

Language Vitality among Acehese Parents and Its implication to Language Maintenance: On Perspective of Expanded Graded Intergenerational Disruption Scale (EGIDS)

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ABSTRACT

Research on the vitality of Acehese language is very important among the dominance use of Bahasa Indonesia among Acehese. Even, UNESCO recently has paid more attention to the world's languages and make efforts to revitalize potentially extinct languages. Acehese as one of the heritage languages in Aceh Province, Indonesia also faces risk of extinction due to the shrink of its domain usage. The purpose of this research is to investigate language vitality among Acehese female parents in Lhokseumawe city. Qualitative approach was carried out in this study by conducting semi-structured observations, interviews, and strengthened with questionnaires delivered to the participants by adopting questionnaire model proposed by Cohn (2013). The result of the study shows that vitality of Acehese language among parents is still strong as a means of communication among certain people and in certain public domains such as in traditional market and around their neighbourhood. Parents also still use Acehese in family domain with their spouse, and their neighbourhood, however, the vitality of Acehese among parents becomes problematic because most of the parents do not longer use Acehese when communicating to their children at home on their daily basis.

Keywords: language vitality, heritage language, language maintenance, language domains

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INTRODUCTION

The Acehese language is one of the heritage languages in Aceh Province which has the most speakers among other Acehese languages such as Devayan, Aneuk Jamee, and Kluet languages in Aceh Province. The Acehese language is one of the cultural treasures in Indonesia. Acehese language along with its functions as a means of communication among Acehese, Acehese language is also a reflection of the identity and culture of the Acehese people because of the inherent cultural values and local wisdom of the Acehese people. The Acehese language and the characteristics inherent in its speakers are an inseparable unit that reflects the distinct nature and character of the Acehese people. Thus, the Acehese language also reflects the cultural rules and values of the Acehese people as part of an entity from the plurality of society in Indonesia.

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Through the Acehese language, Acehese culture is passed down from generation to generation so that the vitality of the Acehese language is maintained and remains strong. However, if the cultural heritage of Aceh fades or even disappears among the younger generation, it will fade and maybe the loss of Acehese culture. Therefore, it is important to maintain the vitality of the Acehese language particularly among parents and young Acehese.

As one of the vernacular languages, the Acehese language remain sustainably strong as long as it is still used non-formal domain including in the family domain and in other public domains. The Acehese language keeps existing as long as its functions as speech community among Acehese is still used by the Acehese speakers. On the other hand, the Acehese language becomes extinct if the vitality of its usage is not healthy and keep declining in non-formal domains, especially the family domain because the family is the most important domain in the inheritance of heritage languages (Ewing, 2014). Furthermore, Ewing claimed that robust process of intergenerational transmission of heritage language in home domain can preserve the existence of heritage language. and as long as the the pattern process is not disturbed. Children learn their heritage language from their parents since an early age as a mother tongue, and they start learning Indonesian as second language when start going to school. This is in line with Baker (2011) that suggested that when school language has a higher status and dominance, parents should delay exposure to the dominant language to ensure the strong foundation in a heritage language for the children before they are massived exposed to dominant language, in this case is Indonesian Language.

According to Candra & Nurmaida (2018), the vitality of a language is the language's ability to accommodate and perform various functions and purposes of communication. The level of language vitality can be in low, medium and high positions, but in general the vitality of local languages is at low vitality because of their inability to enter various realms of knowledge. Likewise, the vitality of the Acehese language is currently facing formidable challenges in the era of globalization and the increasingly rapid development of technology, and the dominance use of Bahasa Indonesia among Acehese people. Durie (1996, as cited in Al-auwal, 2017) argues that the Acehese language is a diglossian language because it is only used in rural areas while in the public sphere and the realm of the middle class and above, Acehese people use the Indonesian Language to signify the prestige position of the speaker's social status in the midst of society because the status of Indonesian is as an official language and national language.

Previous studies have been concerned on the attitudes of Acehese speakers, the factors causing the shift from Acehese to Indonesian and the trend of Acehese people starting to shift to Indonesian as their daily communication language especially among the younger generation of Aceh, and the decreasing ability of children in Aceh to use the Acehese language (read: Al-auwal, 2017; Alamsyah et al., 2011; Aziz, Z. A., Yusuf, Y. Q., & Aulia, 2021; Idaryani & Fidyati, 2022; Ismail et al., 2021). Therefore, this research aims to find out three issues: 1) What are the factors that influence language vitality among Acehese parents? 2) how is language vitality among Acehenese parents in speaking, reading, and writing? 3) What is the implication of language vitality among parents to Acehese language maintenance? The vitality of Acehese parents is dicussed based on the perspective of EGIDS model. EGIDS model is the model that has been elaborated by Lewis (2010) to expand the previous model proposed by UNESCO for language vitality measurement with a 13-level classification which was later named EGIDS (Expanded Graded Intergenerational Disruption Scale).

