

Measuring the endangering stage of indigenous Gayonese language and its relation to English as a global language

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ABSTRACT

There has been a growing concern about the decreasing number of the Gayonese young generation who are literate in their mother language. Unfortunately, little scientific effort has been made to determine its leading causes. While the previous studies limitedly focused on the structure and form of the Gayonese language, this research seeks to fill the gap by attempting to uncover the contributing factors leading to the Gayonese young adults' reluctance to employ the Gayonese language in their regular interaction and their views regarding the language. Besides, the study attempts to determine if English as a global language has to do with endangering the Gayo language. The research employed a case study methodology and semi-structured interviews to collect data. The data is mined from thirty university students, aged 18-21 years old, who have Gayonese language background. The result of the research showed that unfavorable views against the Gayonese language are on the rise among the young Gayonese generation. Furthermore, young Gayonese are now used to speaking the official Indonesian language instead of their native tongue for the following reasons; the Indonesian language indicates upper-class status and is more prestigious; the Indonesian language is more sensible and efficient for talking with the opposite sex; and the Indonesian language is more straightforward and more accessible to use when greeting new friends. Meanwhile, it is also revealed that the powerful status of English as a global language has nothing to do with the cause of the young Gayonese generation abandoning their mother tongue. Given this finding, the researcher envisages the Gayonese language as in stage six of the endangered language according to the GIDS scale. Stage six suggests that the language needs preservative treatments to avoid a total loss. The researcher also forwards that the Gayonese families introduce the mother language to their children at an early age and better realize that English is not the cause of abandoning the Gayonese language by their children. Also, the

local government should carry out language revitalizing efforts by regulating the provision of the Gayonese language in primary schools.

Keywords: *Endangering language; The indigenous Gayonese language; The GIDS scale; English as a global language*

1. Introduction

Language is inseparable from human life since it is essential to communication and social interaction. It is utilized for communication and the establishment and maintenance of social ties. It is a significant societal and national representation symbolizing ethnic, socioeconomic, and cultural identities. According to Holmes (2013), in addition to its figurative function as a means of interaction, language is an essential aspect of sustaining and perpetuating local identities throughout ethnic groups and generations (Holmes, 2013). Furthermore, language is an essential reference of ethnic, social, and cultural images; it is a crucial aspect of intergenerational transition for understanding human life's beliefs, history, and philosophy from one generation to the next.

Bahasa Gayo (henceforth BG) is a Gayonese language that refers to a native language that lives and develops. It is primarily utilized by certain Aceh ethnic groups living in the middle regions of Aceh province (Roskies & Bowen, 1997). Aceh province itself is located on the northwestern tip of Sumatra Island, Indonesia, bordered by the Strait of Malacca, the Indian Ocean, and the Bay of Bengal to the north. In addition to BG, numerous additional indigenous languages are still spoken in this province, including Aceh, Alas, Tamiang, Aneuk Jamèe, Kluet, Singkil, Simiulu, and Haloban (Al-Fairusy & Abdullah, 2020). Unlike the rest of the provinces' existing languages, BG has long been believed to have its root in Proto-Melayu languages (Abdussalam & Mahmud, 2014). Meanwhile, Murni (2019) has argued that BG is a diglossia because it is used only in villages, family life, and poetic traditions (Murni et al., 2019). In contrast, Bahasa Indonesia (henceforth BI) is the Indonesian national language used predominantly as a lingua franca in public and high-status domains due to its greater prestige as a national and official language.

Most Gayonese people are bilinguals, making them multilingual (Abdussalam & Mahmud, 2014). Diglossia frequently happens in bilingual and multilingual communities because it is assumed that the minority language is persecuted frequently by the dominant one (Said, 2011). Generally, a child born into a bilingual or multilingual society will acquire bilingual language skills. Nevertheless, he may not be fluent in the minority language, as the dominant language will often be spoken in the neighborhood.

