

CHAPTER I

INTRODUCTION

1.1 Background of the Study

Besides Surabaya, Pasuruan, and Jember, Probolinggo is a town in East Java that also has Madurese as the majority in the population. The migration of the provenance of Madurese in that region automatically influenced the local people and their dialect. That is why; Probolinggo has another language which is called Pendhalungan or Probolinggo dialect. Pendhalungan is the combination between Javanese and Madurese, for instance, in the phrase *jok sak-kasak* ‘don’t noisy’, the word *jok* ‘not’ is from Javanese and *sak-kasak* ‘noisy’ is from Madurese. Even though Madurese and Javanese are also used in daily conversation, but the frequency is not high.

Nowadays, Pandhalungan language is still being used, especially in East Probolinggo, West Probolinggo, and Probolinggo town. This language is used for daily conversation such as in trading, education, and so forth. It is because there are no other dialects are used in Probolinggo even when they speak Javanese, Chinese and Jakarta language, the dialect that being used is Madurese dialect.

It is always interesting to see how young people use language as they are usually easier to be influenced by many new conditions. In this case, the writer wants to analyze the study of language attitude of young Madurese people in Probolinggo towards Madurese dialect as their mother tongue. Probolinggo dialect is the local

dialect in Probolinggo—the town whose major population is Madurese. At the same time, Jakarta dialect has been the most popular dialect among young people in Indonesia. The popularizing of Jakarta dialect among young people might come to the disappearing of local language.

In a case, many people consider that the attitude towards Jakarta dialect as a higher and prestigious dialect can push young people to leave their local language or dialect. That condition can be referred to be the term of eroding of language. According to Matthews (1997: 199), *language suicide* is a process in which a society's view is assimilated with the bigger society, so they will lose their identity or characteristic. One of the examples in Indonesia is Madurese language among young people which represent native speaker of Madurese language. Therefore, the writer takes young Madurese people in Probolinggo as the informants in this study because she wants to know about the language attitudes of the people in the transition era. The writer wants to know how they consider their native dialect and the foreign dialects.

Madurese is one of the ethnic groups in Indonesia and its people are spread everywhere in Indonesia, including Probolinggo. They live with their family and many of them work as traders. As migrants, they have to be able to adapt with the new environment. They have to learn a new language or dialect in order to be able to interact with the new community. They receive more inputs than Madurese people who live in their native land, that do not have the opportunity to interact with other ethnic groups. As a result, their thought can be different, so it will be interesting to know the language attitude of young Madurese people in Probolinggo towards

Madurese, Probolinggo, and Jakarta dialects.

Language characteristics ought to become identities of its native speaker. They must be defended and taken care. The losing of them will result in the losing of the language, which also eliminate the characteristics of the speaker. Dixon (1997: 199) even expresses that when the language is dead, part of human culture also will lose - forever. Nettle and of Romaine (2000 in Wardhaugh 2002: 374) also voice same thing and affirm that some threatened languages, in fact have many information concerning this nature, especially local ecology.

Along with the technology and information growth, and also the changing of human being interaction and environment which become faster, the numbers of language loss become higher too. *Linguistic Society of America* estimates that there is around 6,000 languages in the world, but 95% among them will lose in the next century, if there is no an effort to preserves them. The spreading of English as an international language is often viewed as a cause of the losing of many local languages. However, this view was opposed by Huntington (1996: 61) that explained English position as the communication way of intercultural in the world. It is same with Christian's calendar which is become world calendar; or Arab's numeral which is becomes world's count method. Thereby, English is the communication way of intercultural in the world, but it still acknowledges different local culture. On the other words, English is as an international communication way, not as characteristics of all society in this world.

Madurese language is spoken by more or less than twelve million people, and it is concentrated in Madura Island, the top of Java Island or it is usually called horse-shoe region. This region is extended from Probolinggo, Pasuruan, Surabaya, Malang, until Banyuwangi. Beside that, the natives can also be met in Kangean, Masalembu archipelago, until Kalimantan.

Madurese language is a subdivision of Austronesia language of Malayu-Polinesia branch, so it has an equality 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. 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 to outsiders).

The way to pronounce a language can produce many different reactions from the society (Montgomery, 1995: 72). A certain accent can change public opinion; show a social class of someone; take someone choice to learn the second language; and make the second language learnt more easily.

The result of Ryan dan Giles study (1982) showed that a certain accent can change public opinion and show a social class of someone. In that study, four society groups were asked to hear a cassette recorder about capital punishment. The first group listened the argument which was pronounced in Received Pronunciation accent (RP); the second group listened it in South Wales accent; the third group in Somerset

accent; and the last group in Birmingham accent. The result indicated that the respondents estimated that a speaker who used RP accent had a higher competence than a speaker with local accent. However, the respondents were strongly agreed with the argument which was said by the speaker who used regional accent. Thereby, the regional accent was seemed more precise to change public opinion.

