

CHAPTER III

PRESENTATION AND ANALYSIS OF THE DATA

III.1 Presentation of the Data

The questionnaire distributed to the respondents consists of three parts. The first part elicits information about the respondents (sex, residence, age, their child's age, birthplace, education and occupation). The second part consists of 14 questions aimed to know the language choice of the respondents to their husbands/wives and their children included their language choice in some certain situations. Respondents are asked to give their answers on language use ranged in five-point-scale. They are always Indonesian (1), mostly Indonesian (2), equal (3), mostly Madurese (4) and always Madurese (5). The third part aimed to elicit the respondents' attitudes toward Indonesian and Madurese. There are 20 statements pertaining to positive attitude toward Indonesian and Madurese. After each statement the respondents are asked to indicate their degree of agreement or disagreement on a five-point-scale ranging from "strongly agree"(1) to "strongly disagree"(5). In the analysis, this five-point-scale is changed into two-scale. The mean 1 – 2.55 signifies agreement and the mean 2.56 – 5 signifies disagreement. There are ten attributes connected with Indonesian. They are intelligence, education, self-confidence, modernity, position, friendliness, honesty, hospitality, family intimacy, and politeness. Those attributes can be classified into two groups. Each group has five attributes. The first five attributes represent dimension of status and the second ones represent dimension of solidarity. There

are also ten attributes connected with Madurese language. They are intelligence/cleverness, education, self-confidence, modernity, friendliness, honesty, ethnic identity, hospitality, family intimacy, and politeness. Those can also be classified into two groups. The first four attributes represent dimension of status and the others represent dimension of solidarity.

These questionnaires are given to 100 respondents, all Madurese parents (72 males and 28 females with an age range of 26 to 58 years). In detail, there are 14 respondents aged 26 up to 35, 61 respondents aged 36 up to 45, and 25 respondents aged 46 up to 58. The age of their children is from 5 up to 14. Sixty-two of them graduated from High Schools and the others graduated from universities. The results are shown in the following tables:

Table 1.a

Language use to their husbands/wives

No	Category	Percentage
1	Always Indonesian	8%
2	Mostly Indonesian	11%
3	Equal	15%
4	Mostly Madurese	40%
5	Always Madurese	26%

Table 1.b
Language use to their children

No	Category	Percentage
1	Always Indonesian	16%
2	Mostly Indonesian	47%
3	Equal	22%
4	Mostly Madurese	10%
5	Always Madurese	5%

Table 1.a shows the percentage of the respondents' language use at home toward their husbands/wives. The results indicate that 40% use mostly Madurese, 26% use always Madurese, 15% use Indonesian and Madurese equally, 11% use mostly Indonesian and 8% of the respondents use always Indonesian to their husbands/wives. However, they use mostly Indonesian to their children. Table 1.b shows the percentage of the respondents' language use to their children. The results indicate that 47% of the respondents use mostly Indonesian, 22% use Madurese and Indonesian equally, 16% of them use always Indonesian, 10% use mostly Madurese and 5% use always Madurese. It can be seen that the respondents use mostly Madurese to their husbands/wives but use mostly Indonesian to their children. From the interview, most of the respondents say that it is important to use Indonesian to their children because it is the language of instruction at school.

After knowing the pattern of language use, the language use according to four situations is going to be analysed. The mean of language use is calculated. To get the mean, the frequency of language use in each situation is multiplied by the value of five scales, i.e. 'always Indonesian' = 1, 'mostly Indonesian' = 2, 'equal' = 3, etc. The results are then totalled. Next, the value is divided by the total number of the respondents.

Table 2.a

The mean of language use toward husbands/wives according to four situations

No	Situation	Mean	Language Use
1	Speaking informally	3.83	Mostly Madurese
2	Getting angry	3.99	Mostly Madurese
3	Joking	4.09	Mostly Madurese
4	Discussing family problems	3.37	Equal

Table 2.b

The mean of language use toward children according to four situations

No	Situation	Mean	Language Use
1	Speaking informally	2.30	Mostly Indonesian
2	Getting angry	2.66	Equal
3	Joking	3.31	Equal
4	Discussing family problems	2.20	Mostly Indonesian

Table 2.a and 2.b show the mean of language use based on four situations. To their husbands/wives, the respondents use Madurese and Indonesian equally when they are discussing family problems. However, the use of mostly Madurese is reported in situation when they are speaking informally, getting angry and joking. Table 2.b shows that the use of mostly Indonesian is firstly reported in family discussion (with the mean 2.20) and secondly is when they are speaking informally (mean 2.30). They use Indonesian and Madurese equally when they are getting angry (mean 2.66) and joking (mean 3.31).