Abandonment of local languages has reached an astonishingly high degree. According to (Roche, 2020), In the 20th century alone, about fifty percent of the world's languages ceased to be spoken. Hence, (Lee, 2020) categorized the world's languages into endangered languages that typically emerge in multilingual cultures. Ramirez and Rojas (Ramírez-Cruz & Rojas, 2021) said that hundreds of indigenous languages have vanished and been replaced by a handful of global tongues. (García, 2003) believes that keeping

the world linguistically diverse instead of monolingual is always preferable. It is because the world comprises several cultures and languages; therefore, protecting minority languages entails the preservation of cultural and ethnic identities. Since the irreplaceable value of ethical, historical, and intellectual variety, every society urgently needs to preserve dying languages and oppose language shifts. Many languages have vanished throughout history, and many more are anticipated to go over the next two generations if no effort is taken to preserve and revive them (Portolés, 2020).

Back to the Gayonese context, there is a growing concern about the state of the Gayonese language within the community. Vice deputy of Central Aceh Regency Firdaus in 2018 said that many families are unwilling to utilize the language with their younger generation, and numerous youths have ceased employing it in personal and social settings (Firdaus, 2019). The modern lifestyle of current youth differs from that of their forebears, particularly regarding their views toward their native language. They feel less comfortable speaking BG because they believe speaking BI affords them better possibilities and social status. Not only does this tendency occur among regular people, but it has also infiltrated the institution in Central Aceh. Moreover, some Gayonese linguists urged the government to take action to enhance and preserve the Gayonese dialect as a representation of the Gayonese people's identity and continue passing traditional and cultural values through it from one generation to the next (Usman, 2010).

Some research has been undertaken concerning the present state of the Gayonese language. Sarinauli and Gayo have found that an increasing number of Gayonese youth today are Gayonese-illiterate. The researchers believe that it results from some youthful Gayonese families unexpectedly having stopped speaking Gayonese to their children as a mother tongue (Sarinauli & Gayo, 2022). This phenomenon causes a few offspring to no longer learn Gayonese despite growing up with native Gayonese speakers as parents and grandparents. Many parents in Takengon, the main city of Central Aceh, have greater confidence in Indonesian and find the language to be more straightforward. Bujangga carried out the most current research in 2022. His research on the language preferences of Gayonese families reveals a worrying tendency for the BG, as most Gayonese parents chose BI as their family's first language for various reasons (Bujangga, 2022). As a result, it significantly reduces the number of modern-day adults who speak their original tongue. It is commonly thought that the issues facing BG today have significantly impacted the likelihood of intergenerational transfer of BG because of the emergence of unfavorable views among Gayonese parents and youth.

The previous research on using the Gayonese language is limitedly conducted within a family context. Similarly, some other research only focuses on structural and formal aspects of the language, as those have been done by (Syahrizal & Sianturi, 2019), (Kemala Sari et al., 2021), (Jaya & Daud, 2017), (Munandar & Sukria, 2021), (Mahmud et al., 2023), (Murni, 2017), (Murni et al., 2019). While the previous research revealed the increasing number of people becoming illiterate of BG and the growing concerns about this phenomenon, there has unfortunately been no research undertaken to find the

contributing factors that lead to some Gayonese people being unwilling to speak in BG. This is the gap that the present writer seeks to fulfill. It is anticipated that this undertaking research will reveal the attitudes of the Gayonese youth toward the Gayonese dialect and the degree of interruption of the Gayonese dialect in terms of intergenerational transfer.

Concerning English as a global language, while it offers benefits such as international communication and access to information, it is important to recognize its potential negative impact on linguistic diversity and the cultural heritage associated with endangered languages. Efforts to preserve and revitalize endangered languages are crucial for maintaining the richness and diversity of human expression. Considering this condition, one topic that will also be addressed explicitly in this research is the influence of English as a powerful language in the Gayo community where other languages have coexisted with it, as well as the risk that English may cause the 'death' of other languages. Language death is believed to be a natural process that has occurred in the past and is still quite prevalent. This study will thus address that issue, concentrating on how English has potentially damaged BG as a minority language, even to the point of becoming one of the reasons for its extinction.