Heritage Language Vitality

The vitality of language is the use of language as a means of communication and with various social contacts and various communication purposes. The higher the level of vitality

of a language, the higher the use of a language, both in the family domain inside the home or outside the home. The vitality of a language is also defined as the ability of a language in its use to function and fulfill needs as a communication tool (Candra & Nurmaida, 2018).

Among the global era and the massive development of digital technology, it has impacted the existence of languages. Language is much more easy to extinct compared to previous time. The condition of the world in the era of globalization as it is today has become one of the causes of the increasing threat of languages in the world (Anderbeck, 2015). Therefore, serious efforts are needed to document the level of vitality of every language in the world. Karl also suggests the condition of one of heritage language in Gorontalo that the vitality level of the Gorontalo language was in a weak condition because the younger generation preferred to use Indonesian and no longer considered their local language as an important part of their identity in addition to the absence of official support for the use of the Gorontalo language in the traditions that exist in society. This eventually causes the vitality of the Gorontalo language to decrease and worsen.

Furthermore, research on the vitality of the Sundanese language was carried out (Wagiati et al., 2017) on the use of Sundanese with Indonesian and the use of Sundanese as the first language. The research conducted in Bandung, West Java, shows that the vitality of using Sundanese as a first language is still strong in the family but weak in the realm of service and strangers. Research conducted by Maricar & Duwila (2017) on the vitality of the Tarnate language shows that the health of the Ternate language is in the category of worrying. This is because the use of the Ternate language which is used as a daily communication language has begun to be replaced with Ternate Malay so that there is a shift in the mother language, namely Ternate Malay. Furthermore, they also underlined that the intensity of the use of the Ternate language from various domains was decreasing. Furthermore, Wahyuni, (2021) conducted research on the vitality of Javanese and Madurese languages in Rejoyoso village based on the use of the dominant language used. The research shows the position of the two languages in an unhealthy state of vitality. This is because the use of these two languages is low in the realm of government, education, transactions and religion, while the safe domain is the realm of the family.

Furthermore, Hidayati et al., (2017) conducted a study of 30 Banten Bedouin tribesmen to find out about the relationship between traditional Bedouin knowledge and the vitality of the Bedouin language on the names of food plants from the Bedouin tribe which are usually widely consumed. by that community. The results of their research show that the level of good traditional knowledge of the Bedouin on food crops from the Bedouin is directly proportional to the level of good language vitality.

Another study was conducted by Hidayati et al., (2018) about the relationship between the traditional knowledge of the Vaei community who work as fishermen in Sarawak Malaysia with the level of vitality of their local language regarding the names of fish in the Vaei regional language. Their results show the level of traditional knowledge the Vai community about the names of fish species in their language is proportional to their healthy level of language vitality. Therefore, the Vaei community's vitality level can be categorized as safe although there are concerns about the vitality of the language which may be in the unsafe category for people outside the fishing group.

The Influence Factors of Heritage Language vitality

The robust intergenerational transmission in Family domain leads indicates the strong vitality of the language. Therefore the success of heritage language transmission is heavily relied on daily language use in home domain that result in the language vitality. Laleko, (2013) studied on Russian language vitality in America according to COD framework highlighted the factors that influence the vitality of Russian language on the role of family to use the language at home on daily basis. Besides, the attitudes toward language use and preservation, and efforts for creating opportunities for language use in and outside the home along with the parents' supports, are also significant for Russian language vitality. Oksana further mentioned that Media also has significant role in serving and providing the sources of daily linguistic exposure for many Russian speakers.

