

CHAPTER II

LITERATURE REVIEW

2.1 Theoretical Framework

2.1.1 Language and Society

Language cannot be separated from the society. Wardhaugh stated (2002:1) that a society is any group of people who lives together for certain purpose or purposes and language is the tool to communicate in a society to reach purposes. Society of different background may be multilingual so that many speakers may use more than one language.

Social theorists, particularly sociologists, attempt to understand how societies are structured and how people manage to live together. To reach so, society has some concepts as 'identity', 'class', 'status', 'solidarity', 'accommodation', 'face', and others (Wardhaugh, 2000:10). Wardhaugh stated (2002:10) that between language and society, there are several possible relationships, the first is social structure may either influence or determine linguistic structure and or behavior, directly opposed to the first: linguistic structure and/or behavior may either influence or determine social structure, the influence is bi-directional; language and society may influence each other, to assume there is no relationship at all between linguistic structure and social structure that each is independent of the other.

2.1.2 Language Attitude

According to Fasold (1984:148) the definition of language attitude is the attitude towards speakers of particular language. An even further broadening of the definition allows all kinds of behavior concerning language to be treated such as attitude towards different languages. It means that if the speech community thinks that its own language is beautiful, prestigious, etc. and the speakers of different languages consider it in the same way, they have the tendency to be loyal to the language which is much stronger being used.

Language attitude is different from other attitude because people are precisely about language (Fasold, 1984: 149). They feel that a language or a variety language is more elegant, expressive, guttural, musical, or that one language form is more polite, prestigious or more aesthetically pleasing or displeasing than another one. Prestige and stigma are related to the speakers of languages and have to do with social class and national identity and with ideas about status, solidarity and unity. Popular evidence from the media and academic surveys of language attitudes reveal the same underlying and recurrent patterns of values judgments within a community about languages and varieties of language within it, and such judgments affect our social and cultural life in important and influential ways.

There are two different views of attitudes. They are mentalist view and behaviorist view. According to the mentalist view it is a state of readiness or as intervening variable between a stimulus which affects a person's response (Fasold, 147). This view allows someone to show response to a given stimulus in a certain

way. The attitude is considered as an internal state aroused by simulation of some type and which may mediate the organism's subsequent response (William, 1974:21). Studies under this view use self-reported data, although these data are often questioned its validity and inference (Fishman and Agheyissi in 1970) in Ditmar (1976:181) add that mentalist view usually considers attitudes as having subcomponents. There are cognitive, affective and conative. The cognitive component refers to an individual's belief structure, the affective to emotional reactions and the conative component includes the tendency to behave in a certain way towards the attitude (Lambert, 1967 : 18) in Hohenal (1998 : 26).

On the contrary, behaviorist views state that attitude is a dependent variable that can be statically determined by observing actual behavior in social situation (Fasold, 1984:147). This view point makes research easier to be undertaken, since it does not require self-reports of the respondents. All the researchers need to do are doing observation, tabulation and analyzing overt behavior (Agheyisi and Fishman in Fasold, 147). However, writer concurs with Agheyisi & Fishman (1970: 138) opinion who warned earlier that attitudes of this sort would not be quite as interesting as they would be if they were defined mentalistically, because they cannot be used to predict other behavior.

The concepts of language attitude bring the consideration of motivation, instrumental and integrative motives. When the society admits the prestige of language, the motivation is called instrumental. On the other hand, if a learner which identifies herself with the targeted community, she has to learn the language and

culture of the speakers to where the language is used so that she can be a member of speech community. This kind of motive is called an integrative one (Ellis, 1991;117).

There is a tendency that if the speech community considers that a language more prestigious and useful, they will change their language or dialect. Mc Mahon (1994:202 – 204) suggests that the language of more powerful speakers will be regarded as more prestigious. She also states that speakers may produce more adoptions when they are trying to impress someone or when the vocabulary involved has particularly prestigious connotations.

2.1.3 Madurese Language

Madurese Language is spoken by Madurese ethnic. It is used by at least six million people in eastern Java and Madura, and thus ranks as the fourth largest language of Indonesia (Stevens, 1969; p 683). It covers the areas through Madurese island, *Tapal Kuda* areas through pasuruan, Surabaya, Malang, Banyuwangi, Kangean island, Masalembo island, and some areas in Kalimantan island. It shows that madurese ethnic spreads many areas in all of parts in Indonesia.

Madurese language is a subdivision of Austronesia language of malayu-Polinesia branch, so it is equal with other vernaculars in Indonesia. Madurese language is more influenced by Javanese language as an effect of mataram occupant of Madura Island. On the other side, many words in Madurese language are rooted from Indonesia language or malay, but with different pronunciation for example ,bhila (read : bhileh) = bila, oreng = orang, aand onngu = sungguh.

Madurese language is a unique language. Its uniqueness makes non-native speakers who are interested to study it, find difficulties. Madurese language has a pitch and depressed pronunciation, especially at b, d, j, g, jh, dh and bh letters or at double consonants like jj, dd, and bb. This emphasis occurs in the syllable of middle part. Meanwhile, the system of vowel of Madurese language recognizes a schwa sound and strong a, i, u, e, and o.

Those unique characteristics also make a difficulty for native speaker to learn second language, including Indonesia language. Raymond (2005) stated that only 60 % of men and 40 % of women in Madura can speak Indonesia language which can be understood by non native speaker (speak 'passable' Indonesian language to outsiders).

Madurese language has some dialects such as Bangkalan dialect, Sampang dialect, Pamekasan dialect, Sumenep dialect and Kangean dialect. The dialect of east Madura is considered standard (Stevens, 1969; p.294). Sumenep dialects is used a standard language Madurese because Sumenep is center culture and kingdom in the past. Other dialects are rural dialects which is a mixture of madurese. In Java, they develop a Javanese language, called Pendalungan for example; *be'en* is used in Madura (*be'na* is used in Sumenep), *kakeh* is usually used in sampang and Bangkalan, and others.

