CHAPTER I

INTRODUCTION

1. 1 Background of the Study

Ethnic has long been recognized as an identity which is ingrained to someone. People are often said to be from a particular ethnic group by seeing their complexion, accent, or even their religion. Hence, ethnic identity is considered as socially construct (Fearon and Laitin, 2000, p.845). Ethnic identity itself is different from ethnic group (Baumann, 2004). Ethnic identity refers to a person's sense of belonging towards a particular ethnic group meanwhile ethnic group is "a group of people who set themselves apart and/or are set apart by others with whom they interact or co-exist on the basis of their perceptions of cultural differentiation and/or common ancestry" (Jones, 1997 cited in Baumann, 2004). Furthermore, language is actually one of the key factors which distinguish an ethnic group from another ethnic group (Matsuo, 2009). Considering that, each ethnic group actually has their own distinct language which signals their ethnic identity.

Language itself often signals a strong marker of ethnic identity (Schmidt, 2008; Holmes, 2001, p.19). Language as a marker of ethnic identity is particularly seen in a multiethnic society. A multiethnic society is the integration of different ethnic groups irrespective of differences in culture, race, and history under a common social identity larger than one 'nation' in conventional sense (Neohumanism, 2004).

Considering that each ethnic group has its own language, a country which is categorized as a multiethnic society is also multilingual. Bodomo, Anderson, and

Quarshie (2010) define multilingual country as a country which has one official government or standard language but is not spoken by the majority of the population. It is because in a multilingual country there are many dialects, vernaculars, and ethnic languages which become colloquialism for most people. The various ethnic languages then create a new phenomenon in the way people from a particular ethnic group communicate with people from another ethnic group. Holmes argues that in multilingual countries which have a huge number of varieties to choose, people tend to accommodate to others by selecting the code which is most comfortable for their addressees (Holmes, 2001, p.231).

The accommodation which happens in a multiethnic society shares the idea of *interethnic accommodation* (Gallois and Callan, 1991 cited in Giles, Coupland, and Coupland, 1991). In a multiethnic country, accommodation is actually a mean of communication among ethnic groups. It is important for the different ethnic groups so they are able to live harmonically and for preventing chaos among them. Hence, interethnic accommodation can be regarded as a tool to decrease culture barriers among them. Interethnic accommodation is a way of people from an ethnic group accommodating their communicative styles in the cultural grounds of their interlocutors who have different culture with them (Boylan, 2009). Considering this, interethnic accommodation often happens in multiethnic societies.

Indonesia is one obvious example of a multiethnic society in the world. This country has very rich cultures and a home for many ethnic groups with various cultures. In fact, there are 237,641,326 souls who live in this country, making it the

world's fourth most populous country (Badan Pusat Statistik, 2010). Indonesia has more than 1,000 ethnic groups spread in many islands of this country (Aspinall, 2010). This country is known as "the world's great multiethnic societies" (Aspinall, 2010), "multilingual, and multi-religious state" (Bertelsmann Stiftung, 2012).

The large number of ethnic groups which live in Indonesia also trigger interethnic accommodation to happen among them. Moreover, with the development of facilities in this modern era, there are many people from various ethnic groups who migrate to other cities or islands. People from a particular ethnic group who do migration to an area mostly occupied by a native ethnic group are then known as "the members of outgroups" (Gallois and Callan, 1991 cited in Giles, Coupland, and Coupland, 1991, p,245). Apparently, the members of outgroups have to be able to adapt their language for communicating with the natives. In this case, they are socially required to adjust their speech styles with the native ethnic group in order to gain social approval. This attempt to make our speech similar towards our interlocutors is termed as *speech convergence* (Holmes, 2001, p.230).

Speech convergence is considered as a politeness strategy; in the same way it is also able to ease the hearers in understanding what the speakers say (Holmes, 2001, 230-231). In interethnic accommodation, speech convergence is often regarded as an effective strategy to communicate with the native ethnic group (Gallois and Callan 1991 cited in Giles, Coupland, and Coupland, 1991). Speech convergence itself is a branch of Communication Accommodation Theory (henceforth CAT), a theory

developed by Howard Giles (Giles and Smith, 1979; Giles, Coupland, and Coupland, 1991).

CAT explains about accommodation features explicitly, in which the linguistic features, paralinguistic features, and non verbal behaviors are taking into account to analyze the motivations underlying those features (Giles, Coupland, and Coupland, 1991). CAT is divided into two branches: speech convergence and speech divergence. Nevertheless, unlike speech convergence, speech divergence in contrast is emphasizing the speech dissimilarity of the speakers and the interlocutors (Holmes, 2001, p.232). In CAT, there are many features of speech convergence including: language, accent, dialect, utterance length, speech rate, information density, vocal intensity, pausing frequencies and lengths, response latency, self-disclosure, jokes, gesture, head nodding and facial affect, and posture (Giles, Coupland, and Coupland, 1991, p.5-7). However, due to the vastness in the number of features, usually not all of them appear in a conversation (Giles, Coupland, and Coupland, 1991, p.11).