In this digital era, Russian speakers have wide opportunity to access the linguistic resources in Russian and being linked with the homeland through various application such email, Skype, chats, and social networks, and also streaming program of television and radio stations in Russia. However, these advantages of global interconnectedness that give opportunities for maintaining cultural, informational, interpersonal, and even professional links with the homeland, does not guarantee the preference of Russian speaker to keep speaking and develop Russian language for second-generation Russian Americans. Furthermore, another factors that cause the decline use of heritage language is hugely influenced due to the less significant roles of heritage language in public domain which lead to less reward or less prestige for its speakers (Suwarno, 2017). He further stated that lack recognition and has less role in public domain has resulted in the speakers of heritage language keep declining. Suwarno later acknowledged another cause of heritage language loss its domain it is because the HL is only used in less significant domain such in art and folk stories. Consequently, it cause the advantages and prestige of HL keep declining which also impacts on the loss of vocabulary, discourse patterns, and style ranges. the loss of vocabulary also lead deficiency of heritage language to function as a means of communication. Therefore he further suggest the policy revision is urgently needed in language planning to have some function in public domain such as public services, business or the media. Moreover, in formal context such as in office, and education environment, Suwarno postulated a bilingual language policy. Therefore, heritage language is used along with national language (Bahasa Indonesia). In line with this, Rahmatillah et al., (2021) also suggest that the improvement on language policy and language planning in Aceh is needed due to the number of Acehese speakers from the last decades keep declining among young (Teuku Alamsyah, et.al., 2015; Al-Auwal, 2017; Ismail et al., 2021).

The Vitality of the Acehese Language

Acehese is one of the heritage languages that function as a means of communication among Acehese. In line with this, Ansori (2019) explained that the use of regional languages reflects the function of the language as a means of interaction, recognition of the speaker's identity, ways of thinking, creativity and entertainment, and is used in all domains for all its purposes. Thus a language or more that is dominant outside the regional language, is usually used in formal domains such as government, government offices, and educational institutions, but a big problem is when a dominant language, not a regional language, is also used outside the official domain. This can result in the threat of the sustainability of a regional language as a result of the failure of the function of the non-dominant regional

language with the dominant language. Furthermore, Ansori explained that in general the use of regional languages reflects the function of the language as a means of interaction, recognition of the speaker's identity, ways of thinking, creativity and entertainment, and is used in all domains for all its purposes.

The younger generation of Aceh no longer uses Acehese as speech community. This is due to the reluctance of parents to use Acehese as the mother tongue for their children so that these children are no longer fluent in Acehese (Ismail et al., 2021)(Idaryani & Fidyati, 2022). Even Acehese parents are more comfortable using Indonesian in written forms on social media platforms because they find it easier to communicate compared to using the Acehese language (Idaryani & Fidyati, 2021). In line with this, research conducted by Ulfa (2018) indicates that there are several factors that cause young Acehese in the city of Langsa to prefer using Indonesian rather than Acehese. These factors include environmental factors, language use habits, and language choices. Environmental factors are strongly influenced by education and peers and this is the main factor in shifting the Acehese language to Indonesian for young people in the Langsa City area.

Language vitality classification based on EGIDS Model

The vitality of a language can be grouped using the classification scoring system initiated by Lewis Lewis, 2010), namely the Expanded Graded Intergenerational Disruption Scale (EGIDS) level. The following is a table of EGIDS descriptions of the grouping of language vitality categories.

Table 1. Expanded Graded Intergenerational Disruption Scale according to Lewis (2010)

Level	Label	Description	Unesco
0	International	The language is used internationally for a broad range of functions.	Safe
1	National	The language is used in education, work, mass media, government at the nationwide level.	Safe
2	Regional	The language is used for local and regional mass media and governmental services.	Safe
3	Wider Communication	The language is used for local and regional work by both insiders and outsiders.	Safe
4	Educational	Literacy in the language is being transmitted through a system of public education.	Safe
5	Developing	The language is used orally by all generations and is effectively used in written form in parts of the community.	Safe

6a	Vigorous	The language is used orally by all generations and is being learned by children as their first language.	Safe
6b	Threatened	The language is used orally by all generations but only some of the child-bearing generation are transmitting it to their children.	Vulnerable
7	Shifting	The child-bearing generation knows the language well enough to use it among themselves but none are transmitting it to their children	Definitely Endangered
8a	Moribund	The only remaining active speakers of the language are members of the grandparent generation.	Severely Endangered
8b	Nearly Extinct	The only remaining speakers of the language are members of the grandparent generation or older who have little opportunity to use the language.	Critically Endangered
9	Dormant	The language serves as a reminder of heritage identity for an ethnic community. No one has more than symbolic proficiency.	Extinct
10	Extinct	No one retains a sense of ethnic identity associated with the language, even for symbolic purposes.	Extinct

Referring to the table above, the level of the vitality of the language can be categorized from the safe level to the extinction level of a language. The vitality of a language is considered high if all ages of speakers of that language use the language. However, in general, regional languages have low vitality because they are unable to function as a communication language in the field of knowledge (Candra & Nurmaida, 2018). Thus the vitality of a regional language becomes a big challenge, especially in the era of globalization and the advancement of information technology at this time because it must be able to keep up with the times as a communication medium. The vitality of a language is a benchmark for the sustainability of a language which is indicated by the intensity of using a language as a daily communication tool in various social interactions and also for various purposes (Giles, 1977, as cited Candra & Nurmaida, 2018).

