

CHAPTER IV

DISCUSSION

4.1 Data Presentation

4.1.1 Affective/Integrative Dimension

Statements # 4, 5, and 6, viz. "I like speaking Madurese, Probolinggo, and Jakarta dialects", respectively; and 11, 12, and 13 viz. "Madurese, Probolinggo, and Jakarta dialects provide a range of aesthetic experiences in literature", respectively, are related to affective/integrative dimension. The recapitulation of the answers is as follow:

No		Strongly Agree (4)	Agree (3)	Disagree (2)	Strongly Disagree (1)
4.	I like speaking Madurese dialect	8	20	4	1
5	I like speaking Probolinggo dialect	6	22	5	0
6	I like speaking Jakarta dialect	3	20	10	0

$$4. \quad \bar{X} = \frac{(4 \times \Sigma N) + (3 \times \Sigma N) + (2 \times \Sigma N) + (1 \times \Sigma N)}{\Sigma \text{ Total N}}$$

$$= \frac{(4 \times 8) + (3 \times 20) + (2 \times 4) + (1 \times 1)}{33}$$

33

$$= \frac{32 + 60 + 8 + 1}{33}$$

$$= \frac{101}{33}$$

$$= 3.06$$

$$5. \quad \bar{X} = \frac{(4 \times 6) + (3 \times 22) + (2 \times 5) + (1 \times 0)}{33}$$

$$= 3.03$$

$$6. \quad \bar{X} = \frac{(4 \times 3) + (3 \times 20) + (2 \times 10) + (1 \times 0)}{33}$$

$$= 2.79$$

The arithmetic means reveal that young Madurese people like to speak Madurese, Probolinggo and Jakarta dialects. It is important to notice that Madurese dialect is still the preferred one (3.06) compared to Probolinggo dialect which is in the second position (3.03), and Jakarta dialect is in the last position (2.79). It means that even though they do not live in Madura anymore, they still slightly prefer to use their mother tongue rather than Probolinggo dialect.

The respondents are also asked whether Madurese, Probolinggo, and Jakarta dialects provide ranges of aesthetic experiences in literature. The result is as follow:

No		Strongly Agree (4)	Agree (3)	Disagree (2)	Strongly Disagree (1)
11.	Madurese dialect provide a range of aesthetic experiences in literature	7	15	11	0
12.	Probolinggo dialect provide a range of aesthetic experiences in literature	6	20	7	0
13.	Jakarta dialect provide a range of aesthetic experiences in literature	4	20	9	0

$$11. \bar{X} = \frac{(4 \times 7) + (3 \times 15) + (2 \times 11) + (1 \times 0)}{33}$$

$$= 2.87$$

$$12. \bar{X} = \frac{(4 \times 6) + (3 \times 20) + (2 \times 9) + (1 \times 0)}{33}$$

$$= 3.09$$

$$13. \bar{X} = \frac{(4 \times 4) + (3 \times 20) + (2 \times 9) + (1 \times 0)}{33}$$

$$= 2.84$$

Mostly, all respondents believe that those three dialects provide ranges of aesthetic experiences in literature. However, if we see from the arithmetic mean

results, we can find that Probolinggo dialect is in the first position (3.09). Madurese dialect in the second position (2.87), and again, Jakarta dialect is resided in the final position (2.84).

4. 1. 2 Pragmatic/ Instrumental Dimension

The statements # 1, 2, 3 (“Speaking Madurese, Probolinggo, and Jakarta dialects are very useful”), statements # 8, 9 and 10 (“Madurese, Probolinggo, and Jakarta dialects offer advantages in seeking good job opportunities”) statements # 18, 19, 20 (“to be admitted to a public post, one should be able to speak Madurese, Surabaya, and Jakarta dialects”), and statements # 26, 27, 28 (“Most children resent having to learn Madurese, Surabaya, and Jakarta dialects”) are related to pragmatic/instrumental dimension. The results are as follow:

