

CHAPTER I

INTRODUCTION

1.1. Background of The Study

Language is one of the human potential that distinguishes human beings with the potential that is owned by another being. The language has a social function either as a means of communication or a tool to identify the social groups including bureaucrats. As a way of communication, language not only a simple range of letters, but also the embodiment of rich knowledge, history, emotion and attitudes. In the cross cultural communication, as people of different cultural backgrounds speak with their own set of rulers or habits, they follow their own way of speaking automatically in the conversation. However, this is sometimes the language users didn't realize and this may cause civilization changes by the existence of language itself. Therefore, language users have important role to determine the existence of language in their community.

Indonesian country has multi – ethnics across many islands. Especially in North Sumatera, ethnics consist of Simalungnese, Tapanulinese, Tobanese, Malaynese, and Karonese. Multamia Lauder's (2012) states that Ethnic language may be extinct in the absence of successors who use such language, as well as a language lost to 'compete' with other languages or because they keep a very traditional.

Globalization can influence ethnic languages such as action, awareness and attitudes of ethnic community to the use of their vernacular, this can be seen in the

phenomena of less frequent of using vernaculars, where they tend to speak Bahasa Indonesia rather than their own vernacular in daily interaction.

There are some consideration of using ethnics languages those are : as a tool for showing the culture, as the identity of the nation, part of the Indonesian culture mosaic and world, the bridge between generation, the language introduction in the school such as local content.

Attitudes towards a particular language might be either positive or negative. Some the users of language may have negative attitudes towards the second language and want to learn it in order to prevail over people in the community. Chaer and Agustin (2010: 151) that the attitude of the language can be either a positive attitude or negative attitude. If the language is good, it is a positive attitude. If the language is not good, it is called negative attitude.

In relation to the above statements, the explanation of language attitude is also a major contributor to the success of language learning other opinion. The first is the selection of the language that will be used primarily in a multilingual community. The second is distribution of the Treasury of the language. The third is dialectal differences. The fourth is the usual problems arise as a result of any interaction among individuals.

Attitude is a tendency to approach or avoid, positive or negative to various State institutions, whether it is social, personal, situations, ideas, and concepts Howard and Kendler, (1974). Attitude has the relationship between aspects of motivation and feelings or emotions. Good communication is always one of the most difficult of skill and probably a great source of friction and problems in any organization. There are some cases that can affected and make the communication

will be complicated, such as situation, culture and gender. Krech et al. (1988, p. 185) reveal four attitude developments. First, attitudes develop in the process of want satisfaction. Second, Attitudes of the individual are shaped by the information to which he is exposed. Third, the group affiliations of the individual help determine the formation of his attitudes. Fourth, the attitudes of the individual reflect his personality.

There are some studies about language attitude, Izar (2016) found that Bahasa Indonesia dominantly spoken by university students of Batubara in Medan which caused they have the less frequency in using rather than their own language (Batubara Malay language) with their friends who are from same region in Medan, while Hidayani (2016) the college-students in STAI-JM Tanjung Pura showed positive attitudes towards English. The two of cases of study above investigated language attitude just toward certain local language. In this case the writer wants to investigate further related to language attitude but in crossing gender and different phenomenon.

From another previous study of Huang and Kuo (2015), the participants' attitudes toward Taiwanese-speaking males were higher than Mandarin-speaking males in average. Second, the participants' different age groups didn't vary in terms of their attitudes toward the two languages and also . in this study male also considered as more positively in three dimensions, including hardworking, polite, and physically attractive. That is, the participants considered Mandarin-speaking males more physically attractive, polite and hardworking than Taiwanese-speaking males.

Another previous study of language attitude in different gender also found by Bennan Zhang (2011) that, female students were overall more favorable to the foreign languages of English and Putonghua as compared to male students, but these differences in gender preferences did not show up affectively. It was found that students of both genders affectively preferred male speakers in Cantonese and female speakers in English and Putonghua.

Bilaniuk (2003) concluded in a study in Ukraine that had similar results. Women had more positive attitudes than men toward English, which is the High language and the result is consistent with Gal's findings that women are more attracted to a non-local language because it gives them greater opportunities for social advancement.