Some language attitude studies are strictly limited to attitudes toward the language itself. However, most often the concept of language attitudes includes attitudes towards speakers of a particular language, if the definition is even further broadened; it can allow all kinds of behaviour concerning language to be treated (e. g. attitudes toward language maintenance and planning efforts). Attitudes toward a language are often the reflection of attitudes towards members of various ethnic groups (Fasold, 1984:148). He also said that language attitudes are distinguished from other attitudes due to the fact that they are precisely about language. Such attitudes include attitudes towards a language and attitudes towards the speakers of different languages or dialect varieties.

Indeed, the major dimensions along which views about language attitudes can vary are social status and group solidarity. The distinction of standard and nonstandard language reflects the relative social status or power of the groups of speakers, and the forces held responsible for vitality of a language can be contributed to the solidarity value of it. Another dimension, called in- group solidarity or language loyalty, reflects the social pressure to maintain languages or language

varieties, even one without social prestige (Edwards, 1982:20)

In addition, (Edwards, 1982:20) states that people's reactions to language varieties reveal much of their perception of the speakers of these varieties. Many of the precursor studies have demonstrated that judgments of the quality and prestige of language varieties depend on knowledge of the social perceptions which they possess. Thus, for instance, the use of dialects and accents would be expressions of social preference, which reflect an awareness of the status and prestige accorded to the speakers of these varieties. A prestige standard form of a language has no linguistic advantage over nonstandard varieties. The prestige is usually the product of culture-bound passed on from one generation to the other. For example, since India became an England colony in 1818, English became an important language in India. English became the language of the elite, press, and administration in India. Being this situation makes India people think that English is important to India than their mother tongues; Hindi language. English represents the scientific knowledge, modernization and development (Hohenthal, 1998).

Considering the facts and phenomena of language attitudes nowadays that set forth above, this can affect the speakers of the language to choose a particular language or dialect and occurs in every social group, in this study, the writer is interested to carry out research on language attitude of young Madurese people in Probolinggo towards Madurese, Probolinggo, and Jakarta dialects. She takes SMK Negeri 1 Kraksaan as the object of the study. This study is expected will give a lot of suggestion for the 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. Probably, others writers in the next studies can discuss about language attitudes of adult people or children towards the varieties of the language.

1.2 Statement of the Problem

Based on the background of the study, the writer states the questions as follows:

What is the language attitude of young Madurese people in Probolinggo toward Madurese, Probolinggo, and Jakarta dialects?

1.3 Objective of the Study

Language attitude is one of the important studies in sociolinguistics since the attitudes toward the language can determine whether the language can grow or even, decay. The objective of this study is to identify the language attitude of young Madurese people in Probolinggo toward Madurese, Probolinggo, and Jakarta dialects, and to find out the differences between the language attitudes of young Madurese people in SMK Negeri 1 Kraksaan.

1.4 Significance of the Study

According to Wardaugh (1999) sociolinguistics is the study of language variation and that the purpose of such study is to find out what variation tells us about language and speakers' knowledge. By observing language varieties in the sociolinguistics approach, the writer hopes that the result can give suggestions for the linguists to

decide the best way for language planning in the future and give contribution for everyone who is interested in sociolinguistics especially in the study of language varieties.

By investigating attitudes towards language varieties, the writer is expected to find out useful information about what language or dialect varieties which is more preferred by Madurese people in the certain region. As the result, the preferable language can be used to deliver information to the society because it can be accepted easily.

1.5 Definition of Key Terms

In order to avoid any misinterpretation in understanding this study, the writer would like to give some key terms.

Language attitude : attitudes towards a language and attitudes towards the speakers of different languages or dialect varieties
(Fasold, 1984)

Language Planning : an attempt to interfere deliberately with a language or one of its varieties: it is human intervention into natural processes of language change, diffusion, and erosion
(Wardough, 2002)

- Young people : a youth is defined as being somewhere between age 12 and age 26, with different countries and administrative regions choosing more narrow definitions within that frame.
- Madurese people : Native population of the arid and infertile island of Madura, found today on Madura, the Kangean Islands, and the adjacent coast of northeastern Java in Indonesia ([http:// www.britanica.com/eb/topic-356207/Madurese](http://www.britanica.com/eb/topic-356207/Madurese))
- Dialect : a language variety where a user's regional or social background appears in his or her use of vocabulary and grammar.
- Madurese dialect : a language variety where a user's regional or social background appears in his or her use of vocabulary and grammar that occur in Madura.
- Probolinggo dialect : a language variety where a user's regional or social background appears in his or her use of vocabulary and grammar that occur in Probolinggo.
- Jakarta dialect : a language variety where a user's regional or social background appears in his or her use of vocabulary and grammar that occur in Jakarta.

- The cognitive : a component refers to an individual's belief structure
(Gardner, 1985)
- The affective : a component refers to emotional reactions
(Gardner, 1985)
- The conative : a component comprehends the tendency to behave in a
certain way towards the attitude (Gardner, 1985)