No		Strongly Agree (4)	Agree (3)	Disagree (2)	Strongly Disagree (1)
1.	Speaking Madurese dialect is very useful	4	28	1	0
2.	Speaking Probolinggo dialect is very useful	3	26	4	0
3.	Speaking Jakarta dialect is very useful	3	21	9	0

$$1. \quad \bar{X} = \frac{(4 \times 4) + (3 \times 28) + (2 \times 1) + (1 \times 0)}{4 + 28 + 1 + 0}$$

33

$$= 3.09$$

$$2. \quad \bar{X} = \frac{(4 \times 3) + (3 \times 26) + (2 \times 4) + (1 \times 0)}{33}$$

$$= 2.96$$

$$3. \quad \bar{X} = \frac{(4 \times 3) + (3 \times 21) + (2 \times 9) + (1 \times 0)}{33}$$

$$= 2.81$$

Speaking Madurese dialect is considered as an advantage. The calculations above show that the most useful dialect for the respondents is Madurese dialect (3.09). The second position is Probolinggo dialect that stands as their second language (2.96). In the final position is Jakarta dialect (2.81). Obviously, Probolinggo places in the position after their mother tongue. Considering that they live in Probolinggo, there is no doubt that they use Probolinggo dialect more often than Jakarta dialect in order to interact with other people in their communities. Compared to Jakarta dialect that only the young people who speak it, Probolinggo dialect is frequently used by not only its young people, but also its adult ones. Therefore, Jakarta dialect is the least frequent dialect which is used by them.

No		Strongly Agree (4)	Agree (3)	Disagree (2)	Strongly Disagree (1)
8.	Madurese dialect offer advantage in seeking good job opportunity	1	8	19	5
9.	Probolinggo dialect offer advantage in seeking good job opportunity	5	19	9	0
10.	Jakarta dialect offer advantage in seeking good job opportunity	7	14	12	0

$$8. \quad \bar{X} = \frac{(4 \times 1) + (3 \times 8) + (2 \times 19) + (1 \times 5)}{33}$$

$$= 2.15$$

$$9. \quad \bar{X} = \frac{(4 \times 5) + (3 \times 19) + (2 \times 9) + (1 \times 0)}{33}$$

$$= 2.87$$

$$10. \quad \bar{X} = \frac{(4 \times 7) + (3 \times 14) + (2 \times 12) + (1 \times 0)}{33}$$

$$= 2.84$$

As can be seen above, Probolinggo dialect is eventually found at use when the respondents are looking for a job. Therefore, Probolinggo dialect is in the first position. Jakarta dialect, as the second preferred dialect, is also highly used after Probolinggo dialect. It seems that the respondents tend to have a job in town rather than outside. However, they also have the possibility to seek a job outside of

probolinggo. Madurese dialect is positioned in the final. Even Madurese dialect was considered as mother tongue, but it was less useful in seeking a good job.

No		Strongly Agree (4)	Agree (3)	Disagree (2)	Strongly Disagree (1)
17.	To be admitted to a public post, one should be able to speak Madurese	5	3	23	2
18.	To be admitted to a public post, one should be able to speak Probolinggo	3	11	18	1
19.	To be admitted to a public post, one should be able to speak Jakarta	6	9	18	0

$$17. \bar{X} = \frac{(4 \times 5) + (3 \times 3) + (2 \times 23) + (1 \times 2)}{33}$$

$$= 2.33$$

$$18. \bar{X} = \frac{(4 \times 3) + (3 \times 11) + (2 \times 18) + (1 \times 1)}{33}$$

$$= 2.48$$

$$19. \bar{X} = \frac{(4 \times 6) + (3 \times 9) + (2 \times 18) + (1 \times 0)}{33}$$

$$= 2.63$$

The numbers above reveal that the respondents seem to support the role of Jakarta dialect as an official language. The writer can see that Jakarta dialect is very

and still important in the special condition, such as, when the respondents are looking for a job and in the public for communication (2.63). In this case, the word public here does not only refer to Madurese and Probolinggo societies, but bigger ones such as Jakarta in general remembering Jakarta dialect is still and being the most popular dialect in Indonesia. Probolinggo dialect becomes the second language in public area (2.48) and Madurese is the last important one (2.33).

