

The Archaicism of Vocabularies in Malay Panai Language (MPL) from Language Attitudes

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ABSTRACT

Research on Archaicism of Vocabularies in Panai Malay from Language Attitudes is an effort to maintain and save Panai Malay vocabularies from archaic threats. The problem being researched is how the people's language attitude towards the Panai Malay vocabularies, so that the Panai Malay vocabularies can be saved from archaicism. This research uses quantitative and qualitative research methods. The research data, both oral and written, were obtained using the proficient and listening method. The findings obtained from this study are (1) The proud attitude of MPL (*Malay Panai Language*) speakers towards MPL is very negative. This is indicated by the presence of 5 of the 7 indicators of pride given which the teenager respondents responded negatively. (2). The loyalty attitude of MPL speakers towards MPL is still quite positive. This is indicated by the fact that only 2 of the 7 indicators of loyalty given were responded negatively by respondents. (3). Awareness attitude towards MPL norms is classified as negative. This is indicated by the presence of 3 out of 6 indicators of awareness of the given norm which respondents responded negatively

Keywords: Archaic, Attitude, Malay, Panai, Vocabularies

INTRODUCTION

Panai Malay, hereinafter abbreviated as MPL, is a regional language used in three sub-districts in Labuhan Batu Regency, Rantau Prapat. The area of use of MPL includes the District of Panai Tengah (Labuhan Bilik), District of Panai Hilir (Sei Berombang), and District of Panai Hulu (Ajamu). According to historical records, the name Panai comes from a sultanate. In

the past, the Panai Sultanate was a famous sultanate in the Coastal part of East Sumatra, whose capital was Labuhanbilik. The Panai Sultanate area is located on the banks of the Barumun River, which originates in the hills of East Sumatra and drains into the Malacca Strait. As a kingdom that was once very famous, its vocabularies must be saved from the threat of extinction. Many factors cause the threat of extinction of the Panai Malay vocabularies. One of them is the language attitude factor. The language attitude in question is the attitude of MPL speakers towards the language they use. This attitude is closely related to the archaic vocabularies of MPL. The archival of MPL vocabularies is possible due to the language attitude displayed by the speakers. Language attitudes are very important in relation to a language because language attitudes can sustain the life of a language. Tsunoda(2005: 36-61) states that language attitudes are an important factor in determining the fate of endangered languages. These language attitudes depend on their own language attitudes and attitudes in other language groups.

Language attitudes can be classified as positive attitudes, negative attitudes, and indifferent attitudes. A positive attitude will keep the vocabularies of a language alive because the speakers maintain and develop the language. However, this indifference, let alone a negative attitude, makes the use of the language not maintained in the community. Thus the language is not used optimally, which in the end becomes an archaic vocabularies. Taking into account these factors, it is important to study the language attitudes of MPL speakers to save MPL vocabularies from its archaicism.

Theoretical framework

2.1. Language Attitude

Language attitudes are an important factor in determining the fate of languages that are threatened with extinction (Tsunoda (2005:59-61). The attitude of the language depends on attitudes towards their own language and attitudes towards the language of other groups. Lambert (1967: 91-102) states that attitudes it consists of three components, namely the cognitive component, the affective component, and the conative component. The cognitive component relates to knowledge about the natural surroundings and ideas, usually a category used in the thinking process. The affective component concerns the problem of judging whether you like or dislike something situation. If someone has a good sense of value or likes a situation, then that person is said to have a positive attitude. If on the contrary, it is called negative attitude. The conative component concerns behavior or actions as a "final decision" reactive readiness to a situation. Through components Third, people usually try to guess how people's attitudes someone to a situation he is facing. These three components are usually closely related to one another.

2.2. Characteristics of Language Attitude

Garvyn and Mathiot (1972:371-373), formulated three characteristics of language attitudes, there are:

1. Language Pride which encourages people to develop their language and use it as a symbol of identity and community unity.
2. Language Loyalty, which encourages people of a language to maintain their language and if necessary prevent the influence of other languages.
3. Awareness of language norms that encourage people to use their language carefully and politely is a very big factor in influencing actions, that is language use activities.

Furthermore, language attitudes are distinguished into positive attitudes, negative attitudes, and indifferent attitudes.

1. Positive Attitude

The three characteristics proposed by Garvin and Mathiot above are the characteristics of a positive attitude towards language. A positive attitude is an attitude of enthusiasm towards the use of the language (the language used by the group/speaking community where he is).

Positive attitude consists of three subtypes,

a. Language Loyalty

Language loyalty is one of the important factors for the survival of a language. If the speaker is loyal to the language, then the language has a better life change than the other way around. Language loyalty can be manifested in the older generation's pressure on the younger generation to speak the minority language rather than the dominant language, and perhaps even ridicule by other speakers.

b. Purity of Language/ Language Purification

Some speakers prefer to keep their language in its "pure" form. It is – and ironically as strange as it may seem, that language purification can lead to language loss. For example, young people from communities often refrain from speaking their traditional language because they know or think their language is “wrong” or “incorrect” or because they are criticized for speaking that way.

c. Language optimism.

Some people just don't want to believe that their language is dying. However, optimism about the survival of the language arises because there are still other people who speak the language, so that the language will not die. So, it goes without saying, that an optimistic attitude will not help to maintain the language of a group of people.

2. Negative Attitude

If the positive characteristics proposed by Gavin and Mathiot have disappeared or weakened from a person or from a group of members of the speech community, it means that a negative attitude towards a language has hit that person or group of people. The lack of passion or drive to maintain language independence is one of the markers of a negative attitude, that the fidelity of the language is starting to weaken, which can continue to be lost altogether.