The subject examined was developed into the following research inquiry based on the preceding description:

1. What are the main reasons Gayonese young adults are unwilling to speak their mother tongue BG, in their public domain?
2. How do first-language Gayonese young adults view their mother tongue?
3. How does English as a global language affect the state of BG as a minority language?

This sociolinguistic phenomenon poses the inquiry of the urgency and continuity of the BG, particularly regarding the intergenerational transfer of cultural traits and heritage, as well as maintaining its prestige. According to preliminary research, the young community perceives BG as less demanding. Therefore, the study of language change among young Gayonese speakers, as well as their perception of their native language, is crucial. Suppose the issue is no longer a top priority. In that case, it will increase the probability of the future death of the Gayonese dialect in the Aceh province's central regions and even accelerate the possibility.

2. Literature review

2.1. Language change

Language changes have become a global phenomenon and are now regarded as one of the most devastating linguistic extinctions. Tawalbeh pointed out that language change is bilingual speakers' constant abandonment of one of two languages (Tawalbeh, 2019). Moreover, language change is defined as the gradual replacement and abandoning of a minority dialect by the dominant language (McConvell & Florey, 2005).

2.2. Attitudes of speakers toward their languages

According to McConvell and Florey (McConvell & Florey, 2005), the perception of the younger generation toward a language is essential in preserving minority languages and cultures. It is, therefore, crucial for the younger generation to demonstrate a positive perception toward their native dialect and to continue using and transmitting it to future generations. It is considered the most effective approach for minority languages and cultures to endure and avoid linguistic extinction. Additionally, mindset becomes crucial in maintaining bilingualism (Said, 2011). Portoles (Portolés, 2020) points out speakers' attitudes are crucial to maintaining a language. If they positively perceive their language and community, they will be proud to continue upholding their cultural values and using their native language, thus resisting language shift. In the attempt to encourage minority language preservation in bilingual and multilingual situations, a positive attitude is also needed.

In order to gain a comprehensive knowledge of the function of the Gaelic language in terms of cultural identification, Tabassum and Niro (Tabasum & Niroo, 2021) performed research on the perception of young Gaelic people toward their Gaelic language, incorporating parents and grandparents as well. According to the report, due to contemporary living, most Gaelic children are no longer learning their mother tongue, and their views toward their heritage language are already shifting. Later, research conducted by Baghana et al. (Baghana et al., 2019) on the attitudes of the younger generation toward the tribal languages in Africa revealed that the younger generation felt humiliated and embarrassed to speak their heritage language in both the public and private spheres. Hence, both of these study investigations have demonstrated how contemporary living has altered attitudes and beliefs toward a heritage language, raising doubts about the viability of the Gaelic and African native languages.

2.3. Family functions in language preservation

In addition to their views, families have long been believed to influence language preservation. Crystal, 2014 suggested that relatives have a far more significant and influential role in preserving and promoting a heritage language than prominent and prestigious organizations (Crystal, 2014). The family becomes essential for language preservation and intergenerational transmission by practicing an indigenous native language at home. Pecnikova and Slatinska, in their research, explored the effect of parental language on language preservation among Irish households in the United Kingdom. They discovered that preserving a traditional language and preventing language shifts are closely linked to one's beliefs and attitudes (Pecnikova & Slatinska, 2019).

2.4. English as a global language and its effect on minority language

As a dominant global language, English has gained immense influence in various domains such as business, education, technology, and media. This influence has often resulted in the marginalization and displacement of indigenous languages. The spread of

English as a lingua franca has led to a decline in the use and vitality of many languages, particularly those spoken by smaller communities. Language death refers to the extinction of a language, which occurs when it is no longer spoken as a native language by any community. The rise of English as a global language has had a significant impact on language death around the world.

