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Maintenance of Acehnese Terms of Address in an Intermarriage Family

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Abstract

This study deals with the maintenance of terms of address of Acehnese young generation in intermarriage family. It employs a qualitative research design with a case study. This study aims to describe: (1) the factors that influence the Acehnese young generation in intermarriage families in maintaining Acehnese terms of address in their family, (2) the patterns of the maintenance of terms of address of Acehnese young generation in intermarriage families, and (3) the reasons why the Acehnese young generation from intermarriage families maintain the terms of address in Acehnese. The subjects were 20 children of intermarriage families, with ages ranging from 15 to 26. The instruments used in this study were a questionnaire and interviews. The results showed that there were 14 respondents (70%) who maintained the terms of address and six (30%) who shifted the terms of address. Moreover, four factors that influenced the younger generation to maintain the terms of address are parental roles, attitudes, environment and demography. Additionally, there were four patterns of the maintenance of terms of address: (1) children of Acehnese fathers maintaining the terms of address, (2) children of Acehnese mothers maintaining the terms of address, (3) children of Acehnese fathers partly maintaining the terms of address mixing Acehnese and Indonesian terms of addresses, and 4) children of Acehnese mothers partly maintaining the terms of address, mixing Acehnese and Indonesian terms of addresses. Finally, three reasons for the maintenance of terms of address are family traditions, ethnic identity and politeness in language.

Keywords: Language maintenance, terms of address, intermarriage family.

1. INTRODUCTION

Language is not only an instrument for communication but it also relates to behavioural norms and cultural values from which a person's self-identity is

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constructed. Language and identity are inextricably linked to each other and in order to save our identity, we must save our language. The loss of a vernacular language is frequently perceived as a cultural loss as well. The use of a vernacular language is really important as a tool of communication and interaction for each ethnic group in Indonesia.

[Peraturan Menteri Dalam Negeri \(2007\)](#), or the Indonesian Minister of State, No. 40 section 7 states that:

“Bahasa daerah adalah bahasa yang digunakan sebagai sarana komunikasi dan interaksi antar anggota masyarakat dari suku-suku atau kelompok-kelompok etnis di daerah dalam wilayah Negara Kesatuan Republik Indonesia” [A vernacular (or local language) is the language used for communications and interactions between a group of people from a tribe and or an ethnic group in an area within Indonesia]. ([Peraturan Menteri Dalam Negeri \(2007\)](#) No. 40 section 7)

This definition or rule shows that a vernacular or local language is really important for the language identity of a tribe or ethnic group in Indonesia. The Indonesian government indeed supports the maintenance of vernacular or local languages. This is also stated in the regulations from [Peraturan Menteri Dalam Negeri \(2007\)](#) No. 40 section 8:

“Pelestarian bahasa adalah upaya untuk memelihara sistem kebahasaan yang digunakan oleh komunitas/kelompok masyarakat yang diyakini akan dapat memenuhi harapan-harapan warga masyarakat tersebut”. [Maintenance of a language is an effort to maintain a language which is used by a community or group of people which it is believed to be able to fulfil some needs of those people]. ([Peraturan Menteri Dalam Negeri \(2007\)](#) No. 40 section 8)

Language maintenance refers to the continuance of an indigenous language which is in contact with a majority language. Furthermore, [Mesthrie \(1999, p. 42\)](#) has stated that language maintenance is generally defined as “the continuing use of a language in the face of competition from a regionally and socially more powerful or numerically stronger language”. One of the language devices that should be maintained is terms of address. The use of terms of address is one of the cultural features, which is very useful and important to the effectiveness of intercultural communication in an inter-marriage family. Terms of address have significant social functions: the recognition of social identity or social position, the role of the addressee and the interrelationship between the addresser and the addressee.

This study deals with the maintenance of terms of address by the younger generation of Acehese in an inter-marriage family. Based on the phenomenon of language use, it was found that Acehese in Langsa, Aceh, Indonesia, use two languages, even multilingualism, in an inter-marriage family. The younger generation, as the third generation in Langsa, always uses Indonesian to communicate with other people including in their family. Hence, the use of Indonesia is increasing. The increase of Indonesian speakers in Langsa has resulted in some phenomena in the use of Acehese terms of address so that “*apa* (uncle), *makcek* (aunt), *aduen* ((younger) brother), *mak* (mother), *nektu* (great grandmother)”, are rarely heard nowadays, they are replaced by words such as “*om* (uncle), *tante* (aunt), *adik* (younger brother or

sister), *mama* (mother), *kakek* (grandfather)'' which are the equivalent terms of address in Indonesian.

The phenomena of the maintenance and shift of terms of address in intermarriage families in Langsa made the researcher curious to find out about the maintenance of terms of address by the young generation of Acehnese in intermarriage families. There are three main aspects that the researcher looked at in this study namely:

- 1) Factors influencing the Acehnese younger generations in intermarriage families to maintain the terms of address in their families,
- 2) The patterns of maintenance of terms of address by Acehnese young generations in intermarriage families, and
- 3) The reasons why Acehnese young generations in intermarriage families maintain the Acehnese terms of address in their families.