According to Stevens (1968 : 3) via Ivan (1995) Madurese language is grouped as follow :

A Madura :

1. The west Madurese language
 - a. Bawean
 - b. Bangkalan
2. The central Madurese language
 - a. Pamekasan
 - b. Sampang
3. The east madurese language.
 - a. Sumenep

B . Kangean

Madurese language has three varieties : the low language, the middle and the one. The low language is enja-iya language, the middle is enggi-enten language and high is enggi-bunten or alos tengi language.

1. Enja-iya language

This level is commonly used in conversation between friends, person with the same status. The use of this level makes stronger solidarity between the speakers. Sometimes the enja-iya language mixes together with the enggi bunten language in order to make the situation more friendly.

2. Enggi-enten language

This level is higher than enja-iya language. It is used by the people when they consider that the use of enja-iya language is not suitable anymore because they

start to learn how to behave in society. It is used to show respect to the person they is talking to. It is used to measure the etiquette.

3. Enggi-bunten

This level is used between older people, the noble and authorities. This language is used by someone when he speaks to the public.

2.1.4 Indonesian language

The Indonesian language as a national language is not a single system language. It has a couple of uses which each has its own function in a communication. They are standard and non-standard Indonesia language. According to Harimurti Kridalaksana, the function of standard Indonesia language is used, firstly in formal communication such as in writing formal document, announcement made by formal institution, meeting new people with different background such ethnic, culture, naming formal terms, written regulations, and so forth. Secondly, it is used in scientific writing such as in writing formal report. Thirdly, in making a speech in front of the public, and fourthly in a communication with respected people such as with older people, someone who has higher status and stranger. The non-standard languages used to maintain relationship with others (Theresia, 2000:18).

2.1.5 Javanese language

Javanese language is used by Javanese ethnic. They spread in all part of Indonesia, such as east java, central java, west java and others. According to

Uhlenbeck Javanese language is divided in three groups, the first group is west group that includes Banten dialect, Cirebon dialect, Tegal dialect, Banyumasan dialect and Bumiayu dialect; the last three dialect is usually called Banyumasan, the second group is central group that includes Pekalongan dialect, Kedu dialect, Bagelen dialects, Semarang dialect, East Beach dialect, Blora dialect, Surakarta dialect, Yogyakarta dialect, madiun dialect. The third group is East group that include Pantura dialect (Tuban, Bojonegoro), Surabaya dialect, Malang dialect, Jombang dialect, Tengger dialect, Banyuwangi dialect. The last group is known as east Javanese language.

2.2 Review of Related Studies

Language attitude has become one of the sociolinguistic fields that has attracted researchers for many years. In this thesis, the writer describes four researches related to the topic of her research.

Kelecukwu (1994) said in his study which was entitled “an Integrated Approach to the Study of Language Attitudes and Change in Nigeria: the Case of the Ikwere of Port Harcourt City”. his study explored the apparent language shift taking place in Port Harcourt by investigating the Ikwerre attitudes to their languages (Ikwerre and NPE), and how these attitudes assist to perpetuate the language choices reported. Additionally, it aims to contribute to existing research in language attitudes by, firstly, examining in some detail the attitudes of young people, their parents and grandparents toward Ikwerre and NPE, including questions of perceptions about the

future of the Ikwerre language. The data are collected by direct and indirect method to assess language attitude. He uses direct method because it may fail to reveal language values that respondents are unaware of or are unwilling to admit for prestige reasons. In other words, attitudes may not always correlate exactly with the possibly unconscious attitudes which are revealed by more indirect method of investigation. He uses Fasold's theory that language attitude that it is based on two theoretical approaches: the behaviorist approach and mentalist approach. The result that finds that bilinguals are an important thing because they have an awareness of the effect of their speech and how they are perceived, then they can exert influence on others' language behaviour and attitudes towards them by deliberately varying their choice of language. However, the theory in Kelecukwu's study is adapted by the writer.

The next is study written by Hohental (1998) (1998). The study focuses the attitude towards the use of English in India. She conducts her study with help of the internet and emails. The respondents are collected by announcing at home pages of Indian universities for people interested in taking part in the study about Indian multilingualism. His study uses quantitative method. The result that she finds is 90 % of the respondents considered English important to India than 33 % of them considered Hindi important for the development of the country. This study is different from their mother tongue; Hindi language. Between Hohental and the writer's studies have some differences for example the respondents, the term of language and her method.

Linda Harsono, an Airlangga University student of 2003, studied about language attitude. “A study of language attitudes of the students of SMUK Santa Maria Surabaya toward Chinese Language as a Reflection of their Ethnic Identity”. The aim of the study was to find out whether the students still preserved their ethnic identity or abandoned it by using Chinese language or not. Moreover, this research concerned with attitude of Chinese students of SMUK Santa Maria Surabaya toward Chinese language and was aimed to find out if these attitudes reflect their ethnic identity.

Edison, a student of the English department of Airlangga University, wrote a thesis entitled “Language Attitude; The Stereotype of Javanese Students of SMPN VII Surabaya towards the Madurese Accent Speaker’. This thesis discussed about the stereotypes that were correlated to ethnicity, namely the stereotype of Javanese high school students toward Madurese accent and Javanese accent as a comparison.

In this study, the writer observes the language attitude of Madurese sellers towards Madurese language, Javanese language and Indonesia language. This study is expected to give suggestion for linguists to decide the best way for language planning in the future and give contribution for everyone who is interested in sociolinguistics, especially in language attitudes.