One further example is Wang & Ladegaard's (2008) study of language attitudes and gender in China focusing on Guangzhou secondary school students' language attitudes towards Putonghua and Cantonese. In that study, females seemed to be leading a gradual change towards increased use of Putonghua, which is the High language. This again supports the trend reported in numerous sociolinguistic studies of a female preferential attitude towards the prestigious standard variety of a language. In this case, the previous study investigated attitudes' someone towards certain language in different gender, which showing different reality in having attitudes. So it can be assumed that, different gender will have different attitudes.

From the previous study above, the writer is interested in exploring language attitude in crossing gender. The characteristic above are found by resercher in several tribe campus community in Medan. Male Karonese seem have different

attitudes towards Karonese language or known by *Cakap Karo*. Related to *Cakap Karo* term. Henceforth, it will be abridged by *CK*.

Male and female that come from same ethnics will have their own attitudes. For example in Karonese ethnics. Some of male Karonese seem more interested in using Karonese language, perhaps cause affected by language pride and culture, however Karonese female seem less interested in using Karonese Language caused by variety factor like as family background factor, environment factor and religion factor. This case taken from the Karonese students community (IMKA) in UMSU show their variety attitudes. Meanwhile when researcher did natural interview toward male Karonese there are two sides got.

Many of university students from Karoland spread in many provinces especially in Medan. The purpose is to continue their study in Medan and many of them take study such as in State university of Medan (UNIMED), University of North Sumatera (USU), University of Muhammadiyah North Sumatera (UMSU) and many other campus in Medan. The University students from Karo usually tend to use Bahasa Indonesia with their friends who are from the same region (Karo land) and sometimes they combine between Bahasa Karo and Bahasa Indonesia.

RIM (Female) : [updating picture of Sonia Depari] *benernya anak itu orang Karo*
(is that right, that girl is Karonese?)

IAT (Male) : *tuhu anak Methodist 1 ena...*
(yes, that is right, she is a student of Methodist 1 Medan)

RIM (Female) : *kan buat malu*
(it is shameful)

SKC (Male) : *spd [sembiring penuh dusta] kap e nake?????*
(it is liar Sembiring, right?)

In the conversation comment of BBM group of IMKA UMSU above RIM still used Bahasa Indonesia even though IAT replayed in Karonese language. RIM herself is one of the students of University of Dharmawangsa meanwhile IAT dan SKC are students in UMSU. Three of them came from same region and able to speak Karonese language.

Another conversation also taken from same sources in group BBM in different topic.

- IAT (male) : *Assalmualaikum, Mejuah juah teman teman, kita dapat undangan dari IMKA Rudang Mayang Unimed, acaranya Sabtu jam 9 pagi sampe jam 18 sore. Lokasinya di Unimed di gedung Haji Anif gerbang 4. Kalau bisa anak IMKA UMSU datang semua ya, kabarin sama yang lain, bujur...*
(Assalmu'alaikum, mejuah juah, we got invitation from IMKA Rudang Mayang Unimed, Held on Saturday 9 a.m until 6 p.m. its location in Haji Anif building gate 4. Please come for all, tell to others, thank you).
- DAT (female) : *bujur tur...*
(thank you, bro)
- IS (male) : *e pas kap e, pulang kuliah kuje. Egia gendang2 kin ena bal?*
(it is good, after coming back from campus, by the way is that music festival of young generation?)
- IAT (male) : *gendang bang, pelantikan ras GGA.*
(yes, it is a inauguration and music festival of young generation)
- ERS (female) : *sore **mulainya kan bang?***
(start in the afternoon. Right?)
- IAT (male) : *pagi **mulainya dek, jam 9 sampe jam 18.***
(it is started in the morning)
- FSHG (female) : ***jam 7 malam juga ada gendang guro2 aron dari AMIK MBP.***
(beside that, in 7 p.m ther is also music festival of young generation from AMIK campus).
- DK (male) : *lit kin gendangna lia?*
(does it have music festival?)
- LVNS (female) : *lit, dua wari ban kalak na.*
(yes, it does in two days)
- DK (male) : *kujah ita?*
(will we go?)
- LVNS (female) : *hehehe,,, kalau gak ada kejaan kita gerak lah....*