2. REVIEW OF LITERATURE

2.1 Language Maintenance

Language maintenance is a situation in which the language upholds its vitality, even under pressure (Batibo, 2005). Pauwels (2004) also has a similar opinion with Batibo (2005). According to Pauwels (2004) in Hudyma (2012, p. 3), the term of language maintenance is used to describe "a situation in which a speaker, a group of speakers, or a speech community continue to use their language in some or all spheres of life despite the pressure from a dominant or majority language".

When talking about language maintenance, it usually means talking about the degree of stability of the language. According to Namei (2012, p. 15), "language maintenance refers to a language contact situation where a group continues to use its language even under conditions that might support a language shift". The opposite occurs if it doesn't keep on maintaining the language of the group, then a language shift is likely to occur. Drawing conclusions from these definitions, language shift and language maintenance cannot be separated from each other; language maintenance is an effort of an ethnic group to keep using or maintaining their language in a multicultural situation. Language shift has the opposite meaning or effect to language maintenance; language shift occurs when the vernacular language of a community cannot survive anymore. And as all linguists have stated, language planning requires an effort, so there is a need to do research about the maintenance of a language as part of an effort to do language planning.

2.2 Factors of Vernacular Language Maintenance

Ramirez and Gibbons (2004, p. 194) say that "attitudes to bilingualism itself can play a role in minority-language maintenance". If people are uncomfortable with bilingualism, or with the idea of being bilingual, then this may affect the achievement of proficiency in both languages, but more particularly so with a vulnerable minority language'. Furthermore, according to Zhang (2008), language attitudes refer to the feelings that people have about their own language or another language.

Moreover, Scotton (2006) has noted about language maintenance and shift that there are three useful models of community organization to see whether group members

are susceptible to shift away from their first language or to maintain their first language. Two of them are ethno-linguistic vitality and horizontal and vertical multilingualism, which are aimed to predict how the group will behave on the basis of how it sees itself in relation to other groups.

Furthermore, [Zhang \(2008\)](#) also notes the parents' role; whether parents show positive attitudes towards their L1 (first language). Some parents regard their home or heritage language as an important resource that the children could take advantage of in their academic advancement and future career. Other parents see the heritage language as closely related to their ethnic identity and an important link that can connect their children to their home country and culture. But vice versa occurs where children think their heritage language is useless. Gender is also a key component of language-maintenance related issues. Gender proved to be a large factor in parental influences on language, with immigrant mothers showing more concern than immigrant fathers for what language their children's partners would speak ([Morgan, 2009](#)). The mother's role is very important in the defence of language because they have much more time with their kids, especially when the kids are still young, which means that the use of the mothers' L1 or mother tongue will be the language to communicate the will to survive ([Clyne, 1991](#)). Furthermore [Morgan \(2009\)](#) has also argued that since females are the main agents for cultural reproduction, they play an important role in language maintenance.

Furthermore, according to [Holmes \(2001\)](#), there are some activities that can maintain a language, e.g. by living together and seeing each other frequently. By doing those activities, of course speakers will use their language as they have the same mother tongue. If families from a minority group live near each other and see each other frequently, this will also help them maintain their language.

[Holmes \(2001\)](#) has also argued that to maintain a language, the speakers must use it on a regular basis. This means that the environment is an important factor in maintenance of a language. The influence of the environment on the maintenance of a language has been investigated by [Sanchez-Castro and Gil \(2008\)](#) concerning language maintenance of Spanish in a Salvadorian community in Queensland, Australia and a Spanish community in South Australia. The results of their research showed that the Spanish language was well maintained in the Salvadorian community due to the characteristics of the community, namely common reasons for migrating, regency of arrival, trips to El Salvador, on-going contacts with friends and relatives in El Salvador, the use of Spanish in a number of domains and most notably in their homes with Hispanic speaking friends and strangers.

Another example comes from [Reyhner and Tennant \(1995\)](#); they have argued for the influences of environment in language maintenance in the case of the maintenance and renewal of Native American Indian languages, where the environment, such as the home, was one of the main factors in language maintenance. The home is obviously a place to use the native language while students, by contrast, need environments where they can use English language skills.

In addition, [Romaine \(1994\)](#) has also exposed social class as a factor in language maintenance. Many sociolinguistic studies have started by grouping individuals into classes based on factors such as education, occupation, and income. Moreover [Scotton \(2006, p. 101\)](#) has argued that "the social class and education level of parents play a decisive role in the language used by their children". Therefore, social status, which has a strong impact on the language maintenance and shift of minority groups, affects the

group's self-esteem and ethnic awareness, and hence can have a maintenance effect on minority languages (Namei, 2012).