In situations where language is harmful, negative attitudes seem to be most common. The negative attitude leads to the stigmatization of language, no doubt because of the socio-economic form and oppression of the language in question. Speakers of minority languages often evaluate their own language negatively. Speakers of the dominant language, also often have a negative view of the minority language

3. Indifference (Apathy)

Indifference is a form of language neglect caused by ignorance of the fate of language. This apathy actually arises from language speakers when the language is lost and is often not realized.

Based on the opinion expressed by Garvyn and Mathiot above, it can be used as a guide in analyzing the language attitudes of MPL speakers, that are:

- a. A MPL speaker is declared to have language fidelity if he always uses MPL at every opportunity in various areas of communication, so that he always protects / defends the existence of his language from the influence of other languages.
- b. Speakers of MPL who are stated to have pride in their language do not consider MPL to be low so they do not feel ashamed to use it in the midst of other speakers, do not consider people who use MPL to be old-fashioned/outdated, and feel that MPL needs to be learned in school.

METHOD

The method used is the listening method and the speaking method. The basic technique of the listening method used is the tapping technique, while the follow-up technique uses the conversational engagement listening technique (SLC), the conversational free listening technique (SBLC), the recording technique, and the note-taking technique. The data was polled for teenager, adult, and elderly respondents which included 4 options. Option A which states as Strongly Agree (SA) with the given statement. Option B which states Agree (A), and Option C states Disagree (TS), and Option D states Strongly Disagree (SD).

This questionnaire analysis technique is carried out using the formula:

Number of respondents answered the option/number of respondents x 100%

Example :

Teenager Respondents

$$A = 45/132 \times 100\% = 34,1\%$$

$$SA = 40/132 \times 100\% = 30,3\%$$

By using the same calculation, the results of the next questionnaire were obtained.

FINDINGS AND DISCUSSION

4.1. Proud Attitude towards MPL

To find out the proud attitude of the Panai community towards MPL, the researcher gave a questionnaire to the respondents of teenagers, adults, and oldster. Indicators of positive attitudes as a form of pride towards MPL and indicators of negative attitudes as a reflection of their pride can be seen from the statements of teenager respondents. This is based on the fact that the retention of the MPL vocabularies has more potential for teenager respondents. Therefore, the benchmark is more appropriate for teenager respondents.

Questionnaire 1:

People who only use MPL in daily communication, seem "county, out of date/hick"

How is the respondent's assessment if speakers of the language at all times and in various domains use MPL? Did the respondent rate it positive or negative? The following is the respondent's assessment data on the speaker's attitude.

Tabel 1
People who only use MPL in daily communication, seem "tacky, out of date/hick"

Respondent	Agree/ Strongly Agree	Do not Agree/ Strongly Disagree
Teenager	A =34,1 % SA=30,3 % T = 64,4 %	DA = 18,9 % SD =16,7 % T = 35,6 %
Adult	A =16,7 % SA=18,9 % T = 35,6 %	DA = 34,1% SD =30,3% T h = 64,4%
Older People	A =22,7 % SA=16,7 % T =39,4 %	DA = 34,1% SD =26,5% T h = 60,6%

Description:

A = Agree . SA = Strongly Agree

DA = Do not Agree.

SD = Strongly Disagree

T = Total

Data in table 5.1. shows the attitude of teenager respondents who expressed their agreement (agree and strongly agree) by 64.4% (34.1% + 30.3%) towards the statement that people who only use MPL in daily communication, seem tacky, out of date/hickey . The data expressing their disagreement (disagree and strongly disagree) was 35.6%. The response of these teenager respondents was more dominant in expressing their agreement. This indicates that many young Panai speakers today feel no longer proud of their language. This can be seen from their attitude which tends to be more negative towards their language, which is indicated by their greater agreement (64.4%) than their disapproval (35.6%).

Adult respondents stated their agreement as much as 35.6% and expressed disagreement as much as 64.4%. Adult respondents show their pride towards MPL. Adult respondents do not think that using MPL in various communication areas is a sign of being a villager. Adult respondents were more dominant in showing their pride in communicating with MPL. This proud attitude towards MPL was also shown by the respondents' oldster. Respondents' oldster stated their agreement was 39.4% and their disagreement was 60.6%. Through this data, it can be interpreted that adult respondents and their oldster do not hesitate to use MPL wherever they are because they are proud of MPL and do not have feelings of shame or commotion when using the MPL.

The language attitude of the teenager speakers in the first questionnaire showed a negative attitude towards language pride.

Questionnaire 2.

People who only use MPL in their daily communication seem uneducated.

One of the characteristics of an educated person can be seen from their language. We cannot deny that the language spoken by an educated person is better, more polite, and more systematic. However, we cannot immediately conclude that people who use regional languages in their daily communication can say that the speakers are uneducated people. To prove whether the respondents agree with the statement or not, it can be seen from the results of the following questionnaire.

Tabel 2.**People who only use MPL in their daily communication seem uneducated.**

Respondent	Agree/ Strongly Agree	Do not Agree/ Strongly Disagree
Teenager	A = 29,6 % SA = 30,3 % T = 59,9 %	DA = 18,9 % SD = 21,2 % T = 40,1 %
Adult	A = 22,7 % SA = 16,7 % JT = 39,4 %	DA = 30,3 % SD = 30,3 % T = 60,6 %
Older People	A = 21,9 % SA = 18,9 % T = 40,9 %	DA = 30,3 % SD = 28,8 % T = 59,1 %

Teenager respondents who stated their agreement with the statement were 59.9% and those who expressed their disagreement were 40.1%. It is the same with the first attitude statement, that the difference in the percentage of agreement with the disagreement is quite significant. This indicates that the teenager speakers of MPL show a negative/not proud attitude towards MPL. This can be seen from the large percentage of agreement rather than disapproval of the statement above.

