CHAPTER II

LITERATURE REVIEW

2.1. Theoretical Framework

2.1.1. Perception and Attitude

Perception here is defined as the process of forming impression of others (Weiten, 1995). Oxford Advanced Learner's Dictionary also defines perception as an idea, belief, or an image people have as a result of how they see or understand something (2005). In the larger definition, Pareek in Sobur (2003) defines that perception is the process of receiving, selecting, organizing, understanding, testing, and giving reaction to the stimulation of five senses or data. Perception itself can emerge from the behavioral reaction, environment, knowledge, verbal reports or assumption underlies the use of response and also past sequence experience. From those definitions, it can be concluded that perception is the way people formulate impression of events, daily experiences, the environment, and other people based on how they perceive themselves. Then, the process of forming perceptions itself is by selecting, organizing, and interpreting information from their environment (Slipp, 1982).

There are three components in process to form perceptions (Alex Sobur, 2003); *Selection* is a process to filter or sort out the stimulus from outside. In this case, stimulus can be a stereotype toward something that formed by the environment and society. *Interpretation* is the second process in which it is a process to organize and understanding stimulus and information in order to have a

meaning for someone. Interpretation can be influenced by several factors, one of which is past experiences. *Reaction* is the result of interpretation and perceptions formed by someone.

Reaction is the last phase in perceptual process. People give the reaction related to what they have perceived before toward someone or something. There are many forms of reaction in perceptual process, one of which is preference. Alex Sobur (2003) stated in his book that perception determine people in preferring someone or something. It means that people' preference toward someone or something is determined by their perception or how they perceive it.

Our perceptions are guided by our need patterns. Motivation also plays an important role in determining what a person perceives. In general, people perceive thing that promise to help satisfy their needs and that they have found rewarding in the past. The perception process is composed of various sub-processes including selecting, organizing, interpreting, checking and reacting to stimuli (Slipp, 1982: 48).
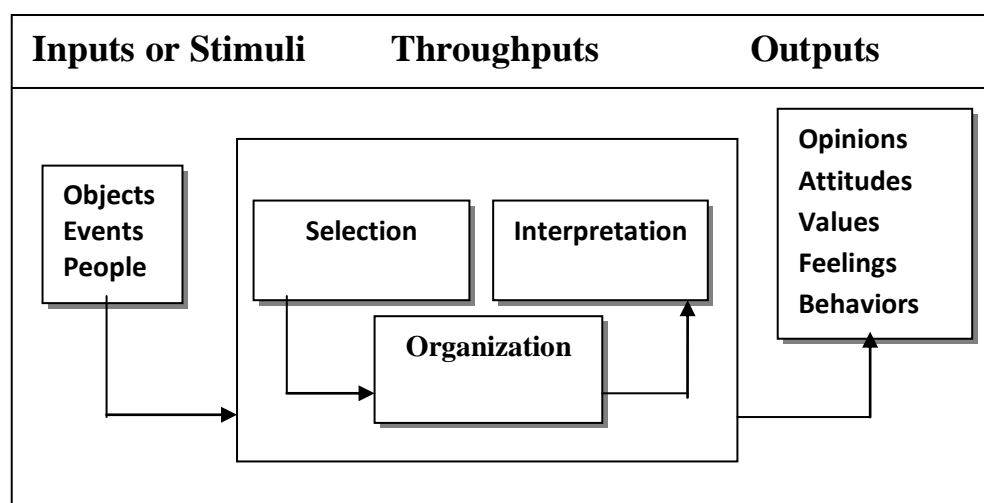

Figure 2.1. Samuel Slipp's Perceptual Process

From the table above, we can see the relationship between perception and attitude. And that term can we see as the part of output of perception. Perceptual Output encompass all the results from the throughout process. It may include one's attitude, values, opinion, feelings or behaviour.

Attitude toward language and its use have been of major interest to researcher in recent years, and have been elicited and analyzed from variety of disciplinary perspective. The reason of language attitude is very fascinating to investigate is because from those investigate people would know how attitude a language variety. Crystal (1992) states that, language attitude are the feelings people have about their own language or the language of others.

In general terms the study of language attitudes has been based on two theoretical approaches: the *behaviourist* approach and the *mentalist* approach. According to Fasold (1984: 147-148), under the behaviourist perspective attitudes are to be found simply in the responses people make to social situations. Further, he comments that this viewpoint makes research easier to undertake, since it requires no self-reports or indirect inferences. It is only necessary to observe, tabulate, and analyse overt behaviour.

However, I follow with Agheyisi & Fishman (1970: 138) 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 behaviour. Nevertheless, Fasold (1984) argues that the more straightforward behaviourist approach, in which attitudes are just one kind of response to a stimulus, certainly cannot be ruled out.

On the other hand, under the mentalist perspective attitudes are viewed as an internal, mental state, which may give rise to certain forms of behaviour. It can be described as an intervening variable between a stimulus affecting a person and that person's response (Appel & Muysken, 1987: 16; Fasold, 1984: 147).

It is important to mention that although the mentalist view has been widely adopted by language attitudes researchers, it poses significant research problems because internal, mental states cannot be directly observed, but have to be inferred from behaviour or from self-reported data which are often of questionable validity (Fasold, 1984).