The results indicate that in those situations, the parents use mostly Indonesian to their children except in situation when they are joking and getting angry. In that situation, the parents use Indonesian and Madurese equally. While to their husbands/wives, they use mostly Madurese in those situations except when they are discussing family problems. In that situation, they use Indonesian and Madurese equally.

It seems that Madurese is still well maintained by the respondents. Madurese language is mostly used by the respondents to their husbands/wives. The fact that Indonesian is mostly used by the parents to their children is because the respondents are from the educated segment of the Madurese population.

Besides knowing the pattern of their language use, it is also important to know their preference in choosing the language. Table 3 shows the preferable language to use to their husbands/wives and their children. We can also know what language they prefer to be the language of their husbands/wives and their children.

Table 3
Preferable language

No	Attribute	Indonesian	Madurese
1	Preferable language to use to their husbands/wives	25%	75%
2	Preferable language to use to their children	69%	31%
3	Preferable language to be used by their husbands/wives	22%	78%
4	Preferable language to be used by their children	72%	28%

From the table, it can be seen that 75% of the respondents give overwhelming preference to Madurese, as the language used to their husbands/wives. Only 25% of the respondents prefer to use Indonesian to their husbands/wives. For the preferable language used to their children, 69 respondents give overwhelming preference to Indonesian and the others give preference to Madurese. It is interesting to find out that the parents prefer to use Madurese language to their husbands/wives but prefer to use Indonesian to their children. It can be an indication of the attitudes of the Madurese parents toward Indonesian and Madurese. To the question ‘What language would you like your husband/wife to use?’ twenty-two respondents prefer Indonesian to be the language of their husbands/wives and the others prefer Madurese. To the question ‘What language would you like your children to use?’ seventy-two respondents gave preference to Indonesian and twenty-eight respondents gave preference to Madurese. Thus, the respondents prefer Indonesian to be their child’s language.

After knowing the patterns of language use, the writer is going to examine the language attitude of the Madurese parents toward Indonesian and Madurese seen from two dimensions.

In a multilingual or bilingual community, people may have same point of view about social and linguistics interaction in which they involve. This point of view often described in the form of dimensional dichotomy such as formal vs. informal and status vs. solidarity. The languages are also connected with attributes which represent those dichotomies. It means a language can also be connected with dimension of status, which has stereotype attribute such as education, intelligence and self-confidence. On the other hand, attributes which represent dimension of solidarity such as family intimacy, friendliness, hospitality, etc are connected with the other language. (Siregar, 1998: 91).

Table 4.a
The Frequency of the Respondents' Attitudes toward Indonesian

No	Statement	Strongly agree	Agree	Mildly agree	Disagree	Strongly Disagree
1	Having good ability in speaking Indonesian indicates high intelligence	21	51	20	7	1
2	Having good knowledge of Indonesian indicates higher education	18	49	27	5	1
3	The use of Indonesian indicates good self-confidence	16	49	29	4	2

4	The use of Indonesian indicates modernity	20	48	24	8	0
5	Having good knowledge of Indonesian indicates higher occupational status	7	51	32	4	6
6	The use of Indonesian indicates friendliness	19	47	25	8	1
7	The use of Indonesian indicates honesty	6	30	50	7	7
8	The use of Indonesian indicates hospitality	17	34	41	6	2
9	Indonesian has the characteristics of family intimacy	15	52	29	2	2
10	The use of Indonesian indicates politeness	9	43	35	11	2

