

## **CHAPTER II**

### **GENERAL DESCRIPTION OF THE OBJECT OF THE STUDY**

#### **II.1 General Description of the Population of the Study**

In "Language and Literature" it is stated that Indonesian has developed quickly as the national language in the more than 50 years of Indonesia's independence. It has been used as the national language of the government administration, mass media and education. Although not all Indonesians are able to speak the language, and many do not speak it at home, it can not be denied that Indonesian is taking root in the nation, as evident from the growing number of people whose first language is Indonesian. ( Irene Toh Lay Kuan ; 1998:122 )

It is difficult to say with accuracy the percentage of the Indonesian people who can speak and understand Indonesian, but it is alright to assume that a very great majority do know the language and practically everyone has some knowledge of it. In big cities everybody can be expected to understand Indonesian very well. In isolated villages the national language is quite familiar. There have been many factors responsible for this such as the spread of education, the mass media, the tight government control of the life of Indonesian communities down to the village level, etc. Nowadays, many people have the chances to go to schools because the government has already built many schools and universities. People can also get much information from mass media for example newspaper, magazine and television. Indonesian language is used as the language of instruction at school and also the language in the mass media.

The Madurese do not normally use Indonesian at home, no matter what the topic of the conversation is. They normally speak Madurese in every situation because that is the proper language to be used at home. An educated Madurese does not even use Indonesian to talk about religion, education, or politics with his Madurese speaking friends as long as the conversation is carried out informally. However, as soon as the discussion assumes some sort of formality, the proper language to be employed is Indonesian and not Madurese.

An educated Madurese knows Indonesian and Madurese well but it will be better for him if he does not speak Indonesian all the time when speaking to other Madurese. It will be considered more convenient if the speakers use Madurese. Madurese language is one of the Madurese cultures. It is also an ethnic identity for them. That is why Madurese language has an important role in their communication.

For others, Madurese is the only language mainly used in every situation. Usually, the users are the old and they who do not get formal education at school. Therefore, it will be difficult to ask them to speak Indonesian.

The number of the respondents in this study is 100 based on education background. James F. Engel in 'Consumer Behaviour' stated: "Social class is the sociological method of assigning an individual a numerical index score on the basis of this occupational, income, education or other characteristics and then grouping him together with similar indexes" (1990:106). That is why education is one of the variables to divide social class. In this study, the respondents must be formally educated at least in High School. Because the population of this study is

educated, they must have good competence in speaking Madurese and Indonesian languages.

The respondents are all parents with children in the age of five to fourteen. According to Annette Karmiloff-Smith in "Language Acquisition", Piaget's studies on various categories of knowledge showed that many crucial cognitive developments took place well beyond the age of 5. As is well known, Piaget stressed that language development is dependent on more general mechanisms governing the child's overall cognitive growth. The fact that many fundamental cognitive changes have still to take place after the age of 5, up to age 14, led psycholinguistic interpreters of Piagetian theory to hypothesize that the child's linguistic competence must also reflect these changes beyond the age of 5. Therefore, 5 can be considered as a frontier age psycholinguistically.

That is why, if the parents tend to use Indonesian more than Madurese to their children whose ages are between 5 to 14, their children will have more competence in speaking Indonesian than Madurese and for them Indonesian can be the first language.

## **II.2 The Languages used by the Madurese**

There are two languages mainly used by the Madurese. They are Madurese and Indonesian.

### **II.2.1 Madurese Language**

Madurese language has three varieties: the low language, the middle and the highest one. The low language is *enja'-iya* language, the middle is *enggi-enten* language and the high is *enggi-bunten* or *alos tenggi* language.

#### **1) *Enja'-iya* language .**

This low language is commonly used in conversation between friends, persons with the same status, and by the superior to the inferior for example by a teacher to his pupils. The use of this language makes stronger solidarity between the speakers. It is also used between brothers or sisters. However, from a very young age children are taught to use good language to their older brothers or sisters. They are expected to use the middle language to their older sisters or brothers. Sometimes the use of higher language makes the relationship not quite close. They think that the relationship will be closer if they use the low language.

