

CHAPTER I

INTRODUCTION

1.1 The Background of the Study

Language is a system of communication that has great function in human life. Language plays as an important role in human life because we use it to communicate and to give information each other around the world. Progress in understanding the complexity of reality is due, amongst other things, to the growing linguistic diversity that has characterized human species. Language is also fundamental in the generation and transmission of values. Each language expresses a differentiated ethical sensibility. It provides us with symbols and metaphors to deal with the mysterious and the sacred.

Language is obviously a vital tool for communication. It is not only as a means of communicating thoughts and ideas, but also it is used for creating friendship, cultural ties, economic relationship, etc. The existence of language for human life is very important. Without a language, the society cannot be formed and there will be no community. It is agreed that language cannot be separated from the culture as language is the product of the culture. The connection between the culture and language has been noted clearly in past time and probably long before, because language is the most visible symbol of an ethnic group.

Languages are formed and reflected by the most basic human experiences in the daily lives. Without proper scientific documentation, the decline of these

languages will result in the irrecoverable loss of a unique knowledge that is based on specific cultural and historical experience. The increasing globalization in the twentieth century, with a small group of notions dominating the scene, has had an adverse effect on the shifting of social and cultural of many communities especially for the young generation.

The transmigrates from linguistically different background have long faced the task of maintaining the language origin when they stay in the new place and their children were born in it. To maintain the existence of their mother tongue, language maintenance influences and is influenced by the various factors that transmigrate families encounter in their acculturation process in the host country.

As people from one culture, they have to adjust themselves to the changing of time. This is hardly felt by the youth. Therefore, the roles of parent in maintaining their own vernacular language to their children have to be developed. They have to use their vernacular language in communicate with their children in any chance. Thus, their vernacular language can be maintained.

Multilingual societies, such as Indonesia, offer great opportunities for in depth sociolinguistic studies, including those focusing on the idea of language maintenance and shift. Language shift and ramification are among the most important aspects of situation where different languages come into contact. This is because most often through social or political processes the language or languages become dominant at expand of the others. Indonesia – as a multi-ethnic country – is assumed that most of the Indonesian people use at least two languages: they are

the vernacular language (mother tongue) and Indonesian language as a National Language to interact with their socio cultural. The vernacular language is used to communicate within their tribes and the Indonesian language is used between the different tribes.

In this world, there are thousands of languages. In Indonesia, specifically there are hundreds of vernaculars. Many vernaculars in Indonesia are endangered. As it was informed in Kompas (2007), about 726 of 746 vernaculars in Indonesia are endangered. Only 13 vernaculars have more than one million language users. They are Javanese, Bataknese, Sundanese, Balinese, Bugisnese, Madurese, Minangkabau Language and etc. even there are many vernaculars but the use of those vernacular language which is used by language users are only ten vernacular language.

When a community does not maintain its language but gradually adopt another one, this is known as a language shift (Hoffman, 1991: 186). While language maintenance refers to a situation where members of a community which tries to keep the language they have always used. A research report from United Nations Educational, Scientific and Cultural Organization (UNESCO) forum (2002) on languages endangerment showed that languages were in danger of disappearing based on the documents 2279 languages with different degrees of endangerment and 538 were critically endangered. The youngest speakers are elderly, and interaction in the given language is infrequent. Thus, it can be assumed that these 538 languages will disappear in a few years when the speakers are gone.

Holmes in his book *An Introduction to Sociolinguistics* (2001: 63) states that where the language is considered as an important symbol of a group's identity, it is likely to be maintained longer. Another statement as said by Corson in *Language Diversity and Education* (2001:74) that maintenance of heritage language is vital for the self-identity and esteem of its speakers. It means that if the vernacular is not maintained, it can be loss in the next generation.

One of the cities which are the home for Madurese ethnic group is Pandan. Madurese is one ethnic in Indonesia known as a reliable immigrants. This statement is no exaggeration to remember two things. First, the distribution area Madurese migrants are found in almost all provinces in Indonesia, even in the neighbor countries, especially Malaysia. Madurese people each other in Pandan use their Madurese language in everyday life to show others about their identity. According to the Dictionary of Madura (Pawitra: 2009), Madurese language has three levels of language (speech levels).

General (yâ-enjâ') = Lomra {L} - coarse language level.

This is the lowest level of Madurese language. It is typically used by people who are older age to younger people or to friends of the same age. For example, parents to child, sister to brother or playmates who have been familiar. But at this level are not allowed to be spoken by the younger to the older.

Medium (Èngghi -enten) = Tenggaan {T} - intermediate language level.