Crystal (2005) postulates that there are a few ways in which the dominance of English contributes to language death:

1. **Economic and Educational Advantages:** English is often considered a prerequisite for economic and educational opportunities, especially in a globalized world. Communities may abandon their native languages in favor of English to gain access to better job prospects, education, and upward social mobility. This shift can lead to intergenerational language loss, where parents cease to pass on their native language to their children.
2. **Language Shift and Assimilation:** As societies become more interconnected, communities may adopt English to communicate with other groups or as a symbol of modernity. Over time, English can replace the native language in everyday interactions, resulting in a language shift. This process can be accelerated by urbanization, migration, or colonization, where the dominant language is imposed on minority groups.
3. **Global Media and Communication:** English dominates the global media landscape, with movies, music, and the internet predominantly using English as the language of communication. As people consume English-language media, they become more familiar and comfortable with English, further diminishing the use and relevance of their native language.
4. **Language Policy and Prestige:** Government policies, particularly in countries with official or dominant status, can prioritize the teaching and use of English over indigenous languages. English is often associated with prestige, upward mobility, and international communication, leading to a devaluation of native languages and a decline in their use.

2.5. *Conceptual structure*

This study used the GIDS (Graded Intergenerational Disruption Scale) developed by Kohn and Fishman in 1991 (Kohn & Fishman, 1992). They formulated the GIDS to address the language abruption and preservation problem. GIDS has become the finest method utilized to evaluate the state of a minority language (Ramírez-Cruz & Rojas, 2021). According to the GIDS, every social domain influences a language's existence. Table 1 illustrates that the GIDS comprises eight stages based on the severity of language abruption, ranging from the lowest degree of language disruption to its extinction.

The GIDS approach refers to the minority community as X and the majority population as Y. The terms Xish/Xmen and Yish/Ymen denote endangered languages/speakers and dominant languages/speakers, respectively. Furthermore, GIDS

focuses on the significance of intergenerational transfer in language preservation. It indicates that a family, especially the parents, plays a crucial role in transmitting their native dialect to their offspring. It is almost unlikely to preserve a native language if the young generation does not learn it from their parents.

Table 1

Graded intergenerational disruption scale (GIDS).

<i>Endangering Stages</i>	<i>Description</i>
8	The only remaining speakers of the language are the grandparent's generation members.
7	The child-bearing generation knows the language well enough to use it with their elders but is not transmitting it to their children
6	The language is used orally by all generations and is being learned by children as their first language
5	The language is used orally by all generations and is effectively used in written form throughout the community
4	Literacy in the language is transmitted through education
3	The language is used for local and regional work by both insiders and outsiders
2	The language is used for local and regional mass media and governmental services
1	The language is used in education, work, mass media, and government at the national level

(Kohn & Fishman, 1992, p. 96)

3. Method

3.1. Research design and data collection

The research utilized a case study methodology. According to McKinley and Rose, a case study can be used to examine a person, but it can also be applied to a group, organization, or society (McKinley & Rose, 2019). The data is mined from 30 Gayonese students of the State Institute of Islamic Studies Takengon, regarded as student representatives. Participants were restricted to students with the same native language background, BG, but prefer and use BI in their regular interaction. Furthermore, they are selected to represent three districts with the dominant BG utilized. Among 30 sampled students, every ten students are respectively from the district of Bener Meriah, Central Aceh, and Gayo lues. An email was sent to the informants who met the research criteria. After briefly explaining the study's endeavor, people were asked to join and participate. After reaching an agreement, participants are requested to propose a schedule for the interview. As a result, all 30 individuals participated in this research. Eighteen students were from the Faculty of Tarbiyah and the Faculty of Theology and Religion, and the remaining twelve were from the Faculty of Islamic Economy.

3.2. Data analysis

In this study, semi-structured interviews were employed. The interviews were performed through the use of the Indonesian language. It prevented linguistic barriers that might prohibit participating students from freely expressing their opinions. It was also anticipated that it would aid in obtaining more extensive and comprehensive information on the participants' views regarding their mother tongue and the reasons for their language choices within their respective groups. The data were classified following the study questions. The respondent-collected information was then classified and described.

4. Findings

Study results revealed that almost all Gayonese youth felt reluctant to use the language in their groups and daily lives for various reasons. Their poor sentiments towards their native language will probably lead to a linguistic change from the BG. Various explanations can be traced as to why these persons resist speaking the BG. Table 1 below illustrates the contributing factors affecting Gayonese youth to prefer BI to BG in their daily interaction.