Holmes (2001) has also said that institutional support for language maintenance, one of which is education will increase the chances of language maintenance. The role of education has also been shown at Hawaii University, where the Hawaiian language is the medium of instruction. This was investigated by Luning and Yamauchi (2010), whose study examined how participation in this indigenous heritage language program influenced students and their families. Data included interviews with 12 adolescent students and their family members. Results suggested that the program promoted students' "learning about and practicing traditional Hawaiian values, and influenced cultural pride amongst family members" (Luning & Yamauchi, 2010, p. 46). Participation in the program also encouraged youth and other family members to become politically active around Hawaiian cultural issues. Therefore, school and education can play a big role in maintaining a local language amongst teenagers as the new young generation.

The demographic factor is also relevant in accounting for language maintenance; the maintenance of an ethnic language tends to last longer amongst groups who live in rural areas than those who live in urban areas (Holmes, 2001). For example, the Ukrainians in Canada who live out of town on farms have maintained their ethnic language better than those in the towns.

In fact there are many factors in maintaining a language but communities may not be aware of them so they do not realize their importance. Factors affecting language maintenance include the following: attitude, parents' role, education, environment, demography, living together and seeing group members frequently, visiting homeland plus economic and social factors. This present research was done to see what factors actually affect the maintenance of terms of address amongst the L1 Acehnese younger generation in intermarriage families. Thus, four factors were studied: attitude, parents' role, demography, and environment.

2.3 Patterns of Language Maintenance

The children in an intermarriage family may learn the language of either their mothers or their fathers or even sometimes both, but which language will dominate may depend on which language has the most prestige where they live. In intermarriage one, possible outcome is bilingualism for the children and sometimes for one or both parents. Consequently, a bilingual is a person who can speak at least two languages fluently (Scotton, 2006).

Besides, Scotton (2006) also argues that bilingual children can maintain their L1 and also use L2 (second language), or shift to L2 as their main language. Children, born in an intermarriage family, are likely to become bilingual. Scotton (2006) has divided the patterns of language users based on generations, as shown on the following page:

Table 1. The patterns of language users.

<i>Generation</i>	<i>Likely Pattern of language use</i>
First	Speak only their L1
Second	Speak both their L1 and L2
Third	Speak only the L2

It can be concluded that with intermarriage, between persons from two different ethnic groups with different languages, one possible outcome will be bilingualism. There are three possible language uses by intermarriage children, (i) first they maintain their home language as their L1 from their mother's or their father's language, or (ii) they maintain their L1 at home but in other situations they use their L2, (iii) finally, they choose to use their L2 and shift their L1 to L2 as their predominant mother tongue.

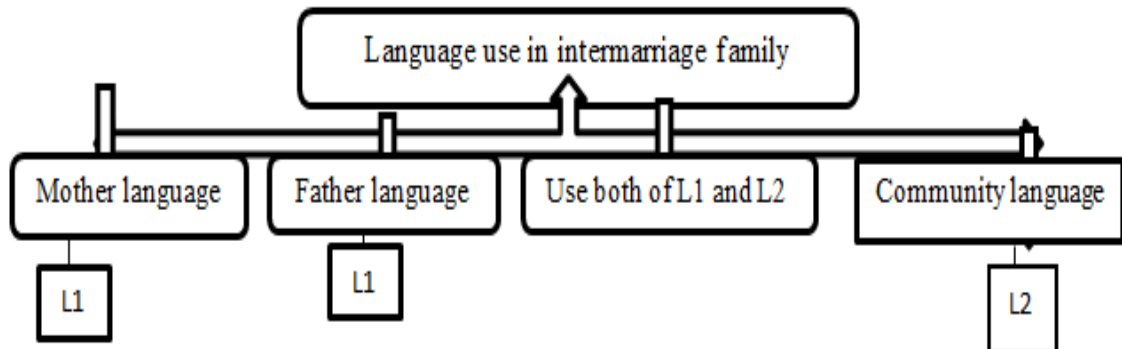


Figure 1. Language use in an intermarriage family based on [Scotton \(2006\)](#).

From the patterns of language use from [Scotton \(2006\)](#) in Figure 1, there can be seen the stages of maintenance of a language that can occur in a bilingual family: (i) children maintain the language completely, then (ii) children maintain the language partly, and (iii) the last, children shift their language use completely to the other language as well as to the community language.

2.4 Reasons for Language Maintenance

Ethnic identity can be an important reason for language maintenance, when language users believe that use of their language is an important part of ethnic identity. It is then an important means of self-identification, as sense of identity is bound up with the language spoken. Ethnic awareness, the view of who one is, is sustained by shared objective characteristics such as language, religion and or by more subjective contributions (a feeling of who one is), or by some combination of all [Edwards \(1994\)](#). Language is part of the ethnic identity of a tribe or ethnic group. If the group wants to keep its ethnic identity that means it needs to keep its language. Furthermore, [Holmes \(2001, p. 61\)](#) has said the same “when language (is) seen as an important symbol of ethnic identity, it is generally maintained longer”. As a result, when language is an important symbol of ethnic identity it will become an important reason to use and maintain the language in every domain.

