, making it possible for children to acquire and use language to communicate every day. However, for the use of the Leukon language, it does not entirely describe the above conditions, because the quantity data obtained in the pattern of language use appears that in the G4 generation group there is a "gap" or in the term put forward by Margareth Florey (2013) there is an abrupt transmission failure or a tip on the language ability chart, namely the sharpness of the decline in language use or the ability to master language, and the situation also exists in the Leukon

language that is in language transmission in the G4 generation. Even in G4 the first language is conditioned by other languages by showing the percentage of the first language in Indonesian in G4.

For level 6b, the description of the situation is the use of language that begins to show erosion in the use of language.

This level is a stable multilingual configuration, where informal functions are assigned to lower languages and more formal functions are dominated by higher level languages. Conversely, Level 6b is the loss of stability where a more dominant language takes over its function. At Level 6b, a large number of parents still transmit language to their children but a significant number of parents do not do so, so transmission between generations is weakened. With each new generation there will be fewer speakers or fewer use domains or both. At this level, the sign of a shift in language is almost invisible and his people are also not aware of this, even assuming the language is still strong. EGIDS 6b is the first level of EGIDS level which is considered "unsafe" according to the criteria used by UNESCO. Researchers agreed to incorporate Leukon into this group because it fulfilled what was described above, namely:

(1) The use of Leukon language in speech communities is more widely used at lower levels, for example in the realm of family and neighbors, and the more dominant language takes over several functions, including in the realm of education, government, and transactions.

(2) A large number of parents still transmit language to their children but a significant number of parents do not do it, so intergenerational transmission weakens, this is evidenced by the percentage of Leukon use in the family realm by G4 is 0%, while the family realm is the realm that functions as the last stronghold. Likewise on the ability to use language in the smoothness of the TL category (Not Current) or with an average value of 2.42 and for the ability to get an average score of 2.32 with the TM category (Not Mastering). This proves that intergenerational transmission weakens in G4. Many speakers are not aware of the danger of language shift in accordance with the sustainability beliefs of the language that is captured through language attitude questionnaires. While the percentage who disagree with Leukon taught in school as MULOK is quite high.

So based on the data on language usage above, the researchers included Leukon into category 6b, a category where there was a starting point for the emergence of a shift in language.

CONCLUSIONS AND RECOMMENDATIONS

Based on the results of the study and discussion of the problems analyzed in this study, it can be concluded as follows:

1. Leukon language is one of the 3 native languages on the island of Simeulue, the language of Sigulai or Sibigo. The speech community includes 2 villages, Lafakha and Langi, while in the sub-district there are 4 villages located between the two. Although the two villages were separated from the two locations, they still used the Leukon language as the language of community communication, especially when meeting fellow Leukon descendants, considering that there were many migrants from the sub-districts around the Sibigo language, most of the people in the two villages mastered the Sibigo language. can't speak Leukon.
2. The Leukon language is located as a mother tongue or first language for the indigenous ethnicities of the Langi and Lafakha villages. Leukon as a first language shows a percentage of 100% only for G1 and G2 generations, while the percentage of G4 is 100%, first language or native language is Indonesian.
3. The use of Leukon Language is only an Oral language, no written language is found in the form of books or literary works. But found in the form of SMS media. The use of unofficial domains such as family and neighbors, the Leukon language is still actively used, but in the realm of public communication many use Indonesian.
4. G1 and G2 language attitudes show a positive attitude towards the future of Leukon language, but in G3 and G4 shows concern because they plan to teach Indonesian as the first language of their children if they have a family.
5. According to the conversion with the criterion of the level of vitality of the Leukon language according to the EGIDS Ethnologue's Expanded Graded Intergenerational Disruption Scale) is at level 6b (the beginning of the language shift)

Recommendation

1. Leukon language must be improved from Oral to written language, by increasing the language documentation in textbooks, vocabulary dictionaries and magazines.

2. To stimulate the younger generation to re-use the Leukon language as a mother tongue, in other words to become the first language since knowing the language, an effort to revitalize the language among the younger generation needs to be held, by holding a poem, or telling Leukon.
3. More researchers to investigate Leukon in particular and other languages on the island of Simeulue in general.

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