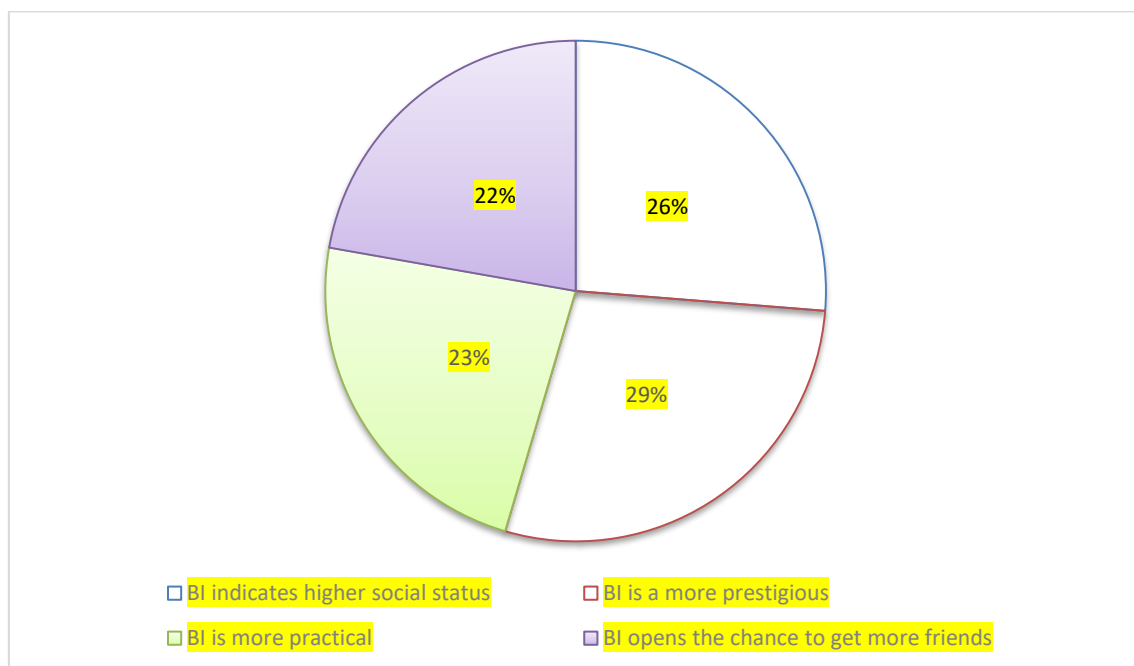


Figure 1. Contributing factors affecting Gayonese youth shift to BI

4.2. Bahasa Indonesia attributes to higher social status.

BI is viewed as far more contemporary than BG, which is more archaic. 26 30 interviewees hesitated to speak BG in public and contemporary settings. Eighteen respondents said speaking BG in such contemporary settings would shame them. In addition, they would instead not look like ordinary people by speaking BG, an old language. Additionally, 12 others urge that BI is the language of the urban population, whereas BG is the language of the rural population.

Consequently, 26 out of 30 respondents are expected to prefer BG to BI when gathering with their friends in public spaces such as campuses and cafés. It is often thought that speaking BI will make its speakers seem socially privileged. One of the respondents pointed out: "Speaking in Gayonese language ruins my confidence" (R5, indicates respondent number 5). Another respondent said: "It sounds weird to speak in Gayonese in public places" (R23).

4.3. Indonesian is privileged and appears prestigious

It has been long maintained that BI has tremendous respect for Gayonese nowadays. All participants agreed that the Indonesian people are well-educated. It is a dialect of modernization often spoken in Takengon's public settings, whereas Gayonese is retained among locals. Almost all participants will likely utilize BI while ordering meals in restaurants and cafes. According to them, BI is considerably more prestigious than Gayonese. Hence it is not unusual to hear it used mainly in such upscale settings. Due to its lesser prestige, BG has commonly spoken outskirts of the town, at local coffee shops and traditional marketplaces. BI and BG are expected to have distinct roles in younger adults' daily contacts, with the former being seen as far better than the latter. Then, 28 out of the 30 participants stated that conversing in BI would make the speakers appear more fashionable and appealing. One responder reported: "Speaking in the Indonesian language boosts my confidence" (R12). Other participants said: "When I speak in the Indonesian language, I look like an urban person" (R2). "Speaking in Indonesian gives me a sense of pride" (R24).