No		Strongly Agree (4)	Agree (3)	Disagree (2)	Strongly Disagree (1)
26.	Most children resent having to learn Madurese dialect	3	15	15	0
27.	Most children resent having to learn Probolinggo dialect	3	18	12	0
28.	Most children resent having to learn Jakarta dialect	4	20	9	1

$$26. \bar{X} = \frac{(4 \times 3) + (3 \times 15) + (2 \times 15) + (1 \times 0)}{33}$$

$$= 2.63$$

$$27. \bar{X} = \frac{(4 \times 3) + (3 \times 18) + (2 \times 12) + (1 \times 0)}{33}$$

$$= 2.72$$

$$28. \bar{X} = \frac{(4 \times 4) + (3 \times 20) + (2 \times 9) + (1 \times 1)}{33}$$

= 2.87

As the result occurs from the strong position of Jakarta dialect in the public area and in the employment opportunities, the respondents think that Jakarta dialect should be learned by all Indonesian children. Oppositely, Madurese dialect stands in the last sequence because the respondents still believe that children can learn Madurese dialect in their environments, either in family and friendship domains. While Jakarta dialect just can be learned in special occasion, for instance, they learned it from television (such as situational-films or advertisement) radio and might be from their society whose people always use Jakarta dialect.

4. 1. 3 Attitudes towards Madurese language as the mother tongue

Statement number 7 (“I think it is important to maintain Madurese dialect to keep Madura culture”), 29 (“I think the use of Madurese dialect should really be encouraged throughout Madura as a whole”), 30 (“I feel proud to say I can speak Madurese dialect: it is such a big part of our culture, heritage and identity”), 34 (“By speaking Madurese dialect I show commitment to my region”); and 35 (“Without the knowledge of Madurese dialect, I will not understand Madura culture, such as music”) can show the attitude towards Madurese language as the native language.

No		Strongly Agree (4)	Agree (3)	Disagree (2)	Strongly Disagree (1)
7.	I think it is important to maintain Madurese dialect to keep Madura culture	14	14	4	1

$$7. \quad \bar{X} = \frac{(4 \times 14) + (3 \times 14) + (2 \times 4) + (1 \times 1)}{33}$$

$$= 3.24$$

The calculation above indicates that the respondents agree that it is important to maintain Madurese dialect to keep Madura to culture. It is said that in order to maintain Madurese dialect. The respondents think that Madurese dialect as their mother tongue has to be maintained because the present condition in Indonesia can be referred with the term of eroding of Madurese dialect. According to Matthews (1997: 199), *language suicide* is a process which a society's view is assimilated with the bigger society, so they will lose their identity or characteristic. In other words, the maintenance of Madurese can maintain Madurese culture and identity and finally, it can support the Madura development.

No		Strongly Agree (4)	Agree (3)	Disagree (2)	Strongly Disagree (1)
29.	I think the use of Madurese dialect should really be encouraged throughout Madura as a whole	6	24	2	1

$$29. \quad \bar{X} = \frac{(4 \times 6) + (3 \times 24) + (2 \times 2) + (1 \times 1)}{33}$$

$$= 3.06$$

The arithmetic means reveals that 72.72 % respondents agree with the statement, while the rest 6.06 % respondents disagree. There are merely two respondents who state disagree and one who states strongly disagree. The reason why they launch disagreement is because they were born and grew up in Probolinggo and it makes them to be able to understand Madurese dialect passively. On the other hand, for those who perform agreement believe that by using Madurese they show their identity. Another reason which also causes them to do so is the maintenance of the dialect. Therefore, the next generation will not lose the trace of homeland.