METHOD

This study employed qualitative design as it is critically analyses the Acehese language vitality issue among Acehese female parents. The data was collected from semi-structured interviews to enable the respondents to express their answer freely. The interview were recorded by recorder from Author smartphone. Ten female parents were involved in this research who were living in two surburbs of Lhokseumawe namely Blang Punteut and Jambo Timu. The data in this study were mainly collected by means of interviews. Before the interviews, a set of questionnaires adopted from Cohn (2013) model had also been distributed to participants to obtain the data containing the information of the domains of language usage by the participants. The interviews were carried out individually so that the data could be gathered from different individuals separately. During the interviews, the informants were then verbally asked to confirm the answers in the questionnaire. In other words, the distribution of the questionnaire was accompanied by interviews, in order to obtain in-depth information from the informants. The author also observed some participants who live in the same surburb with the Author relating to the use of Acehese Language at home and around their neighbourhood. This observation took place while the author was socializing with the participants in the research location.

In analyzing research data from interview and questionnaire, the author use five steps suggested Creswell, (2014). The first step, the author organized the raw data (i.e., the recorded data) by transcribing them. The second step, the author organized and prepared the data for analysis. After the transcriptions were done, the informants' answers or explanations were categorized based on the themes that emerged; they were the domain of Acehese language usage by the participants and their reason and explanation on using and not using Acehese language. The third step, the author read through the data again to double-checked their precision. The fourth step, the author was coding the data based on the three categories. Finally, the data was interpreted to be displayed narratively in the paper. The data from interview and questionnaires is described based on the perspective of the vitality meazurement EGIDS model proposed by Lewis (2010)

FINDINGS AND DISCUSSION

The result of this research is described as below:

What are the factors that influence language vitality among Acehese parents?

The result of study construes the following factors that influence language vitality among Acehese parents: parents' attitude, linguistic resources, and language planning and policy. The study shows that some participants prefer speaking Indoensian in the certain places that considered as "cool places". This finding indicates that some parents have negative attitude to their heritage language. They valued less important to their heritage language that finally influence the usage of Acehense language in non-formal domain. The second factors is linguistic resources. According the questionnaire, all parents use Indonesian in reading and listening. This indicates that all participants do not use their heritage language or access it in term of listening and reading resources because of the resource shortage. The last one is language policy and language planning in educational environment. The study shows that the concern of some participants who use Indonesian at home from an early age to their children is because of their concern of their children in academic achievement at school that result in some parents stop using Acehese to their children.

How is language vitality among Acehese parents in speaking, reading, and writing?

The study shows that all participants are able to speak both Acehese and Indonesian language fluently. All participant learnt Acehese from home as their mother tongue from an early age. Thus, Acehese was learnt directly from their parents meaning that the parents of participants were actively speaking Acehese at home without interfering with Indonesian language. Therefore, Acehese was massively used among participants with their parents at home that indicated the strong vitality of Acehese usage in family domain. Therefore, this study also confirms that all participants learnt Indonesian as a second language outside of their house. This finding is in line with the pattern proposed by Ewing (2014) children should learn their mother tongue at home, and later on Indonesian when the children start going school. This finding also in line with the model suggested by Baker (2011) that parents should delay the use of dominant language to their children until their children has strong foundation on their heritage language. The following table illustrates the vitality of participants in using their heritage language as the first language and Indonesian as a second language in homes and outside of their homes.

Table 2. The illustration of participant in language learning pattern

No.	Languages	Domain of learning	Age of Learning
1.	Acehnese	Family domain	Since were born until school time
2.	Indonesian	School domain/ outside of house	Starting going to school

Furthermore, the study also show that parents who learn Indonesian language outside the house did not resulted in language barrier when they were going to school. This is due to the immersion approach implemented by the schools. All parents confessed that their teacher mixed the language between Acehese and Indonesian when teaching their students *"Yes, my teachers taught us using both Indonesian and Acehese at the same time. It is because many of us were not yet fluently enough in speaking Indonesian"*,. Another participant also claims that she learnt Indonesian fast outside of the house and could adapt well at school, *"i learnt indonesia quickly and i did not have any issue in learning subject at school."*

Likewise, some participants admitted that they still actively use their HL as speech community in some public domains which is considered as "cool places" such as cafeteria and shopping centre, however other participant still communicate in Acehese in any public domains, even two of the participants admitted that they still speak Acehese in formal places such in bank and post office *"I keep speaking Acehese even when I am in the Bank"*. However, all participants stated that in reading and listening resources, all of them read and listen in Indonesian resources including book, novel, newspapers, listening to music, radio, and tv programs.