Moreover, maintaining the individual's sense of cultural heritage is a strong argument for language maintenance. [Gunew and Rizvi \(1994\)](#) have presented two definitions of the term *culture*. One is the sociological or anthropological definition, which defines culture as every aspect of life. It is an inclusive notion of the various elements of everyday life, for example, food, religion and sport. The most important relationship between language and culture that gets to the heart of what is lost when you lose a language is that most of the culture is in the language and is expressed in the language. The research by [Gomaa \(2011\)](#) showed that the participants maintained their

Egyptian Arabic because the speakers regarded Egyptian Arabic as a cultural core value that was linked with other core values such as religion and identity.

Furthermore, [Scotton \(2006\)](#) has said that (a vernacular) language will acquire and retain its use when it has high prestige in a large community. This means that the prestige of a language is one of the important things needed to maintain that language in a multicultural society that also uses another dominant language.

2.5 Terms of Address

Terms of address are words or linguistic expressions that speakers use to appeal directly to their addressees ([Jucker, 2002](#)). In Acehnese language, there are four kinds of terms of address, namely: kinship terms, religious terms, customary terms, and occupational terms ([Budiman, Musa, Yasin, & Gani, 1990](#)). In this research, the researcher uses the phrase ‘terms of address’ specifically to refer to kinship terms. Consequently, “kinship terminology refers to the relationship of people, i.e., it refers to relatives by blood (or descent) and marriage” ([Wardhaugh, 2006, p. 226](#)).

Table 2. Kinship terms in an Acehnese Family.

No.	Person	Terms of address
1	Son	<i>gam, agam, Amponi, Said, name</i>
2	Daughter	<i>nong, inong, name</i>
3	Grandchild (boys/girls)	<i>name, nyak+name, nyak+agam/inong</i>
4	Younger brother/youngest brother	<i>name, adek,dek+ name, dek gam</i>
5	Younger sister/youngest sister	<i>dek, dek+name</i>
6	Elder sister	<i>kak, kak +name, cut da, cut ti, cu po</i>
7	Elder brother	<i>bang, bang +name, cut bang</i>
8	Wife	<i>ma si inong/ si agam, adek ma+ name of eldest child, name only, gata</i>
9	Husband	<i>abang,cut bang, bang+name, yah si gam, yah si inong, bapak jih</i>
10	Husband of elder sister	<i>bang, bang+name, polem/kak, kak +name,</i>
11	Husband of younger or youngest sister	<i>dek, dek + name</i>
12	Wife of elder brother	<i>kak, kak+name</i>
13	Wife of younger or youngest brother	<i>name only</i>
14	Elder sister of wife/husband	<i>kak, kak +name, cuda, cut kak/bang, bang+name, cut bang</i>
15	Younger(est) of wife/husband	<i>dek, dek+name, name only</i>
16	Mother of mother, maternal grandmother	<i>mak ha, nenek, mak nek, misyik, nek</i>
17	Father of mother, maternal grandfather	<i>nektu, syik, abusyik, yahnek</i>
18	Biological mother	<i>ma(k), um(mi), nyak, bunda</i>
19	Biological father	<i>ayah, abu, abi, abah, bapak</i>
20	Younger/youngest brother of father, young uncle, father’s side	<i>yah cut, yah bit, yah cek, yah ngah, apa</i>
21	Elder brother of father, older uncle on father’s side	<i>abuwa, pakwa</i>
22	Elder sister of father, auntie on father’s side	<i>ma cut, the, mak lot</i>
23	Younger/est sister of father , younger auntie on father’s side	<i>ma cut, teh, cut ma</i>
24	Son	<i>gam, agam, Amponi, Said, name</i>

3. METHODOLOGY

This study was done using a qualitative research design. According to [Bogdan and Biklen \(1992\)](#), qualitative research is frequently called naturalistic because the researcher frequents places where the events he or she is interested in occur naturally. This study was done in Langsa Barat (West Langsa) district, Aceh, Indonesia, because this district is the home town of the researcher. In this study the subjects were chosen from five villages in this district which include the largest villages: Lhok Banie, Matang Seulimeng, Seuriget, Sungai Pauh, and PB Bramo.

The subjects in this study were 20 young people from intermarriage families (i.e. from the third generations). The age of the subjects was from 15 to 26 years old. The subjects were selected based on their parental background, 10 had Acehese L1 fathers and non-Acehese L1 mothers (AF-NAM) and 10 had Acehese L1 mothers and non-Acehese L1 fathers (AM-NAF).