No		Strongly Agree (4)	Agree (3)	Disagree (2)	Strongly Disagree (1)
30.	I feel proud to say I can speak Madurese dialect	16	17	0	0

$$30. \bar{X} = \frac{(4 \times 16) + (3 \times 17) + (2 \times 0) + (1 \times 0)}{33}$$

$$= 3.48$$

More than 50% of the respondents agree to say that they feel proud if they can speak Madurese dialect and consider it as a big part of their culture, heritage, and identity. According to them, one way to respect their original identity and culture is by using Madurese dialect and admitting that they can speak the language.

No		Strongly Agree (4)	Agree (3)	Disagree (2)	Strongly Disagree (1)
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34.	By speaking Madurese dialect I show commitment to my region	8	21	4	0
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$$34. \quad \bar{X} = \frac{(4 \times 8) + (3 \times 21) + (2 \times 4) + (1 \times 0)}{33}$$

$$= 3.12$$

A little number of the respondents disagrees with the statement “by speaking Madurese dialect I show commitment to my region”. Most of the respondents believe if they speak Madurese dialect, they do their commitments toward their motherland. For those who disagree, it is possibly because they have been living in Probolinggo, so they feel they are also the people of Probolinggo.

No		Strongly Agree (4)	Agree (3)	Disagree (2)	Strongly Disagree (1)
35.	Without the knowledge of Madurese dialect, I will not understand Madura culture, such as music	9	21	3	0

$$35. \quad \bar{X} = \frac{(4 \times 9) + (3 \times 21) + (2 \times 3) + (1 \times 0)}{33}$$

$$= 3.18$$

The arithmetic mean reveals Madurese dialect is clearly associated with Madura culture. Most (63.6%) of the respondents think that if they do not have the

knowledge of Madurese dialect, they could fail to see many enjoyable parts of the culture, such as music.

4. 1. 4 Other Related Aspects

A fourth dimension; other related aspects of the study (under which those attitudes are closely related to the exposures of the language towards the people especially the teenagers). The statements which are be included in this dimension are statements 14, 15, 16 (“Madurese, Probolinggo and Jakarta dialects are important for Indonesia”); 20, 21, 22 (“There should be more TV and radio programs available in Madurese, Probolinggo, and Jakarta dialects”); 23, 24, 25 (“Madurese, Probolinggo and Jakarta dialects should be used in banner to give information to the public”); 31, 32, 33 (“I feel shamed if I can not speak Madurese, Probolinggo, and Jakarta dialects); and 36, 37, 38 (“At this time, I ‘m more using Madurese, Probolinggo, and Jakarta dialect)

No		Strongly Agree (4)	Agree (3)	Disagree (2)	Strongly Disagree (1)
14.	Madurese dialect is important for Indonesia	1	18	12	2
15.	Probolinggo dialect is important for Indonesia	3	21	9	0
16.	Jakarta dialect is important for Indonesia	6	18	9	1

$$14. \bar{X} = \frac{(4 \times 1) + (3 \times 16) + (2 \times 11) + (1 \times 2)}{20}$$

$$33$$

$$= 2.30$$

$$15. \bar{X} = \frac{(4 \times 3) + (3 \times 21) + (2 \times 9) + (1 \times 0)}{33}$$

$$= 2.81$$

$$16. \bar{X} = \frac{(4 \times 6) + (3 \times 18) + (2 \times 9) + (1 \times 1)}{33}$$

$$= 2.57$$

Considering Indonesia as a heterogeneous country which consists of many different tribes, races, religions, and languages, the three dialects are important for Indonesia in order to maintain the unity. Beside that, dialects also enrich Indonesian culture. In this study, those three languages also take their parts to participate in enriching Indonesian culture. Above, the arithmetic means show that Probolinggo has high rate than Madurese and Jakarta.

