

CHAPTER 1

INTRODUCTION

A. Background of The Study

There are a number of languages and dialects spoken in the Indonesian archipelago. They normally belong to different ethnic groups of the population. Some of the distinctly local languages are: Batak, Sundanese, Javanese, Toraja, Bugisnese, and several Irianese languages. To make the picture even more colorful, these languages are also spoken in different dialects.

In Java, there are many local languages used by people from different ethnic groups. Mostly the people speak Javanese, and to communicate with people who come from other ethnic groups, they use Indonesian language. As we know, many ethnic groups live together in one area, like in East Java where we can find Javanese, Madurese and Chinese people.

Chinese is a minority ethnic group in Indonesia. In the country where ethnic diversity is so pronounced, the Indonesian Chinese have nevertheless stood out as a distinctive ethnic group, and its presence is strongly felt because of its business activities. This ethnic group also has their own local dialect.

In Indonesia, not many people understand and can speak Chinese language, because this language is not easy to learn. Moreover, Chinese language is used only by certain people in certain situation because this language was once forbidden to use for several years.

Nowadays, Chinese language becomes a popular language in society, especially among the young people. This language, through Chinese movies and songs that we often watch on television like Meteor Garden, makes the young people want to learn it. Mostly, they join in a Mandarin course which is easy to find in some places. Moreover, on some radios in Surabaya, they have a program of Mandarin songs. Mandarin language is also an important thing for people who want to apply for a job, because a company usually prefers to accept a new applicant who can speak Mandarin.

Most young Chinese people know about Chinese language from their parents and learn this language from them. They can not speak it fluently because they use Indonesian or Javanese in their society. However, in their family sometimes they use it to communicate with others. Actually, although they cannot use this language correctly, they don't abandon it.

The focus of the study here is on language attitudes and ethnic identity. This is based on the assumption that everyone has certain attitudes toward other language or his own language, whether it is spoken or abandoned, and this attitude may reflect some non-linguistic feature, like ethnic identity.

Identity cannot be separated from the culture that builds and structures it. The identity of the individual develops and crystallizes across one's lifespan, beginning with a young child's awareness of significant others and an initial sense of self and extending to the older adult's integration and evaluation of one's life accomplishment (Apple and Muysken, 13). Identity, then, is a broad term, which describes the general aspects of the individual's total personality that is the establishment, assimilation, societal norms, values, beliefs and standard.

The participants of this study are Chinese students who study at SMUK Santa Maria, Surabaya. In this school, most of the students are Chinese who are of third generation. This group is more acculturated and assimilated to the main stream of the society than the previous two generations. Most of them cannot speak their ancestral language and use Javanese or Bahasa Indonesia as their repertoire. However, they are also socialized to Chinese culture early in their lives. They inherit from their parents some traits of Chinese culture, such as kinship term, form of address and the use of Chinese words. These cultural traits indicate

their ethnic identity. We may say that this group has a double identity, local (national) and ethnic (Chinese) identity.

At present, the government gives permission to people to open a Chinese language course. Some young people especially Chinese students join this course. There appears a phenomenon that many third-generation Chinese learn their ancestral language in the courses. We do not know exactly what motivated them to learn the language. We may ask if there are certain attitudes that encourage them to learn Chinese language.

In this research, I will try to find out whether these students still preserve their ethnic identity or abandon it and adopt local or national identity. In this case, language attitudes become a medium and a means to identify them.

B. Statements of the Problem

From the background of the study above, some problems can be stated as follows:

1. What attitudes do the Chinese students have toward Chinese language?
2. Do the students' language attitudes reflect their ethnic identity?

The hypotheses are:

H_0 = The students' language attitudes do not reflect their ethnic identity.

H_1 = The students' language attitudes reflect their ethnic identity.

C. Objectives of the Study

The writer has a purpose to identify the attitudes of Chinese students toward Chinese language and to find out if these attitudes reflect their ethnic identity.

D. Significance of the Study

The contribution of the study is to eliminate the idea that the Chinese young people have forgotten their identity and expect them to appreciate their ancestral with still have motivation to learn Chinese language and will use this language in their speaking.

E. Scope and Limitation

The study is focused on Chinese students' attitudes toward Chinese language. The students here are those of SMUK Santa Maria, Surabaya. Moreover, the study is limited to attitudes toward the language, not attitudes toward the speakers nor the functions of language.

F. Theoretical Framework

Attitudes toward language and its use have been of major interest to researchers in recent years. Language attitude studies may be characterized as:

1. Those which explore general attitudes toward language and language skill.
2. Those which explore stereotyped impressions toward languages, their speakers and their functions.

In general, the study of attitudes is based on two comparing theories. The first one is mentalist view on which most language attitude studies are based. It views attitude as a state of readiness: an intervening variable between stimulus affecting a person and that person's responses. The second is behaviorist view, on which attitudes are to be found simply in the responses people make to social situations. In other words, attitudes can be found directly without requiring self reports as the mentalist does, since it is only necessary to observe, tabulate and analyze overt behaviors (Fasold, 149).

In this research, the writer uses the first theory, the mentalist view, since an attitude has been an internal state of readiness, rather than an observable response.

G. Method of the Study

1. Definition of the Key Terms

Attitude: Internal, mental states, which have to be inferred from self-reported data and which may give rise to certain forms of behavior. Attitude is considered as an internal state aroused by stimulation of some types and which may mediate the organism's subsequent response.

Chinese (Mandarin) language: The most widely spoken Chinese. It is spoken in all China, north of Yangtze River and in most of the rest of the country.

Ethnic Identity: A reflection of a shared same feeling

Language attitude: Attitude toward language.

2. Population

The population of the research consist of members of the students of the first, second and third year of SMUK Santa Maria. The reason to choose them is because most of the students of SMUK Santa Maria are Chinese.

3. Sampling

The method of getting respondents in this research is non probability sampling namely by purposive sampling. The writer uses this method because she chooses who will be the respondents and has some specific purposes through this research; those are trying to identify the Chinese students' attitudes toward Chinese language and to find out whether those attitudes reflect their ethnic identity.

The respondents should meet the following criteria:

1. Chinese Students
2. Male or Female
3. Age between 16 to 18 years old

4. Instrument

In collecting the data, the writer uses close-ended questionnaire. For scoring, the writer uses Likert scale. Likert technique attitude scale is the scale to measure the people's attitude that consists of a series of statements to which one respond using a scale of possible answers: strongly agree, agree, neither agree nor disagree, disagree and strongly disagree (Allen L, 149).

5. Technique of Data Collection

In getting the data about the language attitude of the students toward Chinese language made by the students of SMUK Santa Maria, the writer made a questionnaire. The questionnaire contains twenty questions. In obtaining responses from subjects, the writer asked them to choose one of five categories: strongly agree, agree, neither agree nor disagree, disagree and strongly disagree. After the questionnaire was copied, the writer distributed the copies to the respondents. For the next step, the questionnaires were collected back and the writer gave scores to the answers of the questionnaire.

In short, the procedures in collecting the data were:

1. Making questionnaire
2. Distributing the questionnaire to the respondents
3. Scoring the answers of the questionnaire.

6. Technique of Data Analysis

After the data from the questionnaire were collected, the writer calculated the total score based on Likert scale. After the answers to the questionnaire and the total score were interpreted, the data were analyzed using SPSS 10.0 for Windows and using Chi-Square test.

In short, the procedures of technique of data analysis were:

- 1. Calculating the total score**
- 2. Analyzing the data using SPSS 10.0 for Windows**
- 3. Interpreting the output of Chi-Square test.**

CHAPTER II
LITERATURE REVIEW