This assessment is different from that given by adult respondents and oldster. Adult respondents showed their disagreement with the statement by 60.6% and agreement by 39.4%. Respondents of oldster gave a response of approval of 40.9% and disapproval of 59.1%. Based on these data, it can be interpreted that adult respondents and their oldster have a positive attitude, namely feeling higher pride towards MPL, while teenager respondents show a negative attitude.

Questionnaire 3

I feel that MPL has lower prestige compared to other regional languages, such as the Mandailing language, Batak language, Javanese language, or other regional languages.

Besides Panai Malay, there are several other regional languages spoken in the area, namely Javanese, Mandailing, Minang, Batak, and other regional languages. How is the attitude of MPL speakers to the prestige of MPL, can be seen in the following table.

Tabel 3
I feel that MPL has less prestige compared to other regional languages

Respondent	Agree/ Strongly Agree	Do not Agree/

		Strongly Disagree
Teenager	A = 15,2 % SA = 9,1 % T = 24,3%	DA = 45,4 % SD = 30,3% T = 75,7%
Adult	A = 15,2% SA = 16,7% T = 31,9 %	DA = 37,8 % SD = 30,3% T = 68,1%
Older People	A = 12,9 % SA = 11,4 % T = 24,4%	DA = 49,2 % SD = 26,5% T = 75,7 %

The data in the table above shows that the teenager respondents expressed their disagreement with the statement that considers MPL to have lower prestige than other languages, which is quite significant, namely 75.7%. This means that teenager respondents rate that MPL does not have a lower prestige than other regional languages in the Panai area. This can be interpreted that the language attitude of the MPL teenager speakers shows a positive attitude.

This proud attitude is also reflected in adult respondents and their oldster. Adult respondents indicated their agreement with the statement by 31.9%, and the statement of disapproval of 68.1%. Meanwhile, respondents from oldster who expressed their agreement with the statement were 24.4% and 75.7% expressed their disagreement. The response shown by groups of teenagers, adults, and oldster in expressing their attitude to rejecting statements that consider MPL is lower in prestige than other regional languages. The rejection of attitudes with a high percentage shows that all groups of respondents have a positive attitude as a form of very high pride towards MPL.

Questionnaire 4

I feel proud to see educated/respected people use MPL when communicating with other Panai people even though some of them are speaking Indonesian around them.

When a local boy who has successfully completed his education in the city and when he returns home, he communicates using MPL is a matter of pride. Is this supported by research facts? In the following, the responses

of teenager, adult, and oldster respondents to the statement of pride are presented.

Tabel 4

I feel proud to see educated/respected people use MPL when communicating with other Panai people even though some of them are speaking Indonesian around them.

Respondent	Agree/ Strongly Agree	Do not Agree/ Strongly Disagree
Teenager	A = 22,7 % SA= 18,9 % T = 41,6%	DA = 26,6 % SD =31,8% T = 58,4%
Adult	A = 37,8 % SA= 31,8 % T = 69,6 %	DA = 15,2% SD =15,2 % T = 30,4%
Older People	A = 30,3 % SA= 42,4 % T = 72,7 %	DA = 11.4 % SD =15,9 % T = 27,3 %

The data above shows that 41.6% of the teenager respondents agreed with the questionnaire statement (less than half of the respondents stated their agreement). The data above shows that teenager respondents do not dominantly show their pride in using MPL. Their language attitude on this assessment is negative. In contrast to the attitudes of teenagers, the attitudes shown by adult respondents and oldster are more positive. The attitude of the adult respondents stated their agreement was 69.9% and the agreement of the oldster was 72.7%. This means that the language attitudes of adult speakers and oldster show a very positive attitude.

Questionnaire 5

I feel proud to hear someone who has succeeded overseas, and when he speaks in various forums he always inserts MPL vocabularies and his dialect is still MPL dialect.

Someone who has been successful overseas and when speaking on various occasions still uses the MPL vocabularies is an honor. As a successful local man, he doesn't show his arrogance by forgetting his local language. The following are the responses of research respondents as follows:

Tabel 5

I feel proud to hear someone who has succeeded overseas, and when he speaks in various forums he always inserts MPL vocabularies and his dialect is still MPL dialect.

Respondent	Agree/ Strongly Agree	Do not Agree/
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		Strongly Disagree
Teenager	A = 19,7 % SA = 19,7 % T = 39,4 %	DA = 30,3 % SD = 30,3 % T = 60,6 %
Adult	A = 41,7 % SA = 34,1 % T = 75,8 %	DA = 15,1 % SD = 9,1 % T = 24,2 %
Older People	A = 37,9 % SA = 42,4 % T = 80,3 %	DA = 7,6 % SD = 12,1 % T = 19,7 %

Teenagers who indicated their agreement were 39.4%, and those who expressed their disagreement were 60.6%. This attitude is a negative response to pride in the use of MPL. The magnitude of the respondent's disapproval response showed a negative attitude, that this respondent did not feel proud if there was a successful local man overseas and when he spoke in various forums he always slipped MPL vocabularies and his dialect was still obvious. The attitude of these teenager respondents showed a negative attitude.