Data were collected from observations, from a questionnaire and from interviews with these young people; in particular data was collected in several steps, as follows:

1. The participants were interviewed and also asked to complete a questionnaire. Interview questions were prepared with deeper questions to follow answers to the questionnaire.
2. The data from the interviews was transcribed.
3. The data from the questionnaires was compiled and analysed.
4. The data transcribed from the interviews was analysed.

Since this was a qualitative research, therefore, it used natural settings as the direct source of data ([Bogdan & Biklen, 1992](#)). So, the researcher collected the data by making observations, a questionnaire and interviews. The questionnaire was used to collect information on the patterns of use of the terms of address used by the young generation in the sample intermarriage families. According to [Bogdan and Biklen \(1992\)](#), in-depth interviewing is a common method used in qualitative research. In this case, a set of interviews was recorded by the researcher. Recordings were also made of the interviews. The data was then transcribed to find the factors influencing the maintenance of the terms of address and the reasons for the maintenance of those terms of address.

Data collection was done following the interactive model of [Miles and Huberman \(1984, p. 23\)](#); first, data collection, then data analysis. The first part of the data collection was the questionnaire. Then the data analysis followed the steps shown in the figures below.

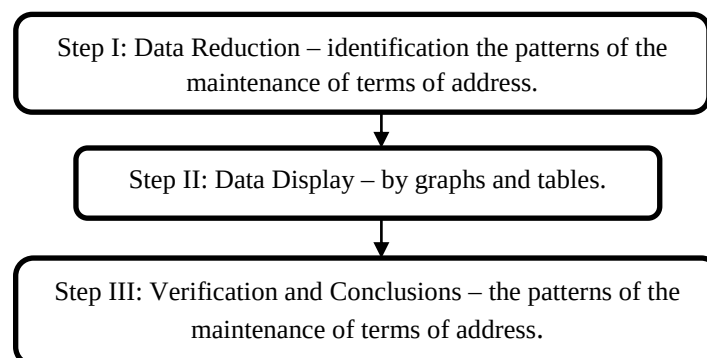


Figure 1. First procedure: data from the questionnaires.

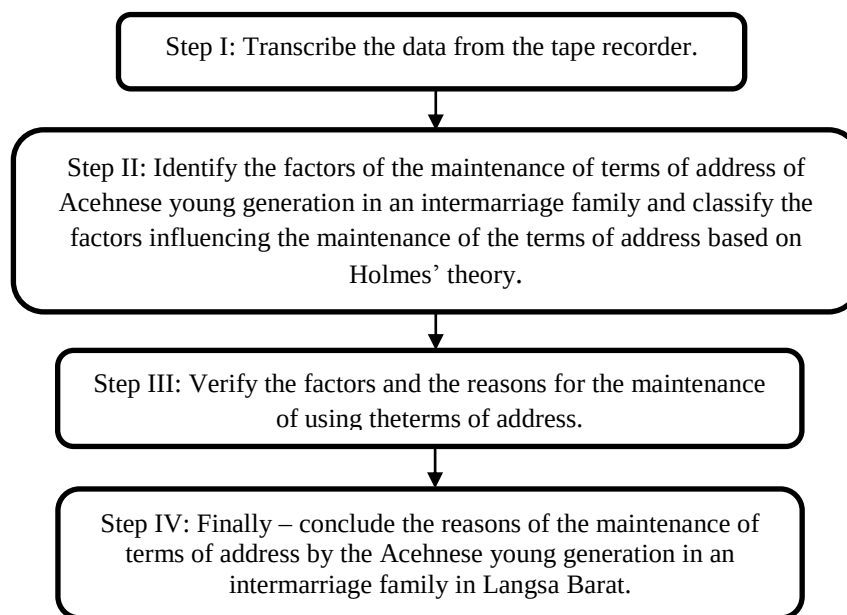


Figure 2. Second procedure: data from the interviews.

4. FINDINGS

4.1 Factors that Influence Language Maintenance

4.1.1 Attitude

Attitude is one of the factors that influence language maintenance, the attitude factor in maintaining Acehnese terms of address was found in this study in 13 respondents who had a positive attitude to maintaining Acehnese terms of address; this is shown in Table 3.

Table 3. Children's attitudes towards Acehnese terms of address.

No	Number of respondents	Positive attitude	Negative attitude
1	13	65 %	
2	7		35%

It can be seen from twenty children of intermarriage family where 13 or 65% of the 20 respondents had positive attitudes and 35% had negative attitudes towards using the Acehnese terms of address. From the 65% of respondents who had positive attitudes can be seen in the different types of families (AF-NAM and AM-NAF) in Table 4.

Table 4. The effect of young generation positive attitudes in intermarriage family of AF-NAM and AM-NAF.

	Respondents		Percentage
	Maintain Completely	Partly Maintain	
AF-NAM	3	5	40%
AM-NAF	3	2	25%

From Table 4, three AF-NAM and three AM-NAF children had the same positive attitudes in maintaining the terms of address completely. A number of five AF-NAM and two AM-NAF children had positive attitudes to partly maintaining the terms of address. In fact, the positive attitude was much stronger in the AF-NAM children.