Speech convergence in interethnic accommodation is really important for the members of outgroups in order to be socially approved by the native ethnic group and live harmonically with them. In addition, the member of outgroups also have to pay attention to the norms of the natives in doing speech convergence. This is very important regarding to the notion that norm plays a key role in interethnic accommodation (Gallois and Callan, 1991 cited in Giles, Coupland, and Coupland, 1991, p.248). Speech convergence with considering norm is valued as "norm following behavior" and highly favored by the native ethnic group as "the host

community" (Gallois and Callan 1991 cited in Giles and Coupland, 1991, p.248). This strategy is important for their social acceptance by the native ethnic group.

An example of the use of speech convergence in interethnic accommodation is in the relation between *Madurese* and *Javanese* ethnic groups in Surabaya. Surabaya is one of the big cities in Indonesia; it is located in East Java. In Indonesia, the Madurese is known as an ethnic group who likes to settle in prospect areas, especially big cities. Their main reason to settle in big cities is to get better education and economic opportunities for increasing their standard of living. There is quite a huge number of Madurese who live in this city. The total number of Madurese people in Surabaya is approximately 800,000 souls, a quarter of total population in Surabaya (Surabaya Post, 2000). Regarding to the huge number of Madurese in this city, it is very reasonable for this ethnic group to accommodate their speech according to the norm of Javanese, the native ethnic group in this city.

In Surabaya, there are different stereotypes about Madurese and Javanese. Madurese are often stereotyped as having hard characteristics, temperamental, and to the point (Ulfah, 2008). If by any chance they feel uneasy or uncomfortable, they will say their opinion directly. In contrast with the Madurese, the Javanese are generally stereotyped as polite and friendly (Ulfah, 2008). Moreover, they are often considered as indirect in delivering their opinions.

Even though those are just stereotypes but the Madurese, as the members of outgroups, realize that the stereotypes have already been ingrained to them. Hence, they have to create and maintain a good relationship with the Javanese. The good

relationship starts from good communication as it is the base of every successful relationship. In this case, speech convergence is an important communication strategy used by the Madurese towards the Javanese. The use of speech convergence itself has to consider the Javanese norm. Moreover, the use of speech convergence with considering norm is important for their acceptance by the Javanese in Surabaya.

The relationship between Madurese and Javanese in Surabaya happens in many life aspects; especially in the trading. It is a common paradigm that many Madurese work as sellers (Ulfah, 2008). The Madurese sellers are known to have high ethos and brave to take risks. Many of them do not feel reluctant to work as second hand sellers or sell daily needs in traditional markets (Ulfah, 2008). Thus, it is very common to see Madurese sellers in many traditional markets in Surabaya.

Traditional market is a type of market which sells daily needs, such as: vegetables, fruits, fish, spices, household items, and many more. Aside from the modernity aspect, what makes traditional markets different from other markets is the price (Sumintarsih, Taryati, Suyami, Adrianto, and Sujarno, 2011). In traditional market the price is usually not fixed; we still can do the bargain. In order to buy, the buyers have to meet directly with the sellers and they can bargain the price (Sumintarsih, et.al, 2011). Even though many of Indonesians choose to shop in hypermarkets, there are still many people who buy daily needs in traditional markets because of the price which is relatively cheaper. In Surabaya, there are 81 traditional markets that still actively operate (Sidiq, 2011). Even so, as the modernization goes very rapidly, many of those traditional markets have become semi traditional.

One of those traditional markets in which we can see many Madurese sellers is Pacar Keling Traditional Market. Based on Muyasir, the Head of Public Affairs in this market, the total number of Madurese sellers and buyers in this market is the second highest. The biggest number of ethnic group in this market is the Javanese (Muyasir, personal communication, September 26, 2012). The status of the Javanese as the native ethnic group in Surabaya, moreover the biggest in Pacar Keling Traditional Market, makes their norms which prevail in this market.

In Javanese language, there is a norm called *unggah-ungguh basa* (etiquette of speech). Unggah-ungguh basa categorizes Standard Javanese into three levels: *ngoko*, *krama madya*, and *krama inggil* (Suseno, 1984). The choice of using those levels relies heavily on the age and social status of the interlocutors. Furthermore, in Javanese norm, the speakers also have to consider how they address the interlocutors. In Javanese norm, how we address the interlocutors depends on the age difference (Suseno, 1984). That norm is respected and followed by all people including the Madurese sellers. However, there is also another aspect which has to be considered by the Madurese sellers in communicating with the Javanese buyers beside of norm. That aspect is the social distance between the sellers and the buyers. Factors which may create social distance are: age, the closeness of the participant, and ethnicity itself (Holmes, 2001, p.224).

The Madurese sellers whose status as the members of outgroups and sellers are then feel obligated to maintain their relationship with the Javanese buyers. They have to be polite and always keep their relationship with the Javanese buyers. Aside

from that, there are also other factors which may create social distance between the Madurese sellers and Javanese buyers. Thus, many of the Madurese sellers then try to reduce the social distance between them by doing speech convergence. Regarding to this, there is a phenomenon in which the Madurese sellers often do speech convergence as a communication strategy towards the Javanese buyers.

