

CHAPTER IV

CONCLUSION AND SUGGESTION

From the presentation and analysis of the data, we can draw a conclusion that there is a tendency of the Madurese parents of middle and upper classes to use Indonesian to their children in daily communication. Parents use mostly Madurese to each other but use mostly Indonesian to their children and expect it in return. Madurese is the preferred language to use to their husbands/wives and Indonesian is the preferred language to use to their children.

They give preference to Madurese as more intimate and expressive language than Indonesian but they still chose Indonesian as the language 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, this does not indicate that the aspect of intimacy is not important in communication between parents and children. It indicates that the aspect is not only indicated by the use of Madurese but it is also indicated by the use of Indonesian. This associates with their language attitudes.

Indonesian is the language mostly and positively connected with intelligence, modernity and education. However, it is also connected with other attributes. It is also positively connected with family intimacy, friendliness, self-confidence, hospitality, occupational status and politeness. Thus, Indonesian is not only connected with dimension of status but also with dimension of solidarity.

However, Madurese language is only connected with dimension of solidarity. It is mostly connected with ethnic identity, family intimacy, hospitality and friendliness. It is not connected with other attributes: self-confidence, honesty, education, intelligence and modernity.

We may conclude that their language choice might be influenced by their language attitudes. The use of mostly Indonesian to their children and their preference to Indonesian to be the language of their children can be seen that they want to be associated with those attributes. It seems that they want to maintain their status.

Madurese is still well maintained by the parents. However, it seems that it becomes culturally appropriate to use Indonesian to their children in daily communication especially in the middle and upper classes family. This might be connected with the other reasons why they use mostly Indonesian to their children in daily communication.

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. Indonesian is the medium of instruction at school. Thus, they want their children to master the language. Secondly is communicative reason. They use Indonesian to their children in order to help the children communicate easily with other children. Thirdly, the Madurese parents think that it is easier to teach them Indonesian rather than teach them Madurese especially the higher varieties of Madurese.

We may conclude that there is a shift of traditional values on regional language and Indonesian language. The function and position of Madurese is decreasing. The use of Indonesian begin to expand into normally Madurese domain. Normally, home is a domain that demands or favors the use of Madurese. However, nowadays Indonesian starts to replace the position and function of Madurese. Indonesian becomes the language to use to the children in daily communication. This would be a possible evidence for a shift toward Indonesian. Luckily, there are a great many parents may well change their habits as the children grow older. Those parents think that the children will learn Madurese by themselves from their parents, society and school.

Although Madurese is still well maintained by the parents, the tendency to use Indonesian to their children in daily communication can be a potential precondition for language shift. Therefore, the writer suggests that there should be an attempt to preserve Madurese language. Teaching or using Indonesian to the children is very important, but teaching them Madurese is not less important

Besides using Indonesian, the parents should also use Madurese to their children and ask them to use it in return. Therefore the children will be bilingual and they will not be passive speakers. Children can be involved in communication between father and mother. We know that parents use mostly Madurese to each other but not to their children. By asking them to get involved in the communication between mother and father, they will be more accustomed to speaking Madurese. Parents can also tell them traditions, stories, jokes or customs

of the Madurese community in Madurese language. These will give positive attitude both to the parents and children toward Madurese.

We already know that the language choice of the parents might be influenced by their language attitudes towards Indonesian and Madurese. According to A. Chacdar Alwasilah (1997:22), there are some factors which can make someone give positive attitude toward regional languages: (1) The use of the language by public figures, the leaders of society, government officials, scientists. (2) The culture repertoire in the regional language. (3) Entertainment using regional language such as books, TV programs and radios broadcasting. (4) Many translations from many languages to the regional language. And (5) many people from other ethnic who learn regional language. In this case, these factors can influence the Madurese to give positive attitude toward Madurese language and will give more values on Madurese language. In Madura, there are many government officials and leaders of society, for example religious leaders, who use Madurese language, although they still mix the language with Indonesian language. There are also few radio broadcasting and books in Madurese language.

By doing all above mentioned, it is expected that the Madurese people will have positive attitude toward Madurese language. Therefore, they will have positive attitude both toward Indonesian and Madurese. It is also expected that the parents will not only pass Indonesian to their children, but they will also pass Madurese. Thus, children will not be passive speakers. The important thing is that the cultural value on Madurese language is not decreasing, but it is developed and improved by the people.

BIBLIOGRAPHY