The positive attitude is seen when children know the function of using terms of address. Most of the Acehese young generation who maintain the terms of address in Acehese were aware and knew the function of the terms of address used. Zhang (2008) has said that attitudes to language refer to the feelings people have about their own language and/or other languages. Maintaining the use of terms of address completely or partially expresses appreciation and shows politeness to their Acehese relatives.

4.1.2 Parents Role

Parents play a very important role in maintaining and shifting the terms of address. Table 5 shows the parental role influencing the maintenance of the terms of address by children in inter-marriage families. About 11 or 55% of the children were influenced by the parents to maintain the terms of address while three or 15 % were influenced by their parents to shift the terms of address and six or 30% were not influenced by their parents to either maintain or to shift the terms of address.

Table 5. Parental role in maintaining and shifting the terms of address.

<i>Parental role in maintaining</i>	<i>Parental role in shifting</i>	<i>No parental role</i>
11 = 55%	3 = 15%	6 - 30 %

As shown in Table 6, about 55% of children who were influenced by their parents' role are divided into the role of parents with Acehese fathers and the role of parents with Acehese mothers. It can be seen that six or 30% of the AF-NAM children were influenced by their Acehese fathers to maintain the Acehese terms of address either completely and partially, and five or 25% by their mothers.

Table 6. The role of AF-NAM and AM-NAF in maintaining the terms of address completely or partly in Acehese.

	<i>AF-NAM</i>			<i>AM-NAF</i>		
Parents	Father	Mother	Both	Father	Mother	Both
Number & %	5 = 25%	-	2 = 10%	-	4 = 20%	-

4.1.3 Environment

Theoretically, according to Holmes (2001), maintaining a language must have people who use it on a regular basis hence interaction between people can maintain the language. Interaction between children and other Acehese family members can also influence the maintenance of terms of address, as shown in Table 7.

Table 7. The Effect of environment in maintaining and shifting of terms of Address.

<i>Number of respondents</i>	<i>Influenced by environment</i>		<i>Not influenced by environment</i>
	<i>Maintain</i>	<i>Shift</i>	
7	35 %		
1		5 %	
12			60 %

From Table 7, seven or 35% of the respondents were influenced by their environment to maintain the terms of address, one respondent was influenced by the environment to shift the terms of address, and 12 or 60% of the respondents were not influenced by the environment to maintain or shift the terms of address used. The seven respondents influenced by the environment to maintain the terms of address used in AF-NAM and AM-NAF families are shown in Table 8 that follows.

Table 8. The influence of environment in maintaining the terms of address used in AF-NAM and AM-NAF families.

<i>Intermarriage family</i>	<i>Number of respondents</i>	<i>Percentage</i>
AF-NAM	4	20 %
AM-NAF	3	15 %
Total	7	35 %

From Table 8, four or 20% of the AF-NAM children and three or 15% of the AM-NAF children were influenced by the environment to maintain the terms of address.

4.1.4 Demography

Demography as the living area also had a small influence on the maintenance of terms of address used by the Acehnese young generation.

Table 9. Demographic factors.

<i>Influenced by demographic factors</i>	<i>Not influenced by demographic factors</i>
2 = 10 %	18 = 90 %

From Table 9, 10% were influenced and 90% of the respondents were not influenced by demographic factors in maintaining the terms of address used. The 10% influenced by demographic factors in AF-NAM and AM-NAF are shown in Table 10.

Table 10. The influence of demography in maintaining the terms of address in AF-NAM and AM-NAF families.

<i>Intermarriage family</i>	<i>Number of respondents</i>	<i>Percentage</i>
AF-NAM	-	0
AM-NAF	2	10

A number of two or 10% of the children with AM-NAF respondents revealed that the demographic factor can influence them to maintain the Acehnese terms of address. The interesting thing is that these two respondents use the terms of address not only with their Acehnese mothers' relatives but also with their non-Acehnese fathers' relatives because of the demographic factor.

Figure 3 shows the summary of the findings. The results exposed that parents' role and attitude (25%) is the highest factor that influenced children to use Acehnese terms of address, followed by attitude and environment (15%), parents' role, attitude, and environment (15%), and lastly with just parents' role (5%), attitude and demography (5%) and attitude, environment and demography (5%). Accordingly, what makes them to shift the terms of address into Indonesian were also highly influenced by their parents' role (15%), and just attitude and environment (5%), parents and attitude (5%) and environment (5%). Thus, it can be concluded that parents' role highly

influenced their children to maintain the Acehese terms of address or to shift the terms into Indonesian.