Table 4.a shows the frequency of the Madurese parents' attitudes toward Indonesian. Statement no 1 is having good ability in speaking Indonesian indicates high intelligence. To that statement, 21 respondents chose 'strongly agree', 51 respondents chose 'agree', 20 respondents chose 'mildly agree', 7 respondents chose 'disagree' and only 1 respondents chose 'strongly disagree'. To the next statement: 'having good knowledge of Indonesian indicates higher education', 18 respondents chose 'strongly agree', 49 respondents chose 'agree', 27 respondents chose 'mildly agree', 5 respondents chose 'disagree' and only 1 respondents chose 'strongly disagree'. For statement no 3, 16 respondents chose 'strongly agree', 49 respondents chose 'agree', 29 respondents chose 'mildly agree', 4 respondents chose 'disagree' and only 2 respondents chose 'strongly

disagree'. Statement no 4 is "The use of Indonesian indicates modernity". 20 respondents chose 'strongly agree', 48 respondents chose 'agree', 24 respondents chose 'mildly agree', 8 respondents chose 'disagree' and there is no one who chose 'strongly disagree'. There are only 7 respondents chose 'strongly agree' to statement no 5: "Having good knowledge of Indonesian indicates higher occupational status". 51 respondents chose 'agree', 32 respondents chose 'mildly agree', 4 respondents chose 'disagree' and only 6 respondents chose 'strongly disagree'.

Statements no 6 up to no 10 are statements pertaining to positive attitude to Indonesian which represent dimension of solidarity. To statement no 6, "The use of Indonesian indicates friendliness", 19 respondents chose 'strongly agree', 47 respondents chose 'agree', 25 respondents chose 'mildly agree', 8 respondents chose 'disagree' and only 1 respondent chose 'strongly disagree'. The next statement is statement no 7 "The use of Indonesian indicates honesty". There are 6 respondents chose 'strongly agree', 30 respondents chose 'agree', 50 respondents chose 'mildly agree', 7 respondents chose 'disagree' and 7 respondents chose 'strongly disagree'. Out of 100 respondents, 17 respondents chose 'strongly agree' to statement no 8, "The use of Indonesian indicates hospitality". There are 34 respondents chose 'agree', 41 respondents chose 'mildly agree', 6 respondents chose 'disagree' and only 2 respondents chose 'strongly disagree'. For statement no 9 "Indonesian has the characteristics of family intimacy", 15 respondents chose 'strongly agree', 52 respondents chose 'agree', 29 respondents chose 'mildly agree', 2 respondents chose 'disagree' and there are also 2 respondents chose

'strongly disagree'. For the last statement, "The use of Indonesian indicates politeness", 9 respondents chose 'strongly agree', 43 respondents chose 'agree', 35 respondents chose 'mildly agree', 11 respondents chose 'disagree' and only 2 respondents chose 'strongly disagree'.

After knowing the frequency of the respondents' attitude toward Indonesian, the writer is going to calculate the mean of their attitudes toward Indonesian. This is done to know the degree of agreement or disagreement toward those statements pertaining to positive attitude to Indonesian. To get the mean of the language attitude, the frequency of each value is multiplied by the value of five scales, i.e. 'strongly agree' = 1, 'agree' = 2, 'mildly agree' = 3, 'disagree' = 4 and 'strongly disagree' = 5. The results are then totalled. For example, the calculation of statement no 1 would be:

$$(21 \times 1) + (51 \times 2) + (20 \times 3) + (7 \times 4) + (1 \times 5) = 21 + 102 + 60 + 28 + 5 = 216$$

Next, this value is divided by the total number of the respondents, in this case 100. The result is 2.16. In analysis, the mean 1 – 2.55 signifies agreement and the mean 2.56 – 5 signifies disagreement. Therefore, the smaller the mean, the higher the degree of agreement will be. On the other hand, the higher the mean, the higher the degree of disagreement will be. The mean 2.16 signifies agreement. It can be interpreted that on the average, the respondents give their agreement to the degree of a bit more than a two-point scale.