Meanwhile, adult respondents stated their agreement was 75.8% and their disagreement was 24.2%. Respondents of older indicated their agreement was 80.3% and those who expressed disapproval were 19.7%. A very positive attitude shown by adult respondents and older showing a proud attitude towards MPL

Questionnaire 6

I feel embarrassed when I talk to my village friends using MPL in a meeting attended by people from the elite.

Not a few community members do not want to use their local language overseas, or even more extreme, they feel embarrassed if they use their local language. This negative attitude indicates that they agree with the statement of someone who shows shame when talking to their village friends using MPL in a meeting attended by elite people. On the other hand, the positive attitude of the respondents will be seen if they do not agree with the attitude statement that shows shame when talking to their village friends using MPL in a meeting attended by elite people. That is, if they do not agree, it means they do not feel ashamed. This is a proud attitude that must be maintained. The disapproval of teenager respondents showed their pride towards MPL. Proud and not ashamed to use it.

Tabel 6
I feel embarrassed when I talk to my village friends using MPL in a meeting attended by people from the elite.

Respondent	Agree/ Strongly Agree	Do not Agree/ Strongly Disagree
Teenager	A = 49.2 % SA= 26.5 % T = 75,7 %	DA = 9,1 % SD =15,2% T = 24,3 %
Adult	A = 7,6 % SA= 26.5% T = 34.1 %	DA=22,7 % SD =43,2% T = 65,9 %
Older People	A = 11,4 % SA= 16,7 % T = 28,1 %	DA=37.8 % SD =34,1% T = 71,9 %

Based on this data, it can be interpreted that MPL speakers from among teenagers stated their agreement was 75.7%. This indicates that they show shame when talking to their village friends using MPL in a meeting attended by people from the elite. The attitude of language displayed by teenager respondents is very negative.

In contrast to the attitudes displayed by adult respondents and oldster. Adult respondents showed a very significant disapproval of 65.9%, while oldster expressed their disapproval of 71.9%. Both of these respondents stated their positive attitude / pride towards MPL.

Questionnaire 7

I'm not proud to meet people from my village who have been successful, but can no longer use MPL properly

Regional sons who have migrated and have been successful overseas are certainly expected to not forget their local language, namely MPL. Not a few we see local sons who return home after a long time abroad can no longer use the MPL properly. The following shows research data on the attitude of being proud of meeting people from their village who have been successful, but can no longer use MPL properly.

Tabel 7
I am not proud to meet people from my village who have been successful, but can no longer use MPL properly

Respondent	Agree/ Strongly Agree	Do not Agree/ Strongly Disagree
Teenager	A = 37,9 % SA= 30,3 % T = 68,2 %	DA = 22,7 % SD=9,1 % T = 31,8 %
Adult	A = 30,3 % SA= 34,1 % T = 64,4 %	DA = 26,5 % SD =9,1 % T = 35,6 %
Older People	A = 30,3 % SA= 37,9 % T = 68,2 %	DA = 22,7 % SD =9,1 % T = 31,8 %

The response of teenager respondents who stated their agreement was 68.2% and 31.8% expressed their disagreement. This means that young people are not proud to meet people from their village who have been successful but are no longer able to use MPL fluently. This shows a positive attitude.

Meanwhile, the responses of adult respondents who stated their agreement with the statement were 64.4% and 35.6% expressed their disagreement. The responses of older respondents who stated their agreement were 68.2% and 42 people disagreed or 31.8%. The approval response from these three groups indicated a positive attitude, namely pride towards MPL.

Based on the results of the analysis of the seven questionnaires above, it can be concluded that teenager respondents tend to show negative attitudes with 5 negative assessments of 7 indicators of pride in MPL. Only 2 questionnaires (questionnaire 3 and 7) were rated positive. Thus, it can be concluded that the language attitude of MPL youth speakers is very negative in an effort to maintain MPL vocabularies from its archaicism.

4.2. Loyalty to MPL

Similar to the attitude of pride, so to find out the loyalty attitude of the Panai community towards MPL, the researcher also gave questionnaires to the three groups of respondents.

Questionnaire 1:

Using MPL is not only at home, but in various other areas of communication, such as at school, in the office, religious activities, and other community activities.

The loyalty of MPL speakers to MPL will be seen in the intensity of its use in various areas of communication. Of course, MPL is not only used in family communication, but in other communications such as at school, at the office, in religious activities, and other activities. The use of MPL, which is only

limited to one or two areas of communication, shows a lack of loyalty towards the language. The following is data on the loyalty of MPL speakers to the use of MPL.

Table 8
Using BMP not only at home, but in various other areas of communication, such as at school, in the office, religious activities, and other community activities

Respondent	Agree/ Strongly Agree	Do not Agree/ Strongly Disagree
Teenager	A =30,3 % SA=30,3 % T = 60,6 %	DA = 22,7 % SD =16,7% T = 39,4%
Adult	A =30,3 % SA=30,3 % T = 60,6 %	DA = 26,6% SD =12,8% T = 39,4%
Older People	A =37,8 % SA=26,5 % T =64,3 %	DA = 26,5% SD = 9,1% T = 35,6%

The loyalty of language speakers can be seen from the frequency and number of domains of use. Teenager respondents stated their agreement with the statement was 60.6% and 39.4% disagreed. Based on this data, we can interpret that teenager respondents expressed a positive attitude which was indicated by their agreement that using MPL should not only be at home, but in various other areas of communication, such as at school, in the office, religious activities, and other community activities. Based on observations in the field, MPL is used in many areas of communication, including during rituals, recitations, trading/buying transactions, and other social activities. That is, the realm of using MPL is not only limited to the household environment.

