

CHAPTER I

INTRODUCTION

1.1 The Background of the Study

Language is a cultural identity. Language and identity are inextricably linked each other and in order to save identity, language users must attempt to save their language. Norton (2000) states that every time language speakers speak, they are not only exchanging information with their interlocutors, they are also constantly organizing and reorganizing a sense of who they are and how they related to the social world. Language also contained the culture of the speaker including moral and ethical values. Sapir (in Blount, 1974) states that the content of each culture is embodied in the language. An aspect of the culture that closely related with the language is our knowledge and attitude about that language itself. It can be seen from our effort to keep our local language and appreciate it by doing good attitude toward the local language itself.

Indonesia is multicultural country. There are 1.128 ethnics group in Indonesia from *Sabang* to *Merauke*. It means that every island even every city must have different culture and language that differ one another as their identity. As De Kuntty (2001) states that “since language is a social phenomenon, it is natural to assume that the structure of a society has some impact on the language of the speaker of that society”.

The largest ethnic group in Indonesia is Javanese who make up 40% of the total population. An Anthropologist, Koentjaraningrat mentioned that

Javanese is one tribe that has a very rich culture including language, which has a significant influence to other parts of Indonesia. One of the reason why Javanese language has spread all over Indonesia is because of the migration of Javanese to other major island such as Kalimantan, Sulawesi, and Sumatera. This due to the transmigration program held by the government or for many other reasons. Some of Javanese migrated to North Sumatera then well-known as Pujakesuma (Putera Jawa Kelahiran Sumatera). Because of the migration, Javanese come to live and work in Medan. As a new community in a new place, they have to speak Bahasa Indonesia to other people because Medan is a multiethnic and multilingual city as Siregar (1998) states Medan is a multiethnic city. Several ethnic groups lived in Medan such as Bataknese, Chinese, Mandailingnese, Minangkabau, Malay, Karonese, Acehnese, Tamil and others. This fact leads the Javanese speakers have to speak two languages which are Javanese and Bahasa Indonesia. This phenomenon is called bilingualism. Generally, bilingualism means being able to speak two languages.

Because of bilingualism that happened to Javanese in Medan, the Javanese have to use Bahasa Indonesia to communicate with people from other ethnic groups, and their local language to communicate with another Javanese. But most of Javanese who live for long time in Medan speak similar with ethnics which stay in Medan like Bataknese, Mandailingnese and etc and do not care with their speech levels anymore. To make it clear, the Javanese daily lives cannot be separated from their speech level. Javanese speech levels are divided into three levels, Poedjosoedarmo (1979), “there are basically three speech levels in Javanese”. These levels are; (1) *Ngoko* is informal speech, used between friends

and close relatives. (2) *Madya* is the intermediary form between *Ngoko* and *Krama*. *Madya* is an interaction between strangers on the street, where one wants to be neither too formal nor too informal. (3) *Krama* is the polite and formal style. It is used between person of the same status who do not wish to be informal. He also add another definition about speech level that have relationship with Javanese language *‘Speech levels in Javanese level constitute a system for showing 1) the degree of formality, and 2) the degree of respect felt by the speaker toward the addressee. The greater the degree of respect and formality in an utterance, the greater the politeness shown’*.

In reality, the phenomena that researcher found in Kelurahan Bandar Selamat Medan is some of Javanese speakers in that location still use Javanese language nicely and politely based on Javanese speech level even though they are came from different background and profession and also they live around some ethnic groups such as Mandailingnese, Bataknese, Padangnese, Acehnese, and Malay that force them to use Bahasa Indonesia in daily communication but some of Javanese speakers still use their vernacular with their family, speaker from same ethnic group in family gathering and for their job. The example that researcher found in Javanese speakers in Kelurahan Bandar Selamat Medan daily live is describe below:

1. Ngoko: Ojo ngono, kowe.

Madya: Ojo ngono toh, ndok.

English: Don't do that.

2. Ngoko: Arek nangdi, kowe?

Madya: Sampean longo nangdi?

English: Where are you going?

3. Ngoko: Piro, Bang

Madya: Piro, Mas/Mba yu?

English: How much?

4. Ngoko: Kowe arek tuku opo?

Madya: Arek mangan opo, Mba yu/Mas?

English: What do you want to eat?