No		Strongly Agree (4)	Agree (3)	Disagree (2)	Strongly Disagree (1)
20.	There should be more TV and radio programs available in Madurese dialect	3	7	19	4
21.	There should be more TV and radio programs available in Probolinggo dialect	2	13	16	2
22.	There should be more TV and radio programs available in Jakarta dialect	7	19	6	1

$$20. \bar{X} = \frac{(4 \times 3) + (3 \times 7) + (2 \times 19) + (1 \times 4)}{33}$$

$$= 2.27$$

$$21. \bar{X} = \frac{(4 \times 2) + (3 \times 13) + (2 \times 16) + (1 \times 2)}{33}$$

$$= 2.46$$

$$22. \bar{X} = \frac{(4 \times 7) + (3 \times 19) + (2 \times 6) + (1 \times 1)}{33}$$

$$= 2.96$$

The approximations explain that most of the respondents feel the need for more TV and radio programs available in Jakarta dialect. While, Madurese and Probolinggo dialects are stayed in the third and second positions. The respondents think that from those electronic programs, they would learn more about Jakarta dialect which can not be learned much in their everyday life.

No		Strongly Agree (4)	Agree (3)	Disagree (2)	Strongly Disagree (1)
23.	Madurese dialect should be used in banner to give information to the public	1	5	24	3
24.	Probolinggo dialect should be used in banner to give information to the public	3	11	18	3

25.	Jakarta dialect should be used in banner to give information to the public	6	17	10	0
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$$23. \bar{X} = \frac{(4 \times 1) + (3 \times 5) + (2 \times 24) + (1 \times 3)}{33}$$

$$= 2.13$$

$$24. \bar{X} = \frac{(4 \times 3) + (3 \times 11) + (2 \times 18) + (1 \times 3)}{33}$$

$$= 2.54$$

$$25. \bar{X} = \frac{(4 \times 6) + (3 \times 17) + (2 \times 10) + (1 \times 0)}{33}$$

$$= 2.87$$

As can be seen above, Jakarta dialect is the preferred dialect in public domain. From the arithmetic means, they show the position of Jakarta dialect as the first when the question arises as “Madurese, Probolinggo and Jakarta dialects should be used in banner to give information to the public”. Probolinggo dialect is in the second position; and Madurese dialect is in the final position. In short, the position of Jakarta dialect is strong when being used in public area.

No		Strongly Agree (4)	Agree (3)	Disagree (2)	Strongly Disagree (1)
31.	I feel shamed if I can not speak Madurese dialect	4	13	15	1

32.	I feel shamed if I can not speak Probolinggo dialect	3	16	13	1
33.	I feel shamed if I can not speak Jakarta dialect	1	10	20	2

$$31. \bar{X} = \frac{(4 \times 4) + (3 \times 13) + (2 \times 15) + (1 \times 1)}{33}$$

$$= 2.60$$

$$32. \bar{X} = \frac{(4 \times 3) + (3 \times 16) + (2 \times 13) + (1 \times 1)}{33}$$

$$= 2.66$$

$$33. \bar{X} = \frac{(4 \times 1) + (3 \times 10) + (2 \times 20) + (1 \times 2)}{33}$$

$$= 2.30$$

The arithmetic means reveal that most of the respondents feel embarrassed if they can not speak Probolinggo dialect than Madurese dialect even it is their mother tongue. It is because Probolinggo dialect as the second language is the language that they use everyday to communicate with their environment. While, Jakarta dialect is least used.