The same is true for adult respondents and their oldster. Adult respondents stated their agreement was 60.60%, and 39.4% disagreed. This large percentage also indicates the loyalty of adult respondents to MPL. Respondents of oldster stated their agreement was 64.3% and those who disagreed were 35.6%. This shows that the respondent's oldster also have good loyalty to the MPL. Based on the data above, it can be concluded that all respondents expressed a positive attitude by stating their agreement that using MPL is not only at home, but in various other areas of communication, such as at school, in the office, religious activities, and other community activities.

Questionnaire 2.

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When I meet a friend who is not a Panainese, I try to talk to him using MPL, although sometimes my friend answers with BI. I always use MPL, so my friend is trying to use MPL too.

The loyalty of a language speaker can also be seen from his efforts to maintain his language when talking to the other person who is also trying to lead us to the language mastered by him. If we are forced to switch to the other person's language, then this is a sign of the weak loyalty of the language he has. On the other hand, if the interlocutor follows our language, this indicates a positive attitude towards high fidelity. The following is the respondent's data regarding the above statement.

Table 9

When I meet a friend who is not Panai, I try to talk to him using MPL. I always use MPL, so my friend is trying to use MPL too.

Respondent	Agree/ Strongly Agree	Do not Agree/ Strongly Disagree
Teenager	A = 16,7 % SA= 7,6 % T = 24,3 %	DA = 34,1 % SD =41,7 % T = 75,8 %
Adult	A = 34,1 % SA= 30,3 % T = 64,4 %	DA = 22,7 % SD =12,9 % T = 35,6 %
Older People	A =34,1 % SA=34,1 % T = 68,2 %	DA = 18,9 % SD =12,9 % T = 31,8 %

Teenager respondents who stated their agreement were only 24.3% and those who expressed their disagreement were 75.8%. The low percentage of respondents who stated their agreement indicated a negative attitude which was indicated by their unfavorable loyalty to the MPL. The response of adult respondents who stated their agreement was 64.4% and those who disagreed were 35.6%. This oldster respondent also showed his loyalty to MPL. This proves that teenager respondents are more dominant in using non-MPL when communicating with friends who are not Panainese.

Questionnaire 3

I totally agree that oldster always teach MPL to their children starting from infancy.

To find out the respondent's loyalty to the statement above, the following is the opinion of the respondent regarding the statement agreeing or not if oldster always teach MPL to their children starting from infancy.

Table 10
I totally agree that oldster always teach MPL to their children starting from infancy.

Respondent	Agree/ Strongly Agree	Do not Agree/ Strongly Disagree
Teenager	A = 30,3 % SA= 37,9 % T = 68,2 %	DA = 15,2 % SD =16,7 % T = 31,9 %
Adult	A = 26,5 % SA= 49,2 % T = 75,7 %	DA =11,4 % SD =12,9 % T = 24,3 %
Older People	A = 30,3 % SA= 45,4 % T = 75,7 %	DA = 15,2 % SD =9,1 % T = 24,3 %

The response of teenager respondents to the above statement was very positive, namely 68.2% of those who stated their agreement and 31.8% of those who expressed their disapproval. The percentage who stated their agreement was 68.2% can be interpreted that the attitude shown by teenager respondents was very positive, which indicated that they were very loyal to MPL which was marked by an attitude of agreeing that MPL was very necessary to be taught by oldster to their children from infancy.

Adult respondents also showed an attitude of agreement by 75.8%, and expressed disagreement by 24.2%. Similarly, the response of oldster who stated their agreement was 75.7%) and expressed their disagreement by 24.3%. The attitude shown by the respondents of teenagers, adults, and oldster can be interpreted that the people of Panai are very positive by agreeing that MPL is taught from infancy.

Questionnaire 4

I am always happy to see other people who are not from my ethnic group use MPL, even though the intonation is not right/good.

Not a few interlocutors try to familiarize themselves with MPL speakers when communicating. Usually the interlocutors are immigrants from outside the Panai tribe. When communicating, they use the Panai dialect, although the vocabularies used is usually Indonesian. Example: When did you go (go) to Ranto?" (should the MPL sentence be "When ko poyi ka Ranto?). On the one hand it sounds like the sentence is not quite right, but on the other hand there is our pride that other people are trying to use MPL in communication. This shows that loyalty to using MPL is not only for native speakers of MPL, but immigrants are also trying to show it in the communication events that are carried out. To find out how the MPL speaker respondents responded to this, the following is illustrated in the following table:

Tabel 11

i`am always happy to see other people who are not from my tribe use MPL even though the intonation is not right/good

Respondent	Agree/ Strongly Agree	Do not Agree/ Strongly Disagree
Teenager	A = 45,4 % SA= 26,6 % T = 72,0 %	DA=18,9 % SD = 9,1 % T = 28,0 %
Adult	A = 26,5 % SA= 30,3 % T = 56,8 %	DA = 15,2 % SD =28,0 % T = 43,2 %
Older People	A = 30,3 % SA= 37,9 % T = 68,2 %	DA = 18,9 % SD =12,9 % T = 31,8 %

The response of teenagers respondents to the statement above was very positive by stating their agreement was around 72.0% which indicated they strongly agreed with the attitude statement "always trying to teach other people who are not from their ethnicity to use MPL, even though the intonation is not right/good." In line with these adolescent respondents, adult respondents and parents also gave positive responses.

Questionnaire 5

I am very happy to see someone who speaks everywhere, still inserting advice/rhymes as a MPL feature.