4.4. BI is more practical for communicating with the opposite gender.

As many as 23 participants admitted that speaking BI to the opposing gender is appropriate. According to them, it is more comfortable to speak to the opposite sex in BI because it would boost their self-esteem and social standing. Additionally, ten respondents felt that BI is more lyrical, romantic, and appropriate for cross-gender relationships. In addition, 6 of the 20 respondents believed that utilizing BG in such blended gatherings resulted in humiliation and made them appear less privileged. One responder said: "It is weird to speak to a girl using the Gayonese language" (R14). "Indonesian language increases my confidence when I approach a girl." Other interviewees urged: "I feel ashamed to use Gayonese in front of a girl I like" (R18). "I avoided using Gayonese because it sounds harsh in front of the girl I am approaching" (R27).

Nonetheless, two 30 participants said they frequently speak Gayonese with opposite-sex Gayonese acquaintances, especially those close to them. It is because they do not like to divide their community. It was confirmed by another interviewee, who stated that she would continue to use BG with her male and female friends from the same place since she has been using BG with them for decades; therefore, changing to BI will

lead to a division among them. A young man made the final statement in this instance, saying: "I prefer to use Gayonese even though it sounds weird to some girls" (R6).

4.5. Indonesian is more convenient to make new friends

In this example, 22 individuals agree to utilize BI when making new acquaintances in Takengon, especially on campus. This is because they fear that persons they encounter for the first time would not be able to speak BG; thus, BI is the most logical option in this case. Nineteen individuals believed that the first impression becomes crucial for retaining social standing. Thus, utilizing BI while encountering a new acquaintance would demonstrate that the speaker is a member of the current generation and an enlightened civilization. Some interviewees mentioned: "It is easier to make new friends when I use the Indonesian language" (R5). "As the Indonesian language is a national language, it is reasonable to use it to get more friends" (R26). Another participant pointed out: "Using the Indonesian language helps us find new relations" (R30).

5. Discussion

The negative sentiments growing among Gayonese teenagers toward the BG might eventually lead to abandoning the BG language, as evidenced by the above results. They probably would cease using BG in public and private spaces. It, therefore, means that the younger generation of Gayonese has begun to abandon their mother tongue due to their negative opinions towards it. This research aligns with and confirms several previous findings conducted in various settings. Unfavorable sentiments about a mother language may be observed in several different groups throughout the globe. For example, Hill (1997) analyzed the abandonment of the local language in Australia (Hill, 1987). Younger groups chose to speak English and shun their mother tongue in various contexts, but older individuals cherished utilizing their home tongues in everyday interactions. It was followed by research on local languages in Africa, which revealed that most young speakers were unwilling to utilize their native tongue in numerous situations (Brenzinger et al., 1991).

Adelaar 1991 observed South American native groups' languages in the USA, where a transition from the Hispanic language to English monolingualism was rapidly progressing. The findings also found that young Hispanic children residing in the USA chose to speak English in nearly all everyday situations (Adelaar, 1991). In the Chinese context, there is a growing concern that the younger generation of Chinese abandon their mother language and shift to Chinese English or Chinglish (Qiang & Wolff, 2003). The more current research on mother language abandonment also agrees with present research findings of the Gayonese language context. For instance, research was conducted on mother language abandonment among Romani youth in Slovakia. They found that the younger Romani generation started to become little literate in their mother language and shifted to Slovak as a national language in their country (Ráková & Samko, 2017). A

similar endangering state of the mother language is also found among the Canadian native community (Khawaja, 2021). In the Indonesian context, numerous studies have also revealed an alarming trend toward the abandonment of mother languages among ethnic communities in the country. For example, a study by Grimes in 2010 on the Eastern Island of Indonesia has found that the younger generation of the ethnic group in Buru Island started to shift from their mother language of Kayeli and Hukumina to the Indonesian national language (Grimes, 2010). Similarly, Winarti 2018 suggested that Javanese youth began shifting to the Indonesian language regularly and predicted that this trend would continue in the future (Winarti, 2018).