- (if there is no trouble)
- IAT (male) : *si bas Unimed ruh krina ya.*
(in Unimed one, we have to come there)
- LVNS (female) : ***ujian aku bal. jam 1 aku pulang.***
(I have to take exam, and and will be coming in 1 p.m)
- IAT (male) : *jam 6 maka dung me sempat.*
(it will be finished in 6.00 p.m)
- DCG (female) : ***itu berangkatnya sendiri?***
(do we go by own?)
- FSHG (female) : ***ough.... Pantes lgh lia. Kk pun blom ngomong langsung sama rusmadi soal gga itu.***
(yes, I also don't talk directly with Rusmadi about that event?)
- LVNS (female) : ***iya kak, it bkan gga amik.***
(yes, sister. That is not from AMIK campus).
- IS (male) : *la respon kena b.m cahyu ena nda. Retracted na b,m na ndai pe...*
(you don't reply Cahyu's message, so she retracted her message)

In the second conversation above, it also can be seen that, female one still more interested in using bahasa Indonesia than male one. It also can be assumed that naturally in this phenomenon female one have different attitudes with male one in viewing their language as the identity. It is related to the previous study of It is related to the previous study of Gal (1979) discovered that women were more attracted to the non-local language because it gave them better opportunities for social advancement. Thus, in terms of language attitudes, women “favour prestige norms while males vernacular norms” (Milroy & Miltroy,1998:55).

Sometimes they combine the language between Bahasa Indonesia and Karonese language. As many multilingual communities where code-switching is a common phenomenon. The same is true in the Karonese context. Code-switching can allow a speaker to declare solidarity, maintain neutrality when both codes are used to express identity (Wardhaugh, 1999). Consequently, the language we choose influences the way others perceive us. Following this view, it is not

surprising that bilinguals or multilingual perceive differently speakers of different languages or language varieties, for examples:

- RG (Female) : [Updating picture of invitation letter]
reh kena ya tgl 1 bulan 8 pesta adatku ndai....
(please come to my wedding party)
- IAT (male) : *lampas e fik....*
(it is so fast Fik)
- NES (Female) : *ja e dek fik?*
(where is it, Fik)
- RG (Female) : *jambur arih ersada kak Tanjung Anom, itu pestanya bang bal, nikahnya hari itu tanggal 2.*
(in Jambur Arih Ersada at Tanjung Anom, That is my wedding Party, meanwhile my ceremony was held in 2nd)
- NES(Female) : *deket rumah erni ya....?* (is it near of Erni's house)
- IAT (male) : *o iya yok.... langgeng ya sampai kakek nenek....* (oh yes, ... wish your love, would be eternal forever)
- RG (female) : *depan rumah kak Erni kak.* (front of Erni's house)
Maksih Ya..... (thank you).

Based on the examples above, the researcher assumes that Karonese language actually sometime exist in certain situation, but most of female Karonese university students in UMSU dominantly used Bahasa Indonesia than male when they are talking each other. Therefore, male Karonese also have the attitudes in viewing female Karonese in speaking *CK* and speaking Bahasa Indonesia. Below are the male Karonese students University' attitude to Karonese female students University.

IAT' s attitude (male) :

“Memang tergantung ia nge ah, adi ia galang galang Medan, wajar saja nge ia Bahasa Indonesia, tapi adi bagi kalak ah paslah Bahasa Indonesia, adi kutana me perbatasan ras aceh jadi kalak ah pe nggo lalan erbahasa Indonesia, me Bahasa Indonesia lah ia Medan enda” .

“Actually it depended on her, if she had grew in Medan, it is normally, she used Bahasa Indonesia, but like them it is normally although they use Bahasa Indonesia, because their hometown is confine to Aceh, so they tend to use Bahasa Indonesia, so they use Bahasa Indonesia in Medan”

MMSP attitude (male):

“Aku bahasa Indonesia pe ia je ku bahasa Karo ken nge, gelarna pe kalak Karo, adi la etteh elajar lah bagi Astri ah..., gundari me enggo angkana sitik sitik, lang kai tujuanna ban organisasi mahasiswa Karo”.

