

## **CHAPTER II**

### **LITERATURE REVIEW**

#### **2.1. General Description of the Object of the Research**

In this study the writer wants to conduct research about Language to attitude youth Gresik toward Gresik dialect.

##### **2.1.1 Language attitude and Dialect**

According to Coulmas (2005, p.234), language attitudes are the feelings and ideas people have about their own language and other languages. People, who learn a second language, usually feel it is easier to understand a language spoken by people who have high admiration in a society. Further, language attitudes are influenced by many aspects, such as education, and social background that exists in speaking community. If people often use or hear a kind of particular language, he or she will has positive attitude toward the language. On the other side, if he or she seldom or never uses or hear the particular language, it is possible for him or her to have negative attitudes toward language. Attitudes are crucial in language growth or decay, restoration or destruction.

Attitudes are learned predisposition, not inherited and likely to be relatively stable; they have a tendency to persist. Furthermore, attitudes are affected by experience. Thus, attitude change is an important notion in bilingualism. Attitudes vary from favorability to unavailability. Attitudes are complex constructions; e.g. there are many both positive and negative feelings attached to e.g. a language situation (Baker 1992, p. 112-115).

According to Lambert (1967), attitudes consist of three factors, such as the cognitive, affective and conative. His cognitive factor refers to an individual's belief structure, the affective to emotional reactions and the conative factor.

There are two competing theories of attitudes: first, mentalist view attitude is considered as an internal state aroused by stimulation of some type and which may mediate the organism subsequent response (this depend on self-reports as the source of data). Second, Behaviorist view: attitude is inferred from the responses people make to social situation. It is can be studied by observation and tabulation of obserbed behavior (Fasold, 1984 p. 147).

Dialect here is a language variety in which pronunciation, grammar and vocabulary are indicative of the regional background of the speakers (Coulmas 2005, p. 233). In the other side, dialect (Montgomery, 1986) is different from accent, since the term accent is for whole patterns of pronunciation typical of a particular area or social group. Accent is more to indicate about intonation of voice people when they speaking.

According to Holmes (1992, p. 142) dialect can be divided into two types. First is regional dialect. Regional dialects are dialects belong to area where the speaker come from. These dialects contain of pronunciation, vocabulary and grammar. The second one is social dialect that distinguished by the features of pronunciation, vocabulary and grammar according to the social group of the speaker. Therefore, the speakers' education, job, their living area are important to indicate the social dialects.

### 2.1.2. Language and Dialect

There are debates among the experts in defining what language is. Language is not simply human words, pronunciations and the means of communication used by people in certain community. Language is also a systematic means of communicating ideas or feeling by the use of conventionalized sign, sounds, gestures or marks having understood meaning (Merriam Webster Dictionary, p.653).

According to John Updike (1997) language is intrinsically approximate, since words mean different things to different people, and there is no material retaining ground for the imagery that words conjure in one brain or another. Language is the process used to ensure there is an agreement between the sender and receiver for meanings assigned to the symbols and the schema for combining them used for each communication (Rice, 2008). Nordquist (2008) explain that language is a human system of communication that uses arbitrary signals, such as voice sounds, gestures, or written symbols.

From that explanation above, it be can known that each language definition has different meaning like language is refer to human communication system, intrinsically approximate, or a systematic means of human communicating ideas. All those language meanings are correct. People can give their opinion of language from different views.

There are many languages in the world and every country has language as a special sign to differentiate from other countries. For example, Indonesia has Indonesian, Malayu has Malay language, Philippine has Tagalog language, Spain

has Spanish language and many more. According to Holmes (1992), language consists of several dialects. Dialect is a language variety in which pronunciation, grammar and vocabulary are indicative of the regional background of the speakers (Coulmas, 2005)

. Dialect also means a variety of language used by the member of the group. For example, in Indonesia there are Javanese, Sundanese, Balinese dialects which are different from one another. In each dialect, there are differences in terms of pronunciation, vocabulary, and grammar and these differences resulted in the appearance of Javanese sub-dialects.

### **2.1.3. Gresik sub-dialect**

In East Javanese there many variations of dialects and one of them is Gresik. East Javanese dialect is part of Javanese dialect that mostly spoken by East Javanese people but the people usually spoken Ngoko level. According to Kodiran as cited on Koentjaraningrat (2002, p.329) there are two types of Javanese dialect, Krama and Ngoko. Gresik dialect is one kind of sub dialect of East Javanese dialect (Koentjaraningrat, 1985). Most of young people there use Gresik sub-dialect to communicate with each other. Gresik sub-dialect is like other Javanese dialects, but with some variety of different vocabulary, such as “sang” (my), “isun” (I), and many others. At this moment, Gresik sub-dialect is still found in Lumpur, Giri, and some other areas in Gresik.