Returning to the notion of the Graded Intergenerational Disruption Scale (GIDS), it argues that good perceptions held by speakers, especially within families, are the most crucial factor in maintaining a language (Pauwels, 2005). In the Gayonese context, most of this research's participants stated that they are projected to teach BI to their offspring and make it their family's first language. Canagarajah 2008 utilized Fishman's GIDS to immigrant Tamil relatives in three countries, the United States, the United Kingdom, and Canada, to determine their language preferences and perceptions toward their native language and the issue of fast Tamil language change (Canagarajah, 2008). There is no question that societal considerations influence parental language choices, leading to fast language loss. The negative attitude known grew among speakers to adopt English ultimately.

Kohn (Kohn & Fishman, 1992) emphasizes the significance of speech in its written form, having media literacy in the language, and using it in the workplace and school. Nevertheless, similar conditions are uncommon in contemporary Gayonese neighborhoods. Based on these findings, the Gayonese language can be placed at level 7 of the GIDS. This level is illustrated not just because of the sentiments of the younger generation regarding their first language but also because they are becoming increasingly worried about the future language choice of Gayonese language families. It has been demonstrated that most minority languages that require revitalization are at level 6 and going towards level 7 since they are in a condition of linguistic change. Koch (Kohn & Fishman, 1992) shows that a minority language at level 7 is nearly entirely influenced by the Xish group, especially in the home family neighborhood, instead of external influences. There is no one element with as much influence as the family. However, academics do not disregard the connection between the family and other social domains. The effectiveness of language maintenance will be determined by the capacity and motivation of the family to pass on their native tongue to their younger generation.

Lastly, many linguists believe that labeling English as a "killer language" is an oversimplification, considering the centuries-long migration process, language variation, and acquisition. By examining the intricate processes that lead to the demise of languages, we have realized that individual decisions have a major impact on the future of minority languages. Indeed, English is now the dominant language in the world. However, some linguists argue that it has become a neutral lingua franca that helps speakers adjust their

perspectives on their local dialects. Thus, instead of forsaking the language that is an integral part of their identity, bilingualism is encouraged, and each language has a distinct function while preserving an essential aspect of a nation's culture. It is important to note that the relationship between language endangerment and the global dominance of English is complex and influenced by various socio-cultural, economic, and political factors. While English's status as a global language has undoubtedly contributed to language endangerment, it is not the sole factor responsible for language death. Other factors, such as globalization, urbanization, and cultural assimilation, also play significant roles in language shift and endangerment.

6. Conclusion

Shifting the language is the mechanism through which the official language displaces minority languages in addition to formal but also in informal contexts. So, the fewer areas where a language is employed, the closer it is to extinction. According to the conclusions of the research, BG is currently a language of the lower classes, spoken only in homes and communities. According to Simons (Simons, 2019), several stages define language loss, including the displacement of a first language by a second language for various domains that once involved first language utilization, such as in suburban and families. What follows is called extensive language flipping, and the first language is only utilized within exceptional circumstances, namely for religious and ritualistic purposes. These occurrences are inescapable in the present state of BG. In order to preserve the Gayonese language, Gayonese teenagers are aggressively encouraged to have good attitudes toward their native language, as the continuation of the language depends entirely on the perceptions of its speakers. Families and social institutions must participate in preserving BG.

Meanwhile, English does not inherently kill minority languages. Language extinction or endangerment can occur due to various social, political, and economic influences. While English is a widely spoken global language and often serves as a dominant language in many contexts, its prominence does not directly result in the death of minority languages. However, it is important to note that language revitalization efforts, increased awareness of linguistic diversity, and cultural preservation initiatives can help mitigate language decline. Many communities worldwide actively work to preserve and promote their minority languages, recognizing their cultural and historical significance.

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