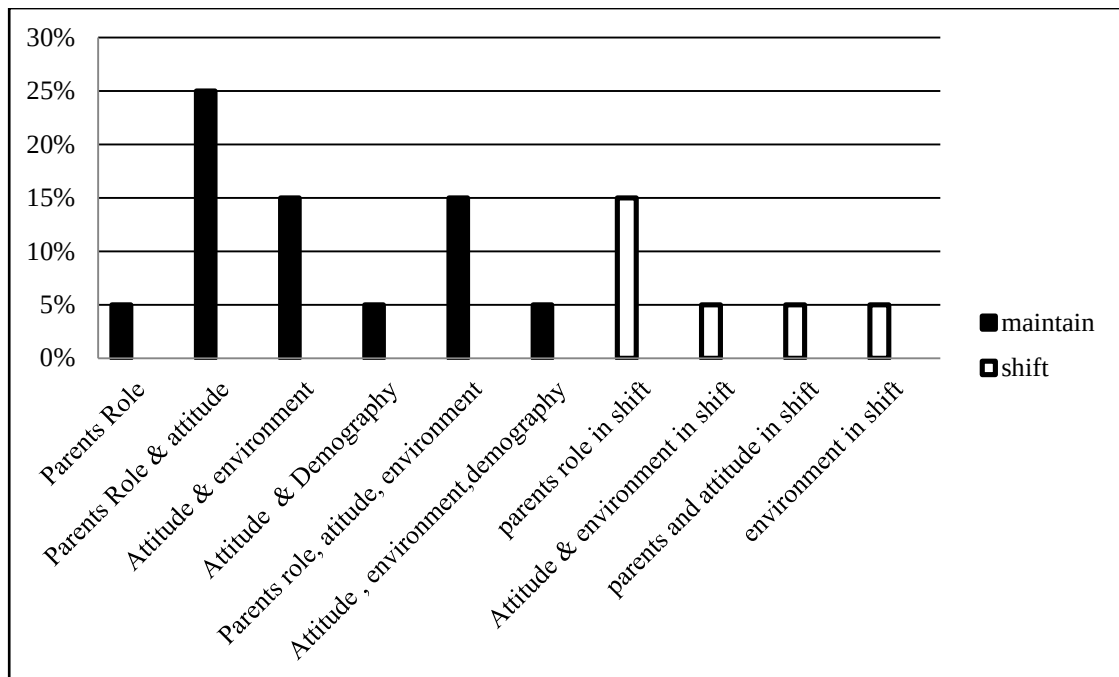


Figure 3. Factors influencing the maintenance and shift of the terms of address.

4.2 Patterns of the Maintenance of Terms of Address of Acehese Young Generation in Intermarriage Family

Theoretically, there are four patterns of the use of language by children in an intermarriage family, they are:

- 1) Children speak their mother's language as their L1,
- 2) children speak their father's language as their l1,
- 3) children speak l2 as the language used in the community, and
- 4) children use both of their l1 (mothers' and fathers' languages).

The community L2 is also included when relating to the maintenance of terms of address. These four patterns found in this study are shown in Table 11 and Figure 4 overleaf (in which AF is Acehese fathers, AM is Acehese mothers, ATA is Acehese terms of address and ITA is Indonesian terms of address):

Table 11. The Patterns of the Maintenance of Terms of address.

No		AF	AM	Patterns
1	ATA +	√		Children maintain Acehese terms of address from AF
2	ATA +		√	Children maintain Acehese terms of address from AM
3	ATA + and ITA +	√		Children maintain partly (Acehese terms of address from AF mixed with Indonesian terms of address)
4	ATA + and ITA +		√	Children maintain partly (Acehese terms of address from AM mixed with Indonesian terms of address)