According to Aqil (2009), there is no agreement to decide the origin of Gresik sub-dialects. He argues that some words are from Arabic. In Gresik city, there are at least four different sub-dialects. First, Gresik *lawas* (spoken by those

living in the areas like Kemuteran village, Kroman Kebungson, Pekelingan, Telogo Bendung, Bedilan, Karangpoh, Sukodono, Terate, and Tambak Gek, Sindujoyo). All those areas have a strong Gresik lawas sub-dialect. Second, Giri sub-dialect which is different from *Gresik lawas* dialect. Giri sub-dialect tends to use different words to mention objects. For example, Giri people like “mbangkel” (mbʌŋkəl). Mbangkel means to bring golden merchandise and go to other city to exchange the merchandise with other goods. Quite often, I see Giri people meet their friends in the local market, make a conversation, but I do not understand fully their conversation because they use their own sub-dialect. Thirdly is Lumpur dialect. Lumpur is located near Gresik market and Gresik port. Almost Lumpur people are fishermen. The different factor of Lumpur dialect is the accent and intonation of the words and the way they speak is with strong intonation and mostly with loud voice. The last sub-dialect is Belandong sub-dialect spoken by Meduran people. This people are originally from Madurese.

In conversation, Gresik sub-dialect itself is related with ngoko level. Ngoko level is considered to be the lowest level in Javanese language. Further in spoken language when Gresik people make conversation usually they often used Gresik sub-dialect. For example, it can be seen on the following conversation (Aqil, 2009):

A: Dadi tulung lah, eh bek-bek-e meneh-meneh kenek di nggo manfaate. Yak Opo konco-konco liyane, setuju tah?

(Please, can any body do a favor? This is may be useful in the future, what do you think, friends? Do you agree?)

B: Eson setuju seru cak! tapi nek retine lak sik seje-seje kabeh, sing penting onok arsipe sik, ngono ae tah cak?

(I agree with you, Bro! the most important that is that the files are well collected, okay?)

A: Pokoke dicitet disik perkoro nyalin yo engkok ngumpul bareng-bareng nggenahno.

(The important thing is to write first and then we can rewrite them again later).

The underline words like ‘eson’/eson/ ‘,bek-bek-e’/bək-bək’ɛ/, ‘nek retine’/ nək retinɛ/, ‘dicitet’ /dicitət/ are Gresik sub-dialect examples that special sign of Gresik dialect than others dialect.

#### **II.1.4. Language and identity**

In one situation, language can be an identity in current society. Many Sociolinguists believe that language reveals its speaker’s identity (Coulmas, 2005). He (2005) further adds that language denotes not only the speaker’s identity, but also their individual and social relation they belong to. For example, if I listen strange person talking in the telephone with somebody out there and saying, “Ntar malem gue ke rumah elo ya...” (Tonight I will come to your house), I will then assume that this person is from Jakarta since he uses words like “gue”

(I) and “elo” (you). These words are particularly from sub-dialect of Jakarta dialect. In broader scope, language also functions as a national identity. For example, each country must have a language to give national identity for its citizen like China has Chinese, Indonesia has Indonesian language.

There are four aspects that language can be drawn for sociolinguistic identity (Coulmas, as citation in Davies, 2005 p. 174):

1. Identity change is possible. Economic incentives provide a principal rationale for crossing group boundaries and identity change. Identity change is indicative of the kind of association involved.
2. Identity change requires efforts and is not equally easy in all cases  
 Displaying one’s identity is not similarly relevant in all situations, but in a majority/minority context with common bilingualism in the minority group, use of the minority language is in many speech situations taken as identity appearance. Because of utility differential between majority/minority languages, the identity change from minority to majority is easier than vice versa, provided language is the key identity marker, rather than social class or religion.
3. The emphasis placed on language as an identity marker is variable. The same language may play differing roles as the vehicles of group identity. For example, Javanese language identical with Javanese people, often used in central Java province, but in other province like east java, some area in west Java and Bali, people in that place also often use Javanese language.
4. The language-identity link is historically contingent.