In communication, sometimes the *enja'-iya* language mixes together with the *enggi bunten* language in order to make the situation more friendly. The young people should know the customs and manners in having conversation with the older people. On the contrary, the older people should also know the way to speak to the younger. It is not good if the parents use high language to their children. The parents use *enja'-iya* language when they talk to their children and the children may use this language but are actually expected to use the higher

language to their parents. The *enja-iya* language is also used by the people when they are angry. It is used when two people have a quarrel.

## 2) *Enggi-enten Language*

This language is higher than *enja'-iya* language. It is used by the people when they consider that the use of *enja'-iya* language is not suitable anymore because they start to learn how to behave in society. The use of this language is followed by good behaviour. Sometimes, this language is used by the children who begin to learn how to behave in society. Children are expected to learn this language and the parents should teach this to them.

The language plays important roles in Madurese culture. It is used to show respect to the person they are talking to. It is also used to measure the etiquette.

## 3) *Enggi-bunten/ alos tenggi Language.*

This language is used between older people, the noble and the authorities. Someone who wants to respect others will use this language. On the contrary, others will respect him. A teacher who uses *enja'-iya* language to his pupils will use this language to respect them if the teacher considers that his pupils are grown up people who deserve a respect.

The use of this language is also for showing good behaviour or good etiquette especially to the elders. This language is used by someone when he speaks to the public. It is also used among strangers. It is not good if one of them uses *enggi-bunten* language while the other does not. One will think that he is lower than the other.

## **II.2.2 Indonesian Language**

At present, Indonesian language has spread out among all layers of the Indonesian society. The use of Indonesian language is not only in big cities whose citizens come from different regions but also in villages whose citizens are still homogenous and practice their regional language. In the globalization era, Indonesians language mastery becomes one of the conditions which must be possessed by Indonesians to live in big cities.

The Indonesian language as a national language is not a single system language. It has a couple of uses which each has its own function in a communication. They are standard and non-standard Indonesian language. According to H. Kridalaksana, the function of standard Indonesian language is used, firstly in a formal communication, such as in writing formal document, announcement made by formal institution, naming formal terms, written regulations, and so forth. Secondly, it is used in scientific writing, such as in writing a formal report. Thirdly in making a speech in a front of the public, and fourthly in a communication with respected people, such as with older people, someone who has higher status and strangers. Outside these uses of the standard Indonesian language, the use of the non-standard Indonesian language is common. The non-standard language is used to maintain relationship with others, such as in familiar or non-formal communication in the relax atmosphere (Hari Kridalaksana in Imam Syafi'ie, 1990:22).

Daily or ordinary Indonesian is the usual, informal, everyday conversational variety of Indonesian. It is the style of Indonesian spoken in most face-to-face encounters between acquaintances and friends of different ethnic

groups. Daily Indonesian is contrasted with the Indonesian which is taught in school, a style some people called *bahasa resmi*, or standard language. Structural differences between daily Indonesian and standard Indonesian include shortening of words, omission of words, changes of word order, word substitution, and minor differences in pronunciation and rhythm. The difference between the standard language and its ordinary, conversational style is the difference between *Marilah kita turun ke bawah* and *Ayo ke bawah*. In English, the first is 'Let us go down(stairs)', while the second can be expressed by saying 'Come on', and gesturing to indicate downstairs.

Everyday or informal Indonesian of various types is of course different from formal or standardized Indonesian, and it is this informal variety which most Indonesians find it easy to acquire. (Khaidir Anwar; 1979:146)

### **II.3 Domain, role-relationships and situation of speech**

In this study, the language use is analysed according to the concepts of domain, role-relationships and situation of speech.

Domain in this study is family domain. In many studies of multilingual behaviour the family domain has proved to be a very crucial one. Multilingualism often begins in the family and depends upon it for encouragement if not for protection.

The role-relationships analysed are between father to mother, mother to father, father to child and mother to child.

The third component is situation of speech. The language analysed is based on the underlying situations. In this study, it is the language used by the

**respondents when they are speaking in informal way, joking, getting angry and discussing family problems.**



# **CHAPTER III**

## **PRESENTATION AND ANALYSIS OF THE DATA**