“So am I, if she used Bahasa Indonesia, I will keep to replay in Bahasa Karo, we are named as a Karonese people, if she don't know, just learn about it, such as Astri,,, she has understood now in using Bahasa Karo, so what is the purpose to build Karonese students organization”.

The two male above gave different attitude in viewing female in speaking CK that usually used Bahasa Indonesia among Karonese people. The one thought as a Karonese people should use Karonese language among Karonese people. It seems he has positive attitude towards CK. Meanwhile, another one thought that it is just normally while someone use bahasa Indonesia eventhough the one is Karonese people because it depended on her. It seems that, the second one consider that language not as important symbol in his identity.

But in this case the researcher hasn't known yet, how the attitudes of others male Karonese students in same University or other Universities. Actually, it seems that different male will have different attitudes towards language and views in different gender. Attitudes are mental phenomenon which cannot be examined and cannot be observed directly. But they are manifested in people's action or reaction (Baker 1992), People's attitude towards language can be seen from how they think about the language, how they use the language, with whom, where and how often they use it. Language attitude studies will determine that people's attitude towards language might be positive or negative (Chalak & Kassaian, 2010).

This phenomenon proves the statement “different communities have different kinds of attitudes and aspiration in relation to their language” (Crystal, 2000, p.93) and also interesting to observe, because what have happened to the university students of female and male Karonese attitudes is contrast to their ability in using Karonese language.

Based on phenomena above, it is believed that male and female have the differentiation in affecting the language based on some factors. The researcher assumes that there must be something influences the attitude of using another language by the Karonese male female university students in perceiving Karonese language in Medan. The main reason why is the researcher want to investigate how Karonese male and female students university perceive *CK*.

The important of investigating language attitude is to see the attitude especially towards young generation that goes study from their hometown. Do the students as language user think that language is important as symbol of culture or to maintain language itself in avoiding language shift?. Baker (2001) states that if the language users has negative attitudes towards the language, they will have these characteristics; language is seen as an unimportant symbol, language users see an important reason for using the second language, language users see no reason to take active steps to maintain their ethnic language and people are anxious to get on society where knowledge of second language is a prerequisite for success and the effect of these the language will shift.

1.2. Research Problem

Based on the background of the study above, the problems are formulated as the following:

- a. What are the attitudes of male and female Karonese University students towards *CK* ?
- b. How are the attitudes levels of male and female Karonese University students towards *CK* ?.
- c. Why do they have such attitudes like the ways they do?.

1.3. Objectives of the Study

In relation to the problems of the study, the objectives of this research are formulated as the following.

- a. To describe the attitudes of male and female Karonese University students towards *CK*.
- b. To describe the attitudes levels of male and female Karonese University students towards *CK*
- c. To explain the reasons and factors why do they have such attitudes like the ways they do.

1.4. Scope of the Study

This study will focus on attitude of male and female Karonese University Students towards *CK*. There will be 20 male and female Karonese students University will be chosen as the subject of research. All the subjects are from the University of Muhammadiyah Sumatera Utara (UMSU) Medan. In this research, the researcher will focus only to describe attitudes of male Karonese students University an towards *CK*. There are three main aspects will be observed in this

study. First, attitudes of male Karonese University students towards *CK*. Second, attitudes of female Karonese University students towards *CK*. Third, reason or factors that influence the attitudes male and female Karonese University students to have such attitude.

1.5. Significances of the Study

The findings of the study offer theoretical and practical significances.

Theoretically, It is expected that the findings of the study can give much contribution and insight to applied linguistics particularly in the language attitude which can be used as a reference for the similar studies with different focus or object in the future. Specifically, the findings can add up more horizons to linguistics theories.

Practically, it is expected that the findings will give more information about the language attitude of male Karonese University students towards *CK* and their perceptions toward female ones in *CK*. and it is also expected to make the Karonese University student who live in Medan will aware towards *CK* as their identity.