Malaysia and Indonesia have similarities in language, ethnic, culture and social. This is because Malaysia and Indonesia are located in the same geographical areas in East Western Asia.. So these reasons probably make some provinces in Indonesia like Sumatra and Kalimantan speak Malay language. In the other side, Malay people speak by two languages, English and Malay language. This because Malaysia ever was colonized by British during world war II.

### **2.1.5. Communication in social context**

#### **2.1.5.1. Conversation**

People always communicate with each other as social human beings everyday, for example, when teachers communicate with their student to teach them, and when parents communicate with their children and many more. During the process of communication everybody will learn the values and the norms of the society, for example, how to socialize and the way to appreciate other speaker opinion. The important thing in socialization is by communicating with them. There are many ways to communicate and one of them is by making conversation. The speaker should speak clearly, make a good interaction in speaking and gesturing and speak in clear pronunciation so that listener can hear what he speaker want to talk about and do not misunderstand each other.

In addition, there are some constrains in communication, one of them is language. Two people with two different languages or use different dialects will get difficulties in having conversation because they do not know what they want to talk about, they use language to do things like transferring information and



news. For example, there are two people that do not each other in a bus stop. They make small talk.

A: maaf, apa bus dengan jurusan Jakarta sudah datang? (Excuse me, is the bus to Jakarta have come?)

B: Waduh... nggak eruh yo. Aku wae jek tas teko (I don't know, I just arrived here).

A: Maaf anda berbicara apa? (Excuse me, what are you talking about?)

From that dialog, we may know that A try to ask to B about the bus in Indonesian language, but B answered in Javanese language and automatically A do not know what B was trying to say .

## **2..2. The Related studies**

### **2.2.1. A study of Language Attitude of Malang Youth toward Malang Slang by Fitriani Fajarwati.**

She did some preliminary observation to find out the phenomenon that appeared in Malang about the Malang Slang language. The phenomenon in the observation is the speaker slang become fewer in every year. The data was taken by the writer in order o know youth attitude toward Malang Slang. It is also used to know the further motivate Malang people especially the youth shift the use of Malang slang into gaul language or Jakarta language.

From the data, she can conclude that the most of Malang youth have negative attitude toward of Malang Slang. The reasons are first, sense belonging toward Malang slang than the elder is low. Second, she use respondent based on ages. She took 12 until 20 years old. It can be see seen that they was invented and

diversified. They do not any contribution to keep Malang slang to be exists. Another factor is the response to use Slang language. People used Slang language to keep secret from other people when they are conversation. Moreover, the youth say that Slang language is not to symbolize Malang people identity like their previous generation, but just to have fun.

### **2.2.2. The Relationship between the length of stay in Surabaya, frequency of language use, attitudes to language and the Suroboyoan sub-dialect listening comprehension scores of some Petra Christian university's outside Java students by Evonne Wahyuni.**

In that research, the writer emphasized have three factor that have relationship with the respondent's scores, namely length of stay in Surabaya, frequency of language use and attitude to Suriboyoan sub-dialect. As the result, she found that those three factors connect to the respondents of the listening comprehension test. She took two kinds of respondents, who have lived for one year or shorter, and who get the lowest score in the listening comprehension tests. The respondents are considered to have negative attitude is they have opinion that the suroboyoan sub-dialect is a rude language and it is difficult to be learn. Then, there are many respondents who think that sub-dialect is a polite language. This perception is regarded as appositive attitude to the sub-dialect.

The respondents believes that learning the sub-dialect is an easy thing to do and understanding the sub-dialect is important, especially for their

communicative needs in Surabaya. She was assumption that the respondents who have been lived in Surabaya for 3 years or longer, have high frequency of Suroboyoan sub-dialect used, and have positive attitude to the sub-dialect, get higher scores than other respondents. In the other word, the writer makes assumption that the longer someone lives in an area, the higher possibility for him to comprehend the indigenous language. In that case, the students who lived in Surabaya for 3 years or longer have the chance to start mastering the sub-dialect well after three years of residence. For the result they have expanded knowledge in the sub-dialect.

She also concludes that attitude the Suroboyoan sub-dialect is also considerable to the respondent's scores. The respondents who have negative attitude to the sub dialect may not have enough motivation to use and understand the sub-dialect. They think that communicating use Indonesian language is enough, but in their society, the Suroboyoan sub-dialect is also important. As a result they do not want to learn and comprehend the sub-dialect. In other side, there is positive attitude to the sub-dialect are willing to use the sub-dialect, because there are opinion that who use the Suroboyoan sub-dialect is easy socialize and can be accepted by other people.