Fishman and Agheyisi said that mentalist view usually considers attitudes having three components; they are cognitive, affective, and conative. The cognitive component refers to an individual's belief; the affective to emotional reaction and the conative comprehends the tendency to behave in a certain way toward the attitude.

In the other hand, behaviourist theory only has affective component. Behaviourist theory is determined by observing actual behaviour in social situation. In this theory, some researchers could see the implication of attitude with how people behave in their everyday life.

The behaviourist approach has a serious scientific disadvantage because the affective component alone cannot predict verbal conduct. As mentalist conceptions are able to predict linguistics behaviour, they have become first choice for developing theoretical models on language attitudes.

From that explanation, we can conclude that perception and attitude are related each other. Perception as the first impression of people to have such attitude toward such as object. So that, investigating perception and attitude is also important because both of them have closely relationship. People's perception can cause the attitude that can appear to show it in their everyday life as the practicing of having such kind of perception toward something.

2.1.2. Language and Identity

Personal identity is a crucial interface between the private organism and society. The identity represents an important means by which the physical being takes its place in society so as to communicate and interact with other people. Meanwhile, the broader society assigns roles to the individual and shapes the values the person holds, so that identity is also an important means by which society can influence and control his or her behavior. It is no more correct to say that the individual is passively created by society than it is to regard society as a mere outcome of the choices and actions of autonomous, self-determined individuals; self and society shape each other.

Language is a part of culture. It means that language cannot be separated from the speakers in their everyday life. The role of identity is always applied to mark the people who are expected or required to perform several actions, behaviours, routines, or functions in particular situations. For example, taxi driver, toll collector, mother, father, president, professor, businessman, and student. Type identities refer to labels applied to persons who share or are thought to share some

characteristic or characteristics, in appearance, behavioural traits, beliefs, attitudes, values, skills (e.g., language), knowledge, opinions, experience, historical commonalities (like region or place of birth), and so on. There is a presumption that the characteristics are more than transitory, although a type identity such as teenager may not be permanent.

From the example above, the language between taxi driver and professor in university will be different because they have different social status, and partner in their life. According to Rampton (2004:2) as the researcher said in background of the study that language could be one of the components to analyse the mechanism and dynamism of a society. From that arguments, the researchers use language attitude toward English and Arabic languages as a component to analyse the identity of santri.

Cylne as cited in Coulmas (1998) also stated about the theory of language and identity as follows:

> Our various examples show two ways of how language creates people's identities. On one hand, the language someone speaks functions as a behavioral attribute by any of its elements; on the other hand, language supplies the terms by which identities are expressed.

Here Cylne showed that language can be the tool of people to behave and it is become their part of identity, and on the other hand language can be the term of people who use that language. So it means the relation between language and the speaker is really interesting to investige. So that investigate the language use also investigate the identity of people. If there are the shift or the change of language use, it can indicate that the shift of identity too.

2.2. Review of Related Studies

Attitude toward language has attracted many researchers. Many thesis and dissertations discussed this topic as their observation. This part would provide some of the researchers which related to language attitude.

The example is Mulki Arif research (2007). Mulki Arif was an Airlangga University student. His research was investigating the attitude of the UKMKI's members (Unit Kegiatan Mahasiswa Kerohanian Islam) of Airlangga University toward British English and American English. And the results showed that members of UKMKI Unair were more interested and have positive perception in British English than American English because British accents is more acceptable than American English.

Another language attitude research was also done by Ike Handayani (2007). She was also students in Airlangga University. The object she took for the thesis is language attitude of young Madurese people toward dialect of Jakarta, Surabaya, and Madurese itself. And the result showed that young Madurese people were still aware with Madurese language sometimes they use Jakarta and Surabaya dialect in their everyday life.

Both of these only concern in one language but different dialect. In another research Suhardi (1991) investigated the attitude of students in university toward Indonesian language, mother language, and foreign language. It is very board explanation because many languages that he compared in his research.

Saidat (2010) studied the use of Modern Standart Arabic (MSA) in Jordan. It looked at how Jordanians value their vernacular (NSA) compared to Modern

Standard Arabic (MSA). It was found that although the subjects admitted that they were unable to use MSA fluently, it was appreciated more than the NSA. Islam seems to be the greatest motivator for valuing MSA. There is a wide belief that NSA forms of Arabic do not have grammar and are leftovers of colonial systems. Other reasons include, MSA is a popular variety used for communication between Arabs from different countries, it unites Arabs, and easy to use. On the other hand, a minority valued NSA more than MSA stating that NSA is easier to use than MSA and that it is more popular than MSA since it is the mother tongue of all Arabs.

In this research, the writer concerns himself with the attitude toward one foreign language that becomes a global language namely English language, because in their process of studying English language, they learn about general English without being separated into different accents, and it may concern itself with American English as almost curriculum taught in Indonesia. The difference of this study from another study is that the writer chooses pesantren's students for his research. Because the writer thinks that pesantren concerned itself with Arabic language than English language, as we know that Arabic language is their way to deliver religious knowledge, and this research will have correlation with identity of santri and also what extent of their identity has been change.