Table 4.b

The Mean of Language Attitude toward Indonesian

No	Attribute	Mean
1	Intelligence	2.16
2	Education	2.22
3	Self-confidence	2.27
4	Modernity	2.20
5	Occupational status	2.51
6	Friendliness	2.25
7	Honesty	2.79
8	Hospitality	2.42
9	Family intimacy	2.24
10	Politeness	2.54

The results indicate that Indonesian is connected mostly with intelligence. Most of the respondents think that having good ability in speaking Indonesian indicates high intelligence. Second, Indonesian is connected with modernity. Third, Indonesian is connected with education. This opinion relates to the phenomenon in Madura where there are still many people, usually the old people, who can not speak Indonesian because they did not go to school or had not been taught Indonesian when they were young. Fourth, Indonesian is connected with family intimacy. It is interesting to find this phenomenon. It means that Madurese

is not the only language which indicates family intimacy. Sixth, Indonesian is connected with self-confidence. Seventh, Indonesian is connected with hospitality. Eight, Indonesian is connected with occupational status. Ninth, Indonesian is connected with politeness and at last it is connected with honesty.

After getting the data about respondents' attitudes toward Indonesian, their attitudes toward Madurese will be examined. Therefore, we can compare the respondents' attitude toward Indonesian with those toward Madurese.

Table 5.a

The Frequency of the Respondents' Attitudes toward general Madurese

No	Statement	Strongly agree	Agree	Mildly agree	Disagree	Strongly Disagree
1	Having good ability in speaking Madurese indicates high intelligence	4	19	54	16	7
2	Having good knowledge of Madurese indicates higher education	1	31	46	15	7
3	The use of Madurese indicates good self-confidence	3	40	44	12	1
4	The use of Madurese indicates modernity	2	9	37	27	25
5	Madurese is the symbol of ethnic identity	36	57	6	1	0
6	The use of Madurese indicates friendliness	7	49	43	1	0

7	The use of Madurese indicates honesty	6	32	49	6	7
8	The use of Madurese indicates hospitality	8	57	32	2	1
9	Madurese has the characteristics of family intimacy	14	61	24	1	0
10	The use of Madurese indicates politeness	5	46	42	5	2

Table 5.a shows the frequency of the Madurese parents' attitudes towards Madurese language. To the first statement, only 4 respondents chose 'strongly agree', 19 respondents chose 'agree', 54 respondents chose 'mildly agree', 16 respondents chose 'disagree' and 7 respondents chose 'strongly disagree'. For statement no 2, only 1 respondent chose 'strongly agree', 31 respondents chose 'agree', 46 respondents chose 'mildly agree', 15 respondents chose 'disagree' and 7 respondents chose 'strongly disagree'. In statement no 3, 'The use of Madurese indicates good self-confidence', 3 respondents chose 'strongly agree', 40 respondents chose 'agree', 44 respondents chose 'mildly agree', 12 respondents chose 'disagree' and only 1 respondent chose 'strongly disagree'. Statement no 4 is 'The use of Madurese indicates modernity'. There are only 2 respondents chose 'strongly agree', 9 respondents chose 'agree', 37 respondents chose 'mildly agree', 27 respondents chose 'disagree' and 25 respondents chose 'strongly disagree'.

Statements no 5 up to 10 are the statements pertaining to positive attitudes toward Madurese language which represent dimension of solidarity. To statement

no 5, 36 respondents chose 'strongly agree', 57 respondents chose 'agree', 6 respondents chose 'mildly agree', 1 respondent chose 'disagree' and none chose 'strongly disagree'. Next is statement no 6, 'The use of Madurese indicates friendliness'. There are 7 respondents chose 'strongly agree', 49 respondents chose 'agree', 43 respondents chose 'mildly agree', only 1 respondent chose 'disagree' and no one chose 'strongly disagree'. For statement no 7, 6 respondents chose 'strongly agree', 32 respondents chose 'agree', 49 respondents chose 'mildly agree', 6 respondents chose 'disagree' and 7 respondents chose 'strongly disagree'. The next statement is 'The use of Madurese indicates hospitality'. To that statement, 8 respondents chose 'strongly agree', 57 respondents chose 'agree', 32 respondents chose 'mildly agree', 2 respondents chose 'disagree' and only 1 respondent chose 'strongly disagree'. Statement no 9, 'The use of Madurese indicates family intimacy', shows 14 respondents chose 'strongly agree', 61 respondents chose 'agree', 24 respondents chose 'mildly agree', only 1 respondent chose 'disagree' and none chose 'strongly disagree'. To the last statement, 'The use of Madurese indicates politeness', 5 respondents chose 'strongly agree', 46 respondents chose 'agree', 42 respondents chose 'mildly agree', 5 respondents chose 'disagree' and only 2 respondents chose 'strongly disagree'.

