

CHAPTER IV

DATA ANALYSIS AND INTERPRETATION

With regard to the previous chapter, this chapter is divided into two sections. The first concerns the analysis of the data and the findings that have been presented in Chapter III. The second deals with the interpretations of the findings.

IV.1. Data Analysis

IV.1.1. Language choice of Madurese people in several domains

There are four domains of language choice used in the present research, namely family, neighbourhood, transaction, and workplace. The four domains above are utilized as tools to determine language maintenance and language shift of Madurese people in Surabaya since from the domain analysis the tendency towards maintenance or shift would be able to be predicted by the use of Madurese language in the domains. This is based on the assumption that language maintenance and language shift occur because there are language choices in the society. It is also consistent with what Fasold (1984) suggests that language maintenance and shift are the long term, collective results of language choice.

The data and the findings presented in the previous section reveal that there are three languages chosen and spoken by

Madurese people in the family domain, namely Madurese, Javanese and Indonesian (see Table 1). The choices result from the topic being discussed and the interlocutors being talked to. Something which appears to be very striking in this domain is the use of Javanese language when the interlocutors are children, in which either lower class or middle class Madurese people tend to show the same tendency to speak the language. In this case, the difference between the two social groups is the absence of Indonesian speech in the lower class group. Another thing which is also important to note here is the use of Indonesian language when the topic being discussed concerns social, economic and political matters. Both groups demonstrate the use of Indonesian language in such a topic although the percentage of the language use between them is different, that is, the middle class shows a larger percentage than the lower class.

The use of Javanese language in this case could be readily understood since either lower class or middle class Madurese people come to realize that their new community in which they live at present requires the control of Javanese language for their children so that their children would find it easy to communicate and to adjust with the surrounding community whose language is mostly Javanese. This does not necessarily mean that the children do not control their parents' first language because they could still learn and internalize the language when their parents speak it to other interlocutors, for example, when they talk to their mother/father or

their Madurese neighbours. Thus, it is assumed that although the parents talk to them in Javanese, they could still learn and internalize Madurese language from hearing the language.

The use of Indonesian language when the topic is on social, economic and political matters could be explained from the diglossic point of view. Either group think that such a topic is characterized as formal so that the language they use must also be compatible with the topic being discussed. In this case, they consider Indonesian as the most appropriate one to speak. The presence of different percentage between the two social classes results more from, or depends on, their mastery of Indonesian language, that is, the middle class has a better control of the language.

Language choice of either social class also indicate the maintenance of their first language. The use of other languages other than their first language also depends on, or influenced by, the topics being discussed and the interlocutors involved. Thus, *who speaks what language to whom and when* pointed out by Fishman (1971) also applies in such speech events.

There are several things to note regarding the neighbourhood domain (see Table 2 and Table 3). Madurese people of either class have a great tendency to use Madurese language when the interlocutors are also Madurese. The same thing also occurs when they talk about social, political and economic problems. This case could be explained from the psychological point of view suggested by Herman (in Fasold, 1984), in which people

tend to use a certain language to identify themselves with the interlocutors to whom they speak; and from Giles' accommodation theory (1973) suggesting that people would choose a language or a language variety that seems to suit the needs of the person being spoken to. The language behaviour as such also indicates what Fishman (1966) calls language loyalty, in which people tend to be loyal to their own language by always using the language especially when the people to whom they speak have the same language (as they do). In this case, Cooper (1975) also points out that Loyal attitude, as any other general attitudes, is something that cannot be observed, but its characteristics could be concluded from the behaviours that are noticeable.

The different case occurs when the interlocutors are not Madurese, in which in such a case Madurese people of either class tend to choose Javanese and Indonesian languages. However, the percentage of the use of the two languages between the two groups is different; most lower class group tend to use Javanese, while most middle class group have the tendency to speak Indonesian language. Again, the difference in percentage results more from, or is influenced by, their competence in Indonesian language, that is, the middle class has a better control of the language than the lower class. Either class speak only Indonesian when they talk to strangers about social, political and economic matters. This is especially done either because they do not know what ethnic groups the people belong to or since the topic being discussed is formal as

well. Thus, in their perception the most appropriate and “safest” language to be used in such a situation is Indonesian language.