No		Strongly Agree (4)	Agree (3)	Disagree (2)	Strongly Disagree (1)
36.	At this time, I am more using Madurese dialect	7	22	2	2

37.	At this time, I am more using Probolinggo dialect	2	14	17	0
38.	At this time, I am more using Jakarta dialect	1	5	21	6

$$36. \bar{X} = \frac{(4 \times 7) + (3 \times 22) + (2 \times 2) + (1 \times 2)}{33}$$

$$= 3.03$$

$$37. \bar{X} = \frac{(4 \times 2) + (3 \times 14) + (2 \times 17) + (1 \times 0)}{33}$$

$$= 2.54$$

$$38. \bar{X} = \frac{(4 \times 1) + (3 \times 5) + (2 \times 21) + (1 \times 6)}{33}$$

$$= 2.03$$

The existing belief, that all young people often use Jakarta dialect, is broken by the result of the arithmetic means above. Young Madurese people in Probolinggo mostly use their mother tongue rather than the local dialect because, they are usually used it when they communicate with their parents, relatives, and other Madurese people in Probolinggo. However, Probolinggo dialect is used by the respondents when they communicate with the larger communities. Therefore, Madurese dialect is highly used by the respondents.

4.2 Data Interpretation

4.2.1 Affective/Integrative Dimension

Based on Affective/Integrative dimension, Madurese dialect and Probolinggo dialect have almost the same score in the results of the questionnaires (i.e. 3, 06 and 3, 03). Firstly, it is because the existence of code switching, between Madurese and Probolinggo dialects which are mostly used by the respondents, explains that the position of both dialects are almost equal. It appears as an effort by the users to obtain a better communication considering Madurese dialect could cover Probolinggo dialect's limitation and vice versa. Secondly, it is the language of the environment where they live. It means that they are "forced" to speak the language. The last reason why they still prefer Madurese and Probolinggo dialects are possibly because they use it everyday when they are talking with their parents and when they interact with other Madurese people in Probolinggo and also their environment.

Another fact shown in the Affective/Integrative dimension is that Probolinggo dialect is considered as a dialect which provides ranges of aesthetic experiences in literature because they were born and have been living in Probolinggo, so they are familiar with the local culture rather than their motherland culture. An interesting example of local culture is Karapan Kambing. It is an event when the commentator uses Probolinggo dialect.

In general, Probolinggo dialect has the highest average point for the affective dimension. In this case, the respondents tend to identify themselves as Probolinggo people. Besides identifying themselves, they are also eager to learn both

the language and the culture of the natives. This is conducted probably in order to be able to become a member of the Probolinggo community. The motivation to do so is called integrative.

4. 2. 2 Pragmatic/ Instrumental Dimension

Based on Pragmatic/ Instrumental dimension, speaking Madurese dialect is considered as an advantage, because by speaking it they can interact with other Madurese people besides communicate with their parents, that is why it becomes very useful if they speak Madurese dialect. Probolinggo dialect is in the position after their mother tongue because they live in Probolinggo, so they use Probolinggo dialect more than Jakarta dialect in order to interact with their environments. Compared to Jakarta dialect that only the young people who speak it, Probolinggo dialect is frequently used by not only its young people, but also its adult ones. Therefore, Jakarta dialect is the least frequent dialect which is used by them.

Probolinggo dialect is eventually found at use when the respondents are looking for a job by comparison with Jakarta dialect, as the second preferred dialect, is also highly used after Probolinggo dialect. It seems that the respondents tend to have a job in town rather than outside. However, they also have the possibility to seek a job outside of Probolinggo. As we know, most of the head offices of the companies are taken place in Jakarta, so it would be beneficial if we use Jakarta dialect for looking a job. Madurese dialect is positioned in the final. Even Madurese dialect is

their mother tongue, it looks like they consider Madurese dialect to be less useful to seek a job.

Even though the respondents think that Jakarta is less useful than Madurese and Probolinggo dialects, the respondents still think that the role of Jakarta dialect as an official language is important. The writer can see that Jakarta dialect is still and very important in the some condition, such as, when the respondents are looking for a job and in the public. In this case, the word public here does not only refer to Madurese and Probolinggo societies, but bigger ones such as Jakarta in general remembering Jakarta dialect is still and being the most popular dialect in Indonesia.