In the past, parents who advised their children to leave their hometown to study abroad always included parental advice, including rhymes. How the current MPL speakers respond, can be seen in the following table:

Tabel 12

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**I am happy to see someone who always insert advice / rhymes
everytime they talk as a MPL feature**

Respondent	Agree/ Strongly Agree	Do not Agree/ Strongly Disagree
Teenager	A = 16,6 % SA= 25,8 % T = 42,4 %	DA = 30,3 % SD =27,3 % T = 57,6 %
Adult	A = 28,0% SA= 47,7 % T = 75,7 %	DA = 11,4 % SD =12,9 % T = 24,3%
Older People	A = 37,2 % SA= 46,9 % T = 84,1 %	DA = 7,6 % SD =8,3 % T = 15,9 %

The response of teenager respondents to the statement strongly agree/agree was only 42.4% and those who strongly disagreed/disagreed were 57.6%. The percentage of respondents who expressed their disapproval of teenager respondents could be interpreted that teenager respondents showed a negative attitude by disagreeing with the statement that stated that they were very happy to see someone who spoke wherever he was still slipping advice as a sign of MPL being unfaithful to MPL. This is very different from the responses given by adult respondents and oldster. Teenage respondents stated their agreement was 42.43%. This is indicated by the attitude of being happy to see someone who speaks wherever he is, still slips in advice as a feature of MPL. Adult respondents and oldster showed a very positive response to their loyalty to the use of MPL.

Questionnaire 6

I am very happy to hear someone who always uses MPL in various activities such as weddings, traditional parties, and others

What is the opinion of MPL speakers on the statement above, it can be seen from the following questionnaire data.

Table 13

**I am very happy to hear someone who always uses MPL in various
activities such as weddings, traditional parties, and others**

Respondent	Agree/ Strongly Agree	Do not Agree/ Strongly Disagree
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		Strongly Disagree
Teenager	A = 30,3 % SA= 29,6 % T = 59,9 %	DA = 18,9 % SD=21,2 % T = 40,1 %
Adult	A = 37,1 % SA= 41,7 % T = 78,8 %	DA = 9,9 % SD = 11,3 % T = 21,2 %
Older People	A = 36,4 % SA= 50,7 % T = 87,1 %	DA = 7,6 % SD =5,3 % T = 12,9 %

Teenager respondents stated that they were happy to hear someone who always uses BMP in various activities such as weddings, traditional parties, and others. This is indicated by the data stating Strongly Agree/agree by 59.9% and those who disagree by 40.1%. The positive attitude shown by the respondent's positive attitude indicates their loyalty to the MPL. Adult respondents showed an attitude of agreement of 78.79% and only 21.21% who did not agree. Meanwhile, the attitude shown by the oldest respondents was much more positive at 87.12%. From the data above, it is clear that the attitudes shown by the three respondents are very positive. This indicates that the Panai people are very loyal to the preservation of Panai culture by using MP.

Questionnaire 7

To prevent MPL vocabularies from dying or being eliminated by the use of other BI or BD vocabularies, I strongly agree that MPI vocabularies is published in various media.

In order to prevent MPL vocabularies from being killed/eliminated by the use of Indonesian vocabularies or other regional languages, do respondents agree to publish their vocabularies?

Table 14
In order to prevent the MPI vocabularies from dying or being eliminated by the use of other BI or BD vocabularies, I strongly agree that the MPI vocabularies should be published.

Respondent	Agree/ Strongly Agree	Do not Agree/ Strongly Disagree
Teenager	A = 30,3 % SA= 43,2 %	TS = 15,1 % STS=11,4 % Jlh = 26,5 %

	T = 73,5 %	
Adult	A = 39,4 % SA= 36,4 % T = 75,8 %	TS = 11,3 % STS=12,9 % Jlh = 24,2 %
Older People	A = 31,8 % SA= 44,7 % T =76,5 %	TS = 12,1% STS=11,4 % Jlh = 23,5 %

The response of teenager respondents to the above statement was very positive by stating their agreement with 73.5% and those who disagreed only 26.5%. Teen respondents strongly agree that the BMP vocabularies, which has begun to be unknown to the public/almost dead, should be published in various mass media, both offline and online.

The positive percentage shown by the teenager respondents was also followed by the positive attitude of the adult respondents and their oldster. The attitude of strongly agree/agree from the adult response is 75.76%, while the oldster respondents show a strongly agree/agree attitude of 76.52%. From the data above, it can be concluded that the people of Panai strongly agree with the publication of the MPL.

Based on the analysis of the data above, it can be concluded that the attitude of loyalty of MPL speakers is good, because only 2 of the 7 indicators of loyalty are responded negatively.

4.3. Awareness of MPL Norms

To find out the attitude of being aware of the speaker's norms towards MPL, the researcher gave a questionnaire to the respondents of teenagers, adults, and oldster as much as 5 questionnaires. The questionnaires are:

Questionnaire 1:

MPL is very important to be preserved, because it is able to build community unity and integrity

To find out whether or not respondents agree with the importance of preserving MPL vocabularies, because MPL is considered capable of being a unifying community, the data can be seen in the following table:

Table 15
BMP is very important to be preserved, because it is able to build community unity and integrity

Respondent	Agree/ Strongly Agree	Do not Agree/ Strongly Disagree
Teenager	A =31,8 % SA= 40,2 % T = 72,0 %	DA = 15,2 % SD =12,8 % T = 28,0 %
Adult	A =26,5 % SA=46,9 % T = 73,4 %	DA = 11,4% SD =15,2% T = 26,6%
Older People	A = 32,5 % SA= 41,7 % T = 74,3 %	DA = 15,1 % SD =10,6% T = 25,7%

The data above shows that the teenager respondents who stated their agreement were 72.0% and those who expressed their disagreement were 28.0%. The attitude of this respondent shows a positive attitude, how important it is to preserve MPL. They realized that the MPL was able to unite the community. By using MPL in their daily life, the family feels more intimate.