Other domain in language choice that needs to be analyzed here is the transaction domain (see Table 4). In this domain, the majority of either class of Madurese people show their preference to the use of Madurese language when they buy goods to sellers or shopkeepers who are Madurese. Again, they show their loyalty to their first language. However, when the interlocutors, i.e, sellers or shopkeepers, are Javanese people, the lower class speak only Javanese while the middle class has two alternatives: Javanese and Indonesian, but the percentage for Javanese is much larger than that for Indonesian. The presence of Indonesian language in the middle class group is produced by their ability or their better control of the language compared with the lower class. Because some of them could speak Indonesian well, they sometimes use the language when holding transactions with Javanese people.

A speech event which is also striking in this domain is one in which the transaction occurs between Madurese and Chinese people. In such an event, the majority of the lower class hold conversations in Indonesian and only few of them use Javanese. On the other hand, all the middle class people tend to use Indonesian language; none of them chooses other languages. Such a case ensues because Madurese people assume that the most appropriate and intelligible language to use when they have to talk to Chinese people is Indonesian due to the fact that it is the national language

of this country used and known nationwide. Hence, they assume Chinese people could speak and understand the language. Again, Giles' accommodation theory applies here, that is, the tendency of Madurese people to speak the language, i.e., Indonesian, because they think it suits the needs of the person being spoken to, in this case, Chinese people. Under such a condition or situation, Madurese people succeed to converge with Chinese people.

The last domain included in the research is the workplace domain (see Table 5). In this domain, every language has its own percentage of use, but Indonesian language seems to come to the front compared with the other two languages. The majority of the middle class use Indonesian language followed by Madurese and Javanese respectively and so do the lower class but with different percentage order, namely Javanese and Madurese in a respective manner. The different use of languages above implies that the interlocutors, i.e., their co-workers with whom they work or their superiors to whom they work, may come from different ethnic groups, for example, Madurese, Javanese, Chinese people, or even other ethnic groups. Thus, their use of a certain language in the domain is determined more by the interlocutors.

IV.1.2. Madurese people's opinions and attitudes towards Madurese language

The maintenance or shift of a language may also be determined by the opinions and attitudes of the speech community

as the users of the language (see Table 6). The findings of the present research indicate that the majority of Madurese people of either social class relatively have the same opinions concerning the necessity or the importance of passing their first language to the younger generation. Hence, such opinions or attitudes indicate that they seem to maintain their first language. Thus, the older generation as one who would pass the language to the younger one plays a significant role in the preservation or maintenance of the language, because if they feel reluctant to do so to the younger generation, their first language would not be able to survive, that is, their language would be superseded by the new language they acquire from their daily life interactions or activities.

Although, in fact, the majority of the research respondents speak Javanese to their children either inside or outside the house, it does not absolutely imply that the children would not be able to speak their parents' first language since they could still learn the language when their parents talk either to their mother/father or other people to whom the language is spoken. Thus, the children could still internalize the language their parents use in their communication with other members of the community.

The findings of the present research also reveal that most lower class and middle class Madurese people state that they feel very proud of speaking their first language (see Table 7). None of them suggests being unproud of speaking the language. Attitudes or feelings as such could arouse a wish or a desire to use the language

specifically to the interlocutors of the same language or their in-group. They could also encourage or result in their loyalty to the first language, namely Madurese language.

IV.2. Interpretation

The data and the findings that have been presented and analyzed using the domain analysis above give some indications that Madurese people in Surabaya still maintain their first language. These can be seen from the fact that Madurese language is still spoken in the four domains presented and analyzed above within their daily life conversations especially when the speech events occur between their in-group community (see Tables 1 – 5 in Capter III).

The findings also suggest that the factors that make them maintain their first language are their proud feeling of and loyalty to their native language. Their proud feeling of and loyalty to their first language are materialized and implemented in their language behaviour, that is, they always try to use and communicate in the language within the various domains, i.e., family, neighbourhood, transaction and workplace, specifically when the interlocutors are Madurese people (see Tables 1 – 5 in Chapter III). Hence, it is found that Madurese people in Surabaya maintain their first language by always using the language within their daily life activities particularly when they speak to other members of their in-group community.



CHAPTER V

CONCLUSION AND SUGGESTION