Table 5.b

The Mean of Language Attitude toward Madurese

No	Attribute	Mean
1	Intelligence	3.03
2	Education	2.96
3	Self-confidence	2.68
4	Modernity	3.64
5	Ethnic identity	1.72
6	Friendliness	2.38
7	Honesty	2.76
8	Hospitality	2.21
9	Family intimacy	2.12
10	Politeness	2.53

Table 5.b shows the mean of language attitudes towards Madurese. The results indicate that the Madurese is mostly connected with ethnic identity. This is not surprising. For the Madurese people, the language is one of their cultures. It is used to show their ethnic identity. Second, Madurese is connected with family intimacy. The use of Madurese indicates the attribute. For the people, the language is considered more intimate than Indonesian. Third, it is connected with hospitality. Fourth, it is connected with friendliness. It is considered to be more convenient and more friendly if they use Madurese to other people. Fifth,

Madurese is connected with politeness. It agrees with the fact that politeness is very important for the Madurese in communication.

The respondents do not agree if Madurese language is connected to other attributes. The language is negatively connected with self-confidence, honesty, education, intelligence and modernity.

Next, we are going to examine the language attitude of the respondents to know the more intimate and expressive language.

Table 6

More intimate and expressive language

No	Attribute	Indonesian	Madurese
1	More intimate	36%	64%
2	More expressive	23%	77%

The responses to the questions about which language seemed more intimate and more expressive give preference to Madurese as more intimate and more expressive language. Out of 100 respondents, 64 per cent give preference to Madurese as more intimate language and 36 per cent give preference to Indonesian. There are 77 respondents give preference to Madurese as more expressive language and 23 respondents give preference to Indonesian. Again, this gives some indication of a favorable attitude toward Madurese.

III.2 Interpretation of the Data

III.2.1 Pattern of language use

From the presentation of the data, we can draw a conclusion that the respondents use mostly Madurese to their husbands/wives but use mostly Indonesian to their children in daily communication. Their language use based on situations of speech, that is when they are speaking informally, getting angry, joking, and discussing family problems, also shows the same phenomenon. They use Madurese and Indonesian equally to their husbands/wives in situation when they are discussing family problems. They use mostly Madurese to their husbands/wives when they are speaking informally, getting angry and joking. However, they use mostly Indonesian to their children when they are discussing family problems and speaking informally. They use Indonesian and Madurese equally when they are getting angry and joking. It seems that the use of more Madurese is mostly reported in situation when they are joking. They say that it will be more funny if they use Madurese. There are many jokes that will be more funny if expressed in Madurese.

The use of mostly Madurese to their husbands/wives and the use of Indonesian to their children imply that they have reasons why they choose different language to use to their husbands/wives and to their children. Although they give preference to Madurese language as more intimate and expressive language than Indonesian, they still chose Indonesian as the preferred language to be used to their children. This seems a little strange, since family members are usually considered intimate and therefore they are expected to be addressed in

Madurese. However, it does not indicate that the aspects of intimacy and expressiveness are not important things in communication between parents and children. It indicates that the aspect of intimacy is not only indicated by the use of Madurese but the aspect is also indicated by the use of Indonesian. It is considered all right to use Indonesian sometimes in private settings, where family members are likely to be.

They use mostly Madurese to their husbands/wives because they want to make stronger solidarity and intimacy. It is more convenient if they use their ethnic language and they think that they can express their ideas and feelings more freely and completely. Besides, both of the parents are Madurese, therefore, they think that they have to respect their ethnic language and have the responsibility to preserve it. We can conclude that although they have positive attitudes toward Madurese, it is not followed by language behaviour based on those attitudes. From the data, it is clearly seen that the respondents use mostly Indonesian to their children. As explained above, the use of Indonesian does not indicate that intimacy and expressiveness are not important in communication between parents and children. Those aspects are really important. The use of mostly Indonesian to their children is influenced also by their positive attitudes toward Indonesian.