This is the second level of Madurese language. At this level of language usage began to be refined. Normally this level of language used by a man who had

met, a conversation between the laws and son, husband and wife. Therefore, in this usage between rough and smooth.

High / Fine (Èngghi-bhunten) = Alos {A} - subtle language level.

This is the highest level of Madurese language. This usage is done by the younger to the older age. Like a child to his parents, a pupil to his teacher. The use of language in this stage is very polite.

As it is found in Pandan District, Madurese people still use their language although it is just the lowest level of Madurese language (yâ-enjâ'). They use it each other in their everyday life. As the researcher found in the first observation in one of Madurese family (mother and her daughter) who lived in Pandan District;

Ibu: Sariii,, sassa aki lu pereng roa ye nak? Sakeceek ekkik deteng tamoiyya. Todus dekkik nak.

Sari: Bentar lagi lah, buk. Capek kali Sari.

(Mom: Please, wash the plate first, our guests will arrive in a few seconds.

Later, we are embarrassed, Sar)

(Sari: In a minute mom, I'm very tired)

After taking the first observation, the researcher interviewed mother;

A: Bu, dikeluarga ibu masih lancar, aktif atau masih sering gak memakai bahasa Madura?

B: Ya gitu bu, kalau yang lancar dirumah ini ya saya, bapak, sama ayah saya bu.

A: Kalau anak-anak ibu bisa gak, ngerti gak, atau lancar?

B: Mereka itu ngerti, tapi males pake bahasa Madura. Karna jarang dipake, mereka itu jadi gak lancar bu.

A: Trus kalo dirumah anak-anak biasanya pake bahasa apa bu?

B: Ya, bahasa Indonesia atau dicampur-campur bahasa pesisir sini dikitlah.

A: Kenapa ya bu kira-kira seperti itu?

B: Namanya kita hidup dilingkungan pesisir bu. Mau gak mau pasti ada pengaruh-pengaruh dari lingkungan.

A: Kalau dari ibu sendiri, ibu pengen gak kalau anak-anak nantinya lancar menggunakan bahasa Madura?

B: Yaiyalah bu. Saya sama bapak kan orang Madura. Kalau bisa anak-anak juga harus tau tentang Madura, paling gak bisalah bahasa Madura. Kalau dirumah kita pake bahasa Madura sama anak-anak supaya anak-anak ngerti dan mau pake bahasa Madura, bu.

Based on the first observation and interview above, although the language of Madura is an important feature to determine the identity of the ethnic group, it seems Madurese language cannot always be maintained, but that does not mean the language of Madura to be abandoned. Madurese language instead should be utilized so that the noble culture is not uprooted.

In the face of shocks social change so fast and powerful, maintaining of Madurese language in a multicultural community in District Pandan is a relevant effort to maintain the Madurese language as one of the heritage since time immemorial.

1.2 The Problems of the Study

The problems to be investigated operationally are formulated as follows

1. What factors affect the maintenance of Madurese Language in Pandan District?
2. How do Madurese people maintain the Madurese Language in Pandan District?
3. Why do Madurese people maintain the Madurese Language in Pandan District?

1.3 The Objectives of the Study

The objectives of this study are to answer the research questions. They are:

1. to find out the factors in maintaining Madurese Language in Pandan District.
2. to describe how Madurese people maintain Madurese Language in Pandan District.
3. to explain the reason why Madurese people maintain Madurese Language in Pandan District.

1.4 The Scope of the Study

This study focuses on the maintenance of Madurese Language. It is focused on the factors, the way (indication of an ongoing process of language maintenance) and reasons of Madurese people maintain Madurese Language. The three aspects are in focus since they are highly assumed to be related in the study of the maintenance of language. This study was conducted for Madurese people who live in Pandan District of Tapanuli Tengah.

1.5 The Significance of the Study

Findings of the study are expected to be theoretically and practically useful for language maintenance especially for Madurese Language speakers.

Theoretically, the findings will be a real fact of the present situation of indigenous Madurese Language in Kabupaten Tapanuli Tengah especially in Pandan District. The findings will be as a comparative study of many endangered vernacular languages for those who are interested in intensive study of language maintenance. Such will inspire linguists or language planners to establish and enrich the theory of language maintenance. Moreover, the findings would be useful for language planner to plan a better schematic strategy in maintaining threatened languages.

Practically, the findings will be as an input for Madurese Language speakers to be aware of their language in multilingualism situation. The real fact of Madurese Language speakers' situation will arise the Madurese Language speakers of their own language.