

## CHAPTER I

### INTRODUCTION

#### 1.1. Background of the study

There is no doubt that human beings need a language to survive. They need to use the language to express ideas, to communicate with each other and more importantly, as social creatures they need to establish a social relation with other human beings. In this modern and developed world, with the advancement of the technology, people may interact and establish relationship with other people regardless their geographical location. For example, through the chatting service provided by the internet, I may contact those from other continent to make friends and to share information and ideas.

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.

Generally, language has three functions (Triwahyu, 2001). First, language is a means of communication. Everyone uses a language in their everyday life such as they use language to buy something, to ask for direction, to greet people and to perform almost all daily functions. Second, language has a function as an instrument to establish social relations. People from different social and ethnic backgrounds may still establish a relationship and to start this they use a language, the one that might be understood by them. For example, Indonesian may establish a business arrangement with Korean and to initiate this they use language, probably English, as a means of communication. Third, language has a function as a sign of someone's identity.

Many Sociolinguists believe that language reveals its speaker's identity (Coulmas, 2005). He 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 Indonesia language, and Malaysia has Malay language, and so on.

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 is also means a variety of language used by the member of the group. For example, in Indonesia there are Javanese, Sudanese, 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. For example, Suroboyo sub-dialect (spoken by Surabaya people) is slightly different from Gresik sub-dialect. Surabaya people might say 'gedhe banget' (very big) to refer to a very big object which is different from the way the Gresik people say which is 'guedhe seru'. The use of the word 'seru' (very) is particularly used only by Gresik people and most people do not know the meaning of this word when they heard this word for the first time.

As a Gresik people (originally I am not from this area but I have been Gresik and get in touch with people there since I was at the age of 5), I notice an interesting phenomenon when people talk to each other using Gresik sub dialect. Most of the 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 Meduran people. This people are originally from Madura and some of the words are from Madurese.

Since now I live in Surabaya to study at university, I rarely listen to people using those sub-dialects. Most of my friends, who are from Gresik and study in the same campus as mine, rarely use Gresik sub-dialects when they are interacting with those from other cities. Interestingly, when I and the other four friends met incidentally in an occasion, suddenly some of us started to use some words from our sub-dialects. The reason why Gresik sub-dialect are interesting to be analyze are Gresik sub-dialect rarely to spoken by Gresik people and I want to

know the attitude Gresik people toward Gresik sub-dialect. From this phenomenon, I am interested to find out the use of Gresik sub-dialects among the Gresik-origin students in Airlangga University. I will also try to figure out the degree of intimacy between speakers in campus informal conversation and how the use of these sub-dialects might reveal the identity of the speakers.

### **1.2. Statement of the problem.**

Based on the background of the study above, the writer would like to state the problems as follows:

- How is the language attitude shown by Gresik origin students of Airlangga University toward the Gresik sub-dialects when they involved in informal conversation outside campus?

### **1.3. Objective of the study**

Based on the statement of the problem, the objectives of the study are:

- To know how is the language attitude shown by Gresik origin students of Airlangga University toward the Gresik sub-dialects when they involved in informal conversation outside campus?

### **1.4. Significance of the study**

It is expected that the result of this study will be useful for Gresik government, especially for cultural expert and Gresik society in general. Hopefully, it can be some input for Gresik government especially to maintain and

preserve Gresik culture in order to keep Gresik dialect to exist and become everlasting. And also for Gresik society, hopefully they appreciate to their own language, because the language is has unique characteristic. The result of the study is also expected to be beneficial for sociolinguistics field; this study is about language attitude which considered as sub topic of sociolinguistics. And the last, this thesis is expected to be useful for everyone who wants to do similar research about language and dialect, especially Gresik sub-dialect.

### **1.5. The Scope and limitation**

The scope of this study is language acquisition and sociolinguistics. The theory of language acquisition would be focused on the theory of second language acquisition because the respondents are considered to have the Gresik sub-dialect as their second language. Meanwhile, the sociolinguistics theory would be emphasized on the attitude to language and society. The writer would limit this study to some faculties on Airlangga University which is the students are Gresik youth and can speaking origin Gresik sub-dialect (Gresik asli/lawas). The writer decide to make limitation in origin Gresik sub-dialect to make easy when analyze the data.

### **1.6. The Definition of key term**

1. *Language attitude* : The feelings and ideas people have about their own language and other languages ( Coulmas, 2005).

2. *Dialect* : A language variety in which pronunciation, grammar and vocabulary are indicative of the regional background of the speakers (Coulmas, 2005)
3. *Gresik sub-dialect* : One of East Javanese language's varieties spoken by Gresik people and it is nearby regions (Koetjaraningrat, 1985)