There are two previous studies about speech convergence related to this study. The first study is by Saputra (2011) about speech convergence features used by a radio announcer and the other study is by Khristanti (1999) about speech convergence used by college students from Samarinda towards their friends whose origin is Surabaya at Petra Christian University. These two studies have provided gaps for the writer to fill in this study. Firstly, these two studies use different theories from this study. The first study uses Holmes' theory about speech convergence (1997) and the second study uses an Indonesian theory about phonological segmentation by Sudaryanto (1979). Furthermore, different from this study, in the first study by Saputra (2011), ethnicity does not become a problem.

This study aims to analyze the use of speech convergence features by a Madurese seller towards the Javanese buyers at her store in Pacar Keling Traditional Market and explain the motives of using those features. The analysis of the speech convergence features is based on Communication Accommodation Theory by Giles, Coupland, and Coupland (1991).

1.2   Statement of the Problems:

Based on the background of the study, the research problems which are going to be analyzed in this study are formulated as follow:

1.   How are speech convergence features used by the Madurese seller towards the Javanese buyers at Pacar Keling Traditional Market while they are in the middle of trading process?

2.   What are the motives of using those speech convergence features?

1.3   Objective of the Study

Based on the statement of the problems, this study is intended to explain the speech convergence features used by the Madurese seller towards the Javanese buyers at her store in Pacar Keling Traditional Market and the motives of using those speech convergence features.

1.4   Significance of the Study

In Indonesia, there are still few studies about speech convergence used by people from different ethnic groups. This study is theoretically expected to give contribution towards sociolinguistics field, particularly the studies about speech convergence in interethnic accommodation. More specifically, this study is intended to give evidences that in interethnic accommodation, the use of speech convergence features by the Madurese seller also relies heavily on the Javanese norm. Moreover, this study also gives knowledge for the readers about the motive of each speech convergence feature used by the Madurese seller towards the Javanese buyers.

There are very many ethnic groups in Indonesia and speech convergence is actually a way to prevent misunderstanding among them. This study is practically expected to give a better understanding of speech convergence in interethnic accommodation. Furthermore, the analysis of speech convergence features used by the Madurese seller in this study is hoped to be information source for Madurese to be able to communicate well with the Javanese in Surabaya. In the same way, it can also strengthen the brotherhood and unity among them in Surabaya. Finally, this study also tries to fill the gap of speech convergence studies by giving analysis of all speech convergence features, especially in this case, used by a Madurese seller and Javanese buyers. There are still few studies of speech convergence which pay attention to the analysis of all features. Above all, this study is expected to be a reference and information source for further study about speech convergence used in interethnic accommodation in Indonesia.

1.5 Scope and Limitation of the Study

The scope of this study is narrowed due to the field of this study which can be too broad to be analyzed. The analysis of speech convergence features in this study focuses on the linguistic and paralinguistic features of speech convergence used by one Madurese seller towards the Javanese buyers at Pacar Keling Traditional Market. The non verbal behaviors are not analyzed because the scope of this study is narrowed to the speech of the Madurese seller and how the speech was delivered, instead of her body movement or gestures.

Morevoer, the data of this study was obtained from a 120 minute conversations of one Madurese seller in respect of time saving. The writer believes that the audio recording which has total 120 minutes of duration has already provided sufficient data to be analyzed. The data were taken from observation at September 27 2012.

There are also several limitations of this study. Some of the data are corrupt and too short in duration thus cannot be analyzed. Hence, in this study, there are 10 samples of data which are considered sufficient for the analysis. In addition, the crowd situation in the market and the quality of the audio recording itself also affected the conversation quality. In the samples of data, there are several inaudible talks. The inaudible talks were still included in the transcriptions but they were only based on the interpretation of the writer and several proof listeners. Finally, the result of this study cannot be generalized due to the use of qualitative approach for analyzing the data. The result of this study can only fit on similar context and situation.

Definition of Key Terms

- **Speech convergence:**

An attempt to make our speech similar towards our interlocutors (Holmes, 2001)

- **Interethnic accommodation:**

A way of people from an ethnic group to accommodate their communicative styles in the cultural grounds of their interlocutors who have different culture with them (Boylan, 2009).

- **Communication Accommodation Theory:**

A theory of speech accommodation in which all linguistic, paralinguistic, and non verbal features are taking into account to analyze the motivations underlying those features; it is divided into two branches: speech convergence and speech divergence (Giles, Coupland, and Coupland, 1991).

- **Traditional Market**

A type of market which sells daily needs, such as: vegetables, fruits, fish, spices, household items, and many more. In this typical of market, the price is usually not fixed. We still can do the bargain (Sumintarsih, Taryati, Suyami, Adrianto, and Sujarno, 2011).

CHAPTER II
LITERATURE REVIEW