Another example of language use that related to speech level is the conversation between two Javanese speakers that describe below:

Icha: Assalamu'alaikum Mba, lama gak jumpa ya. *Pripun kabare?*

Mba Wiwit: Wa'alaikumsalam dek. Alhamdulillah *apik-apik wae. Lah kabare awakmu piye dek?*

Icha: Ngapain mbak? *Kabare orang bude karo pakde gimana mba?*

Mba Wiwit: Alhamdulillah *sehat kabeh dek. Iki baru siap nyuci. Entar lagi mau ke tempat bude. Kuliah ndek endi dek?*

Icha: Kuliah di UMSU mba, jurusan bahasa Indonesia.

Mba Wiwit: Bagus-bagus kuliahnya ya. *Ojo neko-neko, cek tercapai cita-citane. Jangan lupa sholat dan ngaji, biar tenang jiwane.*

Icha: Iya mba, *maturnuwun.*

The phenomenon that happen in Kelurahan Bandar Selamat medan was closely related with aspect in language attitude, that is behavior. It means that language attitude of Javanese will create language behavior, then positive attitude will also create positive language behavior. If the cognitive and affective aspect are also very supporting, for example language speakers feel that their language is

part of their identity, and their language reflect their valuable culture then their language behavior will also be very positive. In other words, they will maintain their language consciously even though there is no language policy that support their behavior.

According to Fasold (1984): “language attitudes usually entail attitudes to the speakers of a particular language or dialect”. Some language attitude studies are strictly limited to studies toward the language itself for example attitudes toward language maintenance and planning efforts. It means, the positive attitude applied by speakers of vernacular in their daily conversation through some component in themselves, namely cognitive, behavior and affection. This statement adopted by Baker’s Theory. According to Baker (1992), the term ‘attitude’ is valuable concept within the study of bilingualism. The attitudes of people toward the language interact with language changes such as restoration, preservation, decay or death. A survey of attitudes toward language can shed light on community beliefs, preferences and desires. The status, value and importance of language can be measured by looking at attitude toward the language. Attitude can be used to explain the direction and persistence of human behavior.

From the explanation above, the researcher conclude that language cannot be separated from the attitude, so that she choice Javanese in Kelurahan Bandar Selamat, Medan because most of Javanese speakers in that location still use their vernacular through *Madya and Krama* speech levels.

The writer found *Madya and Krama* speech levels in family conversation, Javanese family gathering conversation, neighborhood, such as sales and buyer, they speak use *Madya and Krama* even though they are neighbor and know each

other. Based on the situation of Javanese speech level in Kelurahan Bandar Selamat Medan, she interested in conducting her research about “Javanese Language Attitude Towards Speech Levels of Vernacular in Kelurahan Bandar Selamat Medan”.

1.2 The Problems of the Study

The problems of this study are formulated as the following:

1. What kinds of Javanese speech levels do the Javanese use in Kelurahan Bandar Selamat Medan?
2. What characteristics of Javanese language do the Javanese practice when they use the dominant speech levels?
3. How do the attitude of the Javanese towards their vernacular in Kelurahan Bandar Selamat Medan?

1.3 The Objectives of the Study

Based on the problems of the study above, the objectives of the study are:

- 1) to describe kinds of speech level that Javanese use in Kelurahan Bandar Selamat Medan.
- 2) to investigate the characteristics of language that the Javanese practice when they use the dominant speech level.
- 3) to explain type of attitude that Javanese toward their vernacular in Kelurahan Bandar Selamat Medan.

1.4 The Scope of the Study

There are many vernacular in Medan but this study only focus on Javanese language. This study only reveals the attitudes of Javanese people living and working in Medan toward vernacular and reason why they have such attitudes.

1.5 The Significances of the Study

Theoretically, this study is expected to enlighten some aspect. In terms Sociolinguistics, this study should contribute a clear description in language attitude toward Javanese vernacular language living in Medan.

Practically, in terms of social environment, this study expected to give information about language attitude of Javanese people's for students, lecturers, researchers and government. Firstly for the students, they can enrich their knowledge about language attitude and vernacular language especially Javanese language. Secondly for the lecturer, they can use it to support their teaching material about language attitude and vernacular language. Thirdly, the result of the study can be a previous knowledge for the next research who wants to gain a deep insight especially in Javanese people's attitude toward vernacular language and generally in language planning theories. The last for the government, hopefully the result of this study can help to respect their vernacular language and maintain it by doing a good attitude toward their vernacular language.