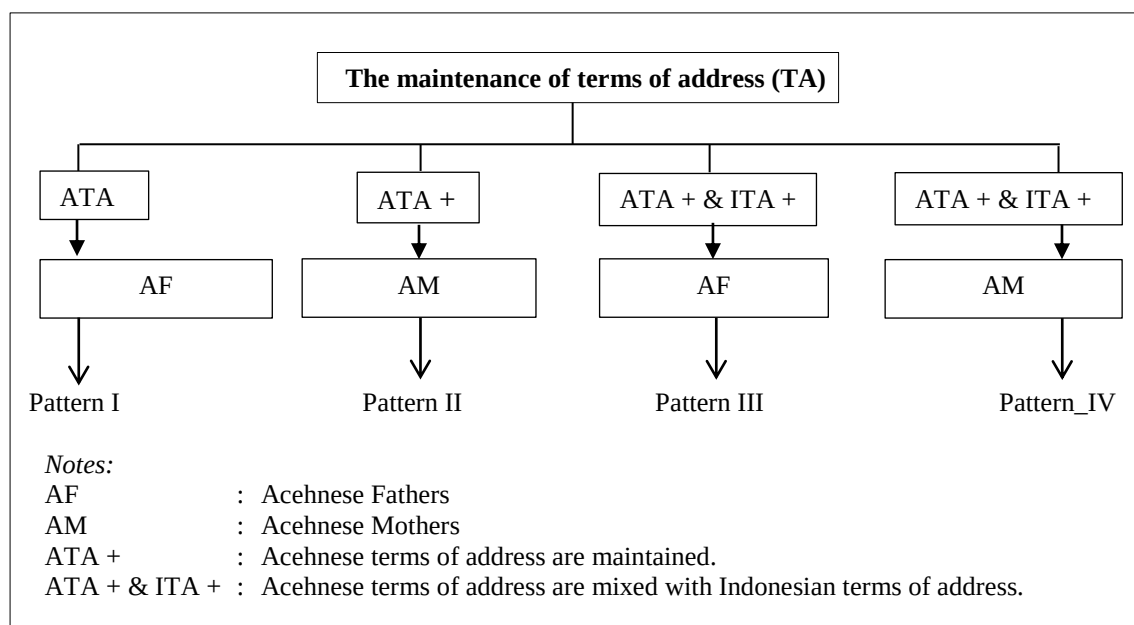


Figure 4. Patterns of maintenance of terms of address used by young generation in intermarriage families.

The patterns above show that in Pattern I, the children completely maintain the Acehnese terms of address with their Acehnese fathers' relatives and in Pattern II the children also completely maintain the Acehnese terms of address with their Acehnese mothers' relatives. Furthermore, in Pattern III the children partly maintain the Acehnese terms of address with their Acehnese fathers' relatives, and in Pattern IV the children partly maintain the Acehnese terms of address with their Acehnese mothers' relatives. In the case of shifting, it was found that some the children shifted their terms of address to another vernacular language and some mixed their terms of address, partly using terms from a vernacular language and partly using Indonesian terms of address.

4.3 Reasons for Young Acehnese from Intermarriage Families to Maintain Acehnese Terms of Address

Theoretically, there are three reasons for language maintenance, namely: ethnic identity, cultural value and the prestige of the language. In this study only ethnic identity was found and the aforementioned two other reasons were not found. Two other reasons were, however, found: family tradition and politeness. Table 12 shows the reasons for the maintenance of the terms of address.

Table 12. Reasons for the Maintenance of Acehnese Terms of address.

Reason	Family tradition	Ethnic Identity	Politeness
No. & %	6 = 30 %	5 = 25 %	3 = 15 %

Family tradition turns out to be the predominant reason for the maintenance of Acehnese terms of address in this study. This is because the children were taught to use them from an early age by their parents and it has become the custom in their family. As shown in Table 12, family tradition was the main reason for maintaining the terms of address in Acehnese, six or 30% of the respondents give this as their reason. This is

followed by ethnic identity or the awareness of the heritage of Acehnese (five or 25%) and also politeness in family encounters (three or 15%) that encouraged children to maintain the use of Acehnese terms of address in their families.

5. CONCLUSIONS AND SUGGESTIONS

5.1 Conclusion

Various factors that include attitude, parental roles, environment and demography influence the maintenance of Acehnese terms of address by the Acehnese young generation in an inter-marriage family, even though not all children maintain the terms of address completely with the relatives of their Acehnese fathers or mothers.

Children in an inter-marriage family show various patterns in maintaining the terms of address. Four patterns were found in this study, they are 1) children of Acehnese fathers who completely maintained the terms of address, 2) children of Acehnese mothers who completely maintained the terms of address, 3) children of Acehnese mothers who partly maintained the terms of address (Acehnese terms of address mixed with Indonesian terms of address), and finally, 4) children of Acehnese fathers who partly maintained the terms of address (Aceh terms of address mixed with Indonesian terms of address).

There were three reasons that affected the patterns used, namely: family traditions, ethnic identity and politeness. Traditions in using terms of address in one family made the terms of address last longer and this was the premier reason for the maintenance of the Acehnese terms of address. Even though the children were born in an inter-marriage family, but when tradition is passed on to children, the terms of address are maintained longer. These children keep maintaining the terms of address in order to show their identity as part of the Acehnese young generation. Lastly, the children maintain the terms of address in order to show politeness to their fathers' or their mothers' Acehnese relatives.

5.2 Suggestions

After conducting the research, the author proposes some suggestions. It is suggested that parents should encourage a positive attitude in their children to maintain the use of terms of address in their vernacular languages, because this study has found that parents' role hold the highest factor for its maintenance and shift. Therefore, if the parents of inter-marriage families are constant in using these Acehnese terms of address, their children will have a positive attitude towards using the terms of address. Furthermore, other researchers should be more concerned with the use of terms of address in vernacular languages because they are one of the cultural features that are useful and important to the effectiveness of intercultural communication in inter-marriage families. Finally, it is suggested that the Aceh Provincial and District Local Governments should be more concerned with the maintenance of Acehnese vernacular languages by making sure that courses in Acehnese vernacular languages are taught as local subjects in schools, not only in primary and junior high schools, but also in senior high schools and universities.

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