The attitudes of adult respondents and their oldster support the statement of attitudes of teenager respondents. Adult respondents stated their agreement was 73.4%, expressed their disagreement only 26.6%. Respondents of oldster stated their agreement was 74.3% and disagreed was 25.7%. This proves a conscious attitude towards the high MPL norm. respondents are aware that MPL needs to be preserved because it is able to unite the community.

The large percentage of agreement between the three groups of respondents shows a positive attitude towards respondents' awareness of the MPL norm, namely that MPL needs to be preserved because it is able to unite the community.

Questionnaire 2.

My MPL ability will decrease or even disappear, if it is rarely used in daily communication

Awareness of the importance of maintaining MPL so that it still exists in its use must be accompanied by efforts to preserve it. Because language is dynamic, develops according to its demands, MPL must always be used in various areas of life so that existing vocabularies is not lost in communication. Thus, a high awareness attitude is required from the MPL speaking community to always maintain their ability to speak Malay Panai. MPL which is rarely used in daily communication, the ability of Panai Malay speakers will decrease, or even disappear. To find out the awareness of the MPL speaking community regarding the ability to maintain the Panai Malay

language, the data from the respondents' assessment results are shown as follows:

Table 16
The ability of BMP will decrease or even disappear, if it is rarely used in daily communication

Respondent	Agree/ Strongly Agree	Do not Agree/ Strongly Disagree
Teenager	A = 26,5 % SA= 34,1 % T = 60,6 %	DA= 26,5 % SD =12,9 % T = 39,4 %
Adult	A = 26,5 % SA= 40,9 % T = 67,4 %	DA = 11,4 % SD =21,2 % T = 32,6 %
Older People	A = 31,8 % SA= 38,6 % T = 70,4 %	DA = 15,2 % SD =14,4 % T = 29,6 %

The statement of agreement from teenager respondents was 60.6% and those who expressed disagreement were 39.4%. This percentage shows a positive attitude to support that MPL must continue to be used in daily communication so that the MPL vocabularies that the speakers already have is not lost. This positive statement is also supported by adult respondents. Adult respondents stated their agreement was 67.4% and those who expressed their disagreement were 32.6%. Thus it can be concluded that all groups of respondents showed a positive attitude to support the attitude of awareness of the norms of preserving MPL.

Questionnaire 3

To preserve BMP so that it does not become extinct, it needs to be taught in schools as a Local Content Curriculum.

One of the efforts to preserve a language is to include it in the realm of education. This opportunity has actually been opened wide by the government through the Local Content Curriculum program. The Local Content Curriculum is a curriculum compiled based on regional needs whose study materials and lessons are adapted to the natural, social, cultural and economic environment as well as regional development needs which are organized into stand-alone subjects. Through the Local Content Curriculum, the introduction of culture and MPL to students enables the establishment of familiarity with culture and MPL. The introduction and development of the environment through education is directed to support the improvement of the quality of human resources, and in the end is directed to improve the abilities of students.

How is the respondent's response to the statement that the preservation of MPL can be done through the Local Content Curriculum, can be seen from the following table:

Table 17
To preserve BMP so that it does not become extinct, it needs to be taught in schools as a Local Content Curriculum

Respondent	Agree/ Strongly Agree	Do not Agree/ Strongly Disagree
Teenager	A = 28,0 % SA= 46,9 % T = 74,9 %	DA = 15,2 % SD = 9,9 % T = 25,1 %
Adult	A = 26,5 % SA= 40,9 % T = 67,4 %	DA = 11,4 % SD =21,2 % T = 32,6 %
Older People	A = 41,7 % SA = 37,9 % T = 79,6 %	DA = 11,3 % SD = 9,1 % T = 20,4 %

One of the awareness attitudes towards the norm of preserving MPL is to include MPL in the realm of education, namely through the Local Content Curriculum. This effort received positive support from the three groups of respondents. Teenager respondents stated their agreement was 74.9% and those who expressed their disagreement were 25.1%. Adult respondents stated their agreement was 67.4% and those who expressed their disagreement were 32.6%. Respondents of oldster who agree by 79.6% and who express disapproval of 20.45%. From the three groups of data above, it shows a positive attitude for those who support a conscious attitude towards norms. MPL needs to be maintained by entering the realm of formal education through the Local Content Curriculum.

Questionnaire 4

In my opinion, Panai people not mastering MPL is a natural thing, because MPL has no effect in socializing to be successful.

There is an assumption or belief in the speaker that MPL does not have a significant correlation with one's success. Panai people's success has nothing to do with the use of MPL, but depends on their hard work in achieving that success. To find out the respondents' responses to this statement, the data is displayed as shown in the following table.

Table 18.

Panai people do not master MPL, which is natural, because BMP has no effect.