Therefore, this study indicate that not all participants have opportunity to access reading and listening resources in Acehese language. This finding indicate that participants has less opportunity to use their heritage language in term of reading and listening. It also

confirms that the linguistic resources in term of reading and listening in Acehese are scarce. This finding in line with (Muhammad, 2013) who stated that the availability of media in Acehese resources is scares and in contratry the linguistic resources in Indonesian language is abundant. Although the participant do not use Acehense in written form, based on the result of questionairre, they admitted that they are able to write and read in Acehese. Although some participants stated that they can read and write in Acehese, it is not clear from where they got the reading resources and when they use writing in Acehense. Therefore it is contradict with their responses in questionnaire that shows that all media for reading and listening are in Indonesian. Here is the table 2 illustrates the linguistic resources in reading and listening:

Table 3. The illustration of participants in language usage in listening, speaking, and reading

No.	Name of Media for Reading	Name of Media for Listening	Linguistic Resources Available
1.	Novel	Music	Indonesian
2.	Book	Radio	Indonesian
3.	Magazine	Tive	Indonesian

Furthermore, the study shows that in family domain, almost all of the participants speak Acehese to their spouse. Only two participants admitted that they keep speaking Indonesian with their spouse. Their reason is that they hope they children can learn Indonesian language fast *"I keeps speaking Indonesian to my husband, therefore my daughter can learn Indonesian quickly"*. However, from 10 participants, six participants speak Indonesian as the first language to their children. They expect that by learning Indonesian from the early age, it can support their children in academic performance. The rest of the participants admitted that they speak Acehense as the first langauge to their children. Although their children speak Acehese as a mother tongue, the participants confessed that their children do not have any difficulty in studying in school. This finding is in line with the participants' statement previously that the participants did not face any language barrier when they were at school even though they were not fluent enough in speaking Indonesian at the first time of school period. Even so, the participants who speak Indonesian as the first language to their children still concern on educational issues face by their children if they do not speak Indonesian to their children from an early age. The participants who speak Acehense langauge as a mother tongue to their children also construes that their children still actively speak Acehense with them at home. In contrary the parents who speak Indonesian at home to their children as the first langauge stated that they were speaking Indonesian dominantly to their children.

What is the implication of language vitality among parents to Acehese language maintenance?

The result of study shows that some parents are actively communicate with Acehense at home with their children and their spouse. Therefore, this indicate that Acehese vitality among some acehnese parents are still strong. It also cause the patterns in intergenarional transmission of Acehense language at home is not disturbed with higher status language which is Indonesia. This study shows that the parents who speak their heritage language as a

mother tongue to their children resulted in strong vitality of Acehese in family domain but the parents who speak Indonesian to their children as a mother tongue lead to low vitality to Acehese language usage in family domain. Therefore, the pattern as suggested by Ewing and Baker have been disturbed that cause the foundation of heritage language among children and young generation become weak that result in language vitality among Acehese young generation also weak.

It is crystal clear that the vitality of Acehese language is low among majority of participants. It is because of the pattern of intergenerational transmission as suggested by Ewing 2014 among Acehese parents has been disturbed. When parents do not longer speak Acehese to their children as a mother, their children do not have strong foundation to their heritage language before the Indonesian language become pervasive to their children. Consequently, the vitality of Acehese language is on danger because its vitality keep decreasing a long with its domain is going shrinking which later on can resulted in the vocabulary loss of Acehese language. If this happen, Acehese is not able to function as a means of communication sufficiently which later on lead to Acehese language as one of endangered languages.