As the result of the importance position of Jakarta dialect in the public area and in the employment opportunities, the respondents think that Jakarta dialect should be learned by all Indonesian children. Oppositely, Madurese dialect stands in the last sequence because the respondents still believe that children can learn Madurese dialect in their environments, either in family and friendship domains. While, Jakarta dialect just can be learned in special occasion, for instance, they learned it from television (such as situational-films or advertisements), radio and might be from their society whose always use Jakarta dialect. Overall, Jakarta dialect has the highest average point for pragmatic dimension. It shows that Jakarta dialect as the knowledge in language is considered as a passport to prestige and success.

4. 2. 3 Attitudes towards Madurese language as the mother tongue

It is important to maintain Madurese dialect to keep Madura to culture. It is said that in order to maintain Madurese dialect. The respondents still think that Madurese dialect as their mother tongue has to be maintained because the present condition in Indonesia can be referred to the term of eroding of Madurese dialect. According to Matthews (1997: 199), *language suicide* is a process which a society's view is assimilated with the bigger society, so they will lose their identity or characteristic. In other words, the maintenance of Madurese can maintain Madurese culture and identity and finally, it can support the Madura development as a whole.

Most of the respondents think that the use of Madurese dialect should really be encouraged throughout Madura as a whole because by doing this effort, they believe that they show their identity. Another reasons are Madurese dialect can be the first language in its native land, and the next generation will not lose the trace of homeland.

More than 50% of the respondents feel proud to say that they can speak Madurese dialect and consider it as a big part of their culture, heritage, and identity. According to them, one way to respect they original identity and culture is by using Madurese dialect and admitting that they can speak the language.

A little number of the respondents disagrees with the statement "by speaking Madurese dialect I show commitment to my region". However, most of them believe if they speak Madurese dialect, they do their commitments toward their motherland,

since they owe it to their forefathers to try to preserve the mother tongue of their people.

Most of the respondents think that if they do not have the knowledge of Madurese dialect, they could fail to see many enjoyable parts of the culture, such as music. It is clear enough if we do not understand Madurese dialect, how we can understand the meaning of the words in the works like song lyrics in Madurese dialect.

4. 2. 4 Other Related Aspects

Based on the fourth dimension (under which those attitudes are closely related to the exposures of the language towards the people especially the teenagers) those three dialects are participating to enrich Indonesian culture. The reasonable factor is because Indonesia as a heterogeneous country which consists of many different tribes, races, religions, and languages should be considered as the unity. Beside that, Probolinggo dialects also enrich Indonesian culture.

Most of the respondents feel the need for more TV and radio programs available in Jakarta dialect because the respondents think that from those electronic programs, they would learn more about Jakarta dialect which can not be learned much in their everyday life. As can be seen nowadays, there is the trend of using Jakarta dialect in most situational-films on TV. In addition, radio announcers tend to use Jakarta dialect in most shows.

Jakarta dialect is the preferred dialect in public domain. Jakarta dialect is in the first position when they are asked the statements “Madurese, Probolinggo and Jakarta dialects should be used in banner to give information to the public”. The reason why Jakarta dialect performs more is because Jakarta covers the changes of all aspects of live. It leads to the fact that Jakarta dialect is understandable. Therefore, Jakarta dialect becomes compatible if it is used to give information to the public.

Most of the respondents feel embarrassed if they can not speak Probolinggo dialect rather than Madurese dialect—their mother tongue, because they were born and have been living in Probolinggo, so they should speak Probolinggo dialect to communicate and interact with their environment if they did not want get some difficulties like misunderstanding and miscommunication between them.

Young Madurese people in Probolinggo are more using Madurese dialect because they always use it if they communicate with their parents, relatives, and other Madurese people in Probolinggo. Meanwhile, Probolinggo dialect is in the second position because the respondents only use it when they communicate with the larger communities especially with their friends. Therefore, Madurese dialect is more used by the respondents.