Respondent	Agree/ Strongly Agree	Do not Agree/ Strongly Disagree
Teenager	A = 28,0 % SA=46,9 % T =74,9 %	DA = 15,2 % SD =9,9 % T = 25,1 %
Adult	A = 26,5 % SA= 40,9 % T = 67,4 %	DA = 11,4 % SD =21,2 % T = 32,6 %
Old People	A = 41,7 % SA= 37,9 % T = 79,6 %	DA = 11,3 % SD = 9,1 % T = 20,4 %

Teenager respondents stated their agreement was 74.9% and only 25.1% expressed their disagreement. showing a negative attitude by agreeing that Panai people who do not master MPL are normal, because MPL has no effect in socializing to be successful

Adult respondents who stated their agreement were 67.4% and those who expressed their disagreement were 32.6%. Respondents of oldster who stated their agreement were 79.6% and those who expressed their disapproval were 20.4%. The three groups of respondents above both indicated their agreement that the MPL had no effect on other aspects. Thus, if the speaker does not master MPL, it will not be a problem. This is a negative attitude that indicates a norm-conscious attitude towards a low BMP. With the insignificant effect of mastery of MPL in this regard, it is feared that the awareness of the norms of maintaining MPL will gradually fade or even disappear.

Questionnaire 5

I strongly agree that teachers who advise their students to use MPL are accompanied by tips.

Using advice and advice rhymes can be the newest way to give advice to children/students at school as well as cheer them up. The advice and rhymes of oldsteral advice are very meaningful and very good if we apply them from an early age, both to children at home and students at school. Therefore, teachers are expected to provide learning motivation and advice to their students to always use MPL and include these advices and rhymes. What is the respondent's attitude towards the statement above? The following shows the data stating their agreement and disagreement.

Table 19

I strongly agree that teachers who advise their students to use MPL and accompanied by advice

Respondent	Agree/ Strongly Agree	Do not Agree/ Strongly Disagree
Teenager	A = 11,4 % SA= 12,9 % T = 24,3 %	DA = 36,3 % SD = 39,4 % T = 75,7 %
Adult	A = 49,2 % SA = 40,9 % T = 90,1 %	DA = 3,8 % SD = 6,1 % T = 9,9 %
Older People	A = 56,8 % SA= 37,9 % T = 94,7 %	DA = 3,8 % SD =1,5 % T = 5,3 %

It turns out that these millennial teenagers are less interested in advice in the form of proverbs and rhymes. They may feel out of date or too old-school. This can be seen from the statement of attitude of those who expressed their disagreement in a fairly large number, namely 74.9%, while those who stated their agreement were only 25.1%. The statement of the attitude of the teenager respondents showed a negative attitude. Adult respondents stated their agreement with the statement reached 67.4%, while those who expressed their disagreement were only 32.6%. Respondents of oldster also gave a very positive response, namely the statement strongly agree and agree by 79.6%. The responses of these two groups of respondents indicate that they strongly agree/agree with the statement. I strongly agree that teachers who advise their students to use MPL accompanied by advice.

Questionnaire 6

I don't think it's important to study MPL, because MPL is only used in a regional context

Mastering MPL should not be solely related to the interests of success in life, especially those related to economic success and position. The interests of controlling and maintaining BMP are the obligations of its citizens. The underlying reason is that the extinction of BMPs is of great concern. MPL has a very close relationship with the Panai culture so that the two cannot be separated. The relationship between MPL and Panai culture is so close, that without language, our culture will die. Therefore, even though MPL is a regional language, we must preserve it. In the following, it can be seen how

the respondent's attitude towards the statement that I feel it is not important to study MPL, because MPL is only used in a regional scope.

Table 20
MPL is not important to study because it is only used in a regional scope

Respondent	Agree/ Strongly Agree	Do not Agree/ Strongly Disagree
Teenager	A = 28,0 % SA= 46,9 % T = 74,9 %	DA = 15,2 % SD = 9,9 % T = 25,1 %
Adult	A = 21,2 % SA= 11,4 % T = 32,6 %	DA = 26,5 % SD = 40,9 n% T = 67,4 %
Older People	A = 5,3 % SA= 6,1 % T = 11,4 %	DA = 49,2 % SD = 39,4 % T = 88,6 %

There is an assumption that MPL does not need to be studied because MPL is only used in a regional scope, 74.9% of teenage respondents agree and 25.1% disagree that it can be said to show a negative attitude towards awareness of MPL norms. This is different from the opinion of adult respondents and oldster. Adult respondents showed greater disapproval. The adult respondent group stated their agreement with only 32.67%, while those who expressed their disagreement with the statement amounted to 89 people or 67.4%. This shows that adult respondents believe that even though BMP is only used in regional areas, it does not mean that BMP does not need to be studied. Adult respondents stated that MPL really needs to be studied, even though it is only used in a regional scope.

The attitude of being aware of this norm is really shown by adult respondents and oldster of respondents. They are of the opinion that the MPL really needs to be studied even though it is only used in three sub-districts whose scope is regional in nature. This is indicated by very significant data, namely the opinion that states their agreement is only 11.36%, but the opinion that expresses their disagreement is much larger, namely 88.64%. This statement of attitude from the adult and oldster groups should be inherited by the teenager respondent group, so that the preservation of MPL is truly realized.

CONCLUSION

Based on the results of the data analysis that has been carried out, it can be concluded:

1. The proud attitude of MPL speakers towards MPL is very negative. This is indicated by the presence of 5 of the 7 indicators of pride given which the teenager respondents responded negatively.
2. The loyalty attitude of MPL speakers towards MPL is positive. This is indicated by the fact that only 2 of the 7 indicators of loyalty given were responded negatively by respondents.
3. Awareness attitude towards MPL norms is classified as negative. This is indicated by the presence of 3 out of 6 indicators of awareness of the given norm which respondents responded negatively.

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