III.2.2 Pattern of language attitude

From the data about language attitude, we can see that Indonesian is mostly connected with intelligence, modernity and education. However it is also

connected with family intimacy, friendliness, self-confidence, hospitality, occupational status and politeness. Therefore, it can be concluded that the respondents do not only place Indonesian to one dimension. Indonesian is not only connected with dimension of status but it is also connected with dimension of solidarity. On the other hand, Madurese language is only connected with dimension of solidarity. From the data, we can see that Madurese language is mostly connected with ethnic identity, family intimacy, hospitality and friendliness. The respondents do not connect Madurese with other attributes: self-confidence, honesty, education, intelligence and modernity.

The use of Madurese is negatively connected with good self-confidence, honesty, higher education, intelligence and modernity. This means that a person who use Madurese language might be rated higher in family intimacy, hospitality, friendliness and politeness, but he would not get higher ratings for intelligence, education, occupational status, and self-confidence. However, a person who use Indonesian might be rated higher in intelligence, education, occupational status, self confidence and he would also get higher ratings for friendliness, family intimacy, hospitality, politeness and hospitality.

Madurese is mostly and positively connected with ethnic identity, family intimacy, hospitality and friendliness. It may be concluded that the Madurese still have a strong cultural value. In this case, their ethnic language as one of their cultures. To statement, 'Regional language is not needed as ethnic identity because Indonesian is the right medium to symbolize ethnic identity', 2 respondents chose 'strongly agree', 9 respondents chose 'agree', 46 respondents

chose 'mildly agree', 19 respondents chose 'disagree' and 24 respondents chose 'strongly disagree'. From this data, we know that the Madurese people still have good attitude towards regional language. However, it seems that there is a shift of traditional values on regional language and Indonesian in Madurese family domain especially in the upper and middle class family.

From the explanation above, we may conclude that the respondents' language attitudes might influence their language choice. Indonesian is mostly and positively connected with intelligence, modernity and education but the Madurese language is not. The use of mostly Indonesian to their children and their preference to Indonesian to be the language of their children can be concluded that they want to be associated with those attributes. It seemed that they want to maintain their status because using Indonesian gives more prestige. In other words, the social identity associated with Indonesian language become desirable.

The community itself does not give negative reaction to the situation, that is the use of mostly Indonesian to their children in daily communication. It seems that there is indication that it becomes culturally accepted to use Indonesian to the children in daily communication especially in the middle and upper class family. Fishman stated that bilingualism can precede language shift, where bilingual parents pass only one language on to their children (Fishman, 1984:216). We can say that the condition happen in Madurese family could be an indication of the beginning of a shift.

The use of the two languages within the family is strongly influenced by the age of the addressee. Parents would use Madurese with their husbands/wives

and the people of the ascending generation, but use Indonesian with their children and expect it in return. For these parents, Indonesian coexists with Madurese in the home domain, which once absolutely required Madurese. At the present time, this might be the most common pattern. Parents speak mostly Madurese to each other at home, but not to their children. The result is that the children grew up able to understand Madurese, but not to speak it. In such families, Madurese can die out in the next generation, when the children of these passive bilinguals grew up totally monolingual in Indonesian. Luckily, there are a great many parents may well change their use habits, as the children grow older.

There are other important things which influence them in choosing the languages. They have some reasons why they use mostly Indonesian to their children. Firstly is educative reason. As we know, Indonesian is the medium of instruction at school. Thus, they want their children to master the language. They do not want their children to get difficulties in understanding all subjects in class. Secondly, it is because of communicative reason. They use Indonesian to their children in order to give an easier way for them to communicate with other children. Thirdly, some Madurese parents think that it is easier for them to teach their children Indonesian rather than teach them Madurese especially the high varieties of Madurese. They think that the children will learn Madurese by themselves. They will learn informally from the parents, community and from school.

CHAPTER IV

CONCLUSION AND SUGGESTION