The vitality of Acehese become weak between parents at home happens not because of Acehese language is not able to function as a language of a means of communication but rather that the low awareness of Acehese parents of how important is their heritage language is as important as Indonesian language. Previously, parents when they were children had learnt their heritage language at home from their parents. Family had become crucial domain for the parents to learn their heritage language. So, when the vitality of Acehese at home was strong, the parents were also actively speaking Acehese at home. The participants started learning Indonesian language as their second language at school. Therefore, this process did not disturb the process of language transmission at home domain, therefore, the participants have already had strong foundation of their heritage language at home when they start learning Indonesian. The school previously also still actively to use immersion approach during teaching learning process that indirectly support the vitality of Acehese language at home keep strong between parents and children. Therefore, the parents did not face any language barrier during school time although their first language is Acehese, and they started learning Indonesian when school time.

Consequently, when parents do not longer speak Acehese to their children, it impacts on low vitality of Acehese language among young Acehese generation at home domain. This is in line with previous study conducted by Ismail et al., (2021) that today most of Acehese children are no longer able to speak Acehese. According to EGIDS model, the language which are not used anymore by young generation, in the next twenty year can lead the language to the an endangered language or even the worst scenario that language could be extinct particularly in the global era with massive development of digital technology as what Ewing (2014) and Anderbeck (2018) warned previously that the globalisation lead the languages decrease even faster.

Although all participants admitted that they are able to write and read in Acehese, it is problematic when it comes to written standard of Acehese language. In addition, this is also not plausible because the participant donot have reading and listening resources that is accessible in Acehese such as online newspapers, novel, and book. Although there is a lot of

Acehnese literature such as hadis maja, poem, and metaphors, participants never read about it as it is confirmed by Ibrahim & Usman (2021) that only older and untainted Acehese people who are reading this Acehese literature. Therefore, Acehese vitality in term of writing and reading forms is very low.

Indonesian language status as medium of instruction in education and other formal domains, has resulted in Indonesian Language as a prestigious language among Acehese including Acehese (Idaryani & Fidyati, 2021, 2022). Although Canagarajah, (2008) once argued that family domain is the most important domain for passing down the heritage language compared to other institution, however, for Acehese context, educational institution has also significant rule in term of Acehese language vitality. Therefore, educational institution and all formal domains should be more active to promote Acehese language in order to out front the the position of Acehese language as an important heritage language in public sphere, and its position to be aqual to Indonesian language to Acehese young generation in all level of education. To maintain the vitality of local language properly, there must be good cooperation between parents, schools, local government, and the community. Therefore, language planning and language policy in Aceh should be improved by stakeholder in educational level as what it is suggested Suwarno, (2017). Acehese government has to put effort to position Acehese language as important as Indoensian language and make Acehese language become more outfront in public domain and in school. Governemnt should also concern on Acehese language amidst the development of digital era. Therefore, Acehese language can function properly as means of communication and adapt well along with digital technology development including the availability of linguistic resources.

It is hoped that the role of educational institution to pay concern on the vitality of Acehese among educational environment can revitalize the position of Acehese among young generation. Furthermore, it is also hoped that the government can reshape the ideology of parents that contribute positive impact for language vitality in family domain. Language planning both in educational level and in family are significant as what has been suggested byNupus & Riandi (2021). They are intimidated speaking Acehese among their own speech community, this leads to the alarming issues of linguistic security, that their own indigenous language is treated as a foreign language and they are not confident to speak it and feel insecure to speak it within their own speech community due to poor self-esteem. This is because they are not used to speak it then feel akward to speak it and the worse scenario is that they have been intimidated by Indonesian language within their own speech community with majority of their own ethnicity. This is disaster for Acehese vitality because this can change the mindset of parents' in transmitting their indigenous language to their children. The dominant role of Indonesia language in all school level has changed parents's attitude to reluctant to transmit their indigenous language as a mother tongue to their children.

The vitality of Acehese language is low not because the partisipants do not have opportunity to use it as speech community outside of the house and a means of communication at home, but due to their negative attitude toward their heritage language. Therefore, Acehese can be classified as one of a danger language because it is expected that the next twenty years the Acehese young generation does not actively speaking Acehese. This happens because Acehese starts loosing its function as a means of communication

among Acehese in home in other non-formal domain. Therefore, it starts losing its domain. The less domain it has, the weaker the vitality of the Acehese will be.

CONCLUSIONS

More effort should be done to reintroduce Acehese cultures in written form to Acehese people particularly to young generation. More studies should be done toward Acehese generation relating to their knowledge on Acehese literature and the issue on their opportunity in accessing reading and listening material in Acehese language. Further study is needed to review the language policy and language planning by local government regarding to program of Acehese language preservation. Another framework investigation is also needed such as by adopting COD framework to assess the vitality of Acehese language in Aceh province among g1, g3, and g3 Acehese people.

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