

CHAPTER I

INTRODUCTION

CHAPTER 1

I N T R O D U C T I O N

1.1 Background Of The Study

Indonesia is a country with a multilingual population. There are many languages spoken there. One of them is Bahasa Indonesia, the national language of the Republic Indonesia. The name Bahasa Indonesia comes as the recognized language of unity among nationalistically oriented Indonesian Youth on October 28, 1928 (Anwar, 1990: 15). It was on that day that all Indonesian Youth Congress held in Jakarta decided to adopt a historic resolution proclaiming the threefold ideals of one country, one nation, and one language.

Besides the national language, Indonesia also has many vernaculars that spread from Sabang to Merauke. According to Holmes (1992: 80) vernaculars are many different ethnic or tribal languages used by different groups. It is clear that there are many vernaculars in Indonesia, for there are many different ethnic groups. They are Bahasa Jawa, Bahasa Sunda, Bahasa Osing, Bahasa Batak, Bahasa Madura, etc.

Bahasa Jawa, for instance, has the most speakers because the great majority of Indonesian people are Javanese (Anwar, 1990: 1). Consequently, Bahasa Jawa becomes highly developed because it is often spoken.

Bahasa Jawa itself has three layers. They are kromo inggil, kromo madyo, and ngoko. Kromo inggil and kromo madyo are usually spoken by Javanese people who live in Central Java

such as Solo, Yogyakarta, Semarang, and places around them. Ngoko is usually spoken by Javanese people who live in East Java such as Surabaya, Malang, Lamongan, Sidoarjo, Probolinggo, and places around them (W. Mintz, 1996: 56). That is why, Bahasa Jawa spoken in Central Java is different from Bahasa Jawa spoken in East Java because the pitch, intonation, juncture, etc are different. Bahasa Jawa spoken in Central Java sounds more polite, softer, and smoother because the pitch, intonation, juncture are soft and smooth. On the other hand, Bahasa Jawa spoken in East Java sounds more impolite and rude because the pitch, intonation, juncture are rude. It is because the great influence from other ethnic groups such as Madurese and Chinese.

In fact, the differences of the phonology are not a big deal as long as they can understand each other. They still can communicate although there are some different vocabularies and intonation. But the most important thing is that they have great solidarity while they are speaking their vernacular (Holmes, 1992: 81).

Unfortunately, nowadays, people say that the younger generations tend to speak Bahasa Indonesia instead of their vernacular, especially those who live in big city like in Surabaya. They usually speak Bahasa Indonesia with their friends when they are hanging out in public areas such as at the movie, at the bus stop, at the shopping center, etc. And the most surprising thing is that they also speak Bahasa Indonesia while they are talking to becak driver, rujak sell-

er, gado-gado seller, etc.

The writer's uncle, the native of Surabaya people and the ex-leader of Organisasi Putra Surabaya (PUSURA) says that the Javanese younger generations in Surabaya are reluctant to promote their own vernacular. They tend to speak Bahasa Indonesia instead of Surabaya dialect because they think that this language does not have prestige. They prefer to speak Bahasa Indonesia, for it is more prestigious at anytime. The writer herself agrees with her uncle's opinion. She often hears the Javanese younger generations speaking Bahasa Indonesia in public area. At that time, she heard one of her neighbours, a fifteen-year-old girl, who was talking to a becak driver in front of her house. The becak driver greeted her in Bahasa Jawa politely. It was a great surprise, the writer heard that she replied in Bahasa Indonesia perfectly and fluently as if she did not understand Bahasa Jawa at all. At the other times, the writer heard one of her cousins, a fourteen-year-old girl, speaking Bahasa Indonesia while she was chatting with her friends. The writer wondered why they did so because she knows exactly that they come from Javanese families and the family speak Bahasa Jawa. Other surprising events happened when the writer heard her other cousins, a married woman, speaking Bahasa Indonesia to her children in their daily interaction though she and her husband are pure Javanese and they used to speak Bahasa Jawa.

Due to phenomenon above, the writer is interested in finding out the reasons why they do so and finding out who

prefers to shift Surabaya dialect into Bahasa Indonesia.

1.2 The Problem Statements

With references to the background of the study, this research is intended to answer the following questions:

1. Why do the Javanese younger generations who live in the writer's neighbourhood tend to speak Bahasa Indonesia instead of Surabaya dialect in their daily communication?
2. Who prefers to shift Surabaya dialect into Bahasa Indonesia ?

1.3 The Objectives Of The Study

The objectives of the study are formulated as follows:

1. To find out the reasons why the Javanese younger generations who live in the writer's neighbourhood tend to speak Bahasa Indonesia instead of Surabaya dialect in their daily communication.
2. To find out the individual who prefers to shift Surabaya dialect into Bahasa Indonesia.

1.4 The Significance Of The Study

The writer hopes that the results of the study will be able to provide the insight of Sociolinguistics. In addition, the results of this study are also expected to arouse the reader studying Sociolinguistics.

1.5 The Theoretical Framework

This study is based on the theory of Sociolinguistics. Because Sociolinguistics occupies a wide range of aspects, the writer will apply bilingualism, code-switching, language function, and language shift as the underlying aspects to answer the problem statements.

Sociolinguistics is a study about the language that is used in society (Holmes, 1992: 1). It means that there is a close relationship between language and society. People often speak differently in different social context because there are languages that can not be spoken in certain situations. Consequently, people need to learn other languages. Hornby (1977: 3) claims that a person who has the ability to use two different languages will be considered bilingual.

The language itself has many functions. According to Hudson (1980: 106) language takes an important role in human's life because most of human's activities need language such as for conversation, seduction, reinforce social relation and a host of others. As a result, people at least, should cultivate one of the languages to communicate with other people. They should create an ideal language in a particular speech community. It means that people should make a plan how to bring the language they are dealing with up to the level and adequacy required of a language used as a modern means of communication (Anwar, 1990: 76).

But, in fact, people often get influence to change

their own language in order to have a perfect means of communication. Consequently, they often ignore their own mother language. That is why, positive attitudes to the language are needed to help people resist the pressure from the majority group to switch to their language (Holmes, 1992: 69).

1.6 The Scope And The Limitation

Considering the limited time, energy, and fund available to do this study, the writer will limit the scope of her study to observing the daily communication done by the Javanese younger generations who live in her neighbourhood who tend to speak Bahasa Indonesia instead of Surabaya dialect. What is meant by daily communication here is the everyday interaction takes place in informal situation like at home.

1.7 The Definition Of The Key Term

There are some terms needed further explanation in order to enable the readers to understand them when they are reading this research. The terms defined are Bahasa Jawa, Surabaya dialect, younger generations, tendency, and decrease.

1.7.1 Bahasa Jawa

One of the vernaculars spoken by Javanese people who live either inside Java Island such as in Central Java and East Java or those who stay and/or live outside Java Island such as Sumatra Island, Kalimantan Island, Sulawesi Island for working or being transmigrated.

1.7.2 Surabaya dialect

A variety of language that is used by Surabaya Javanese people.

1.7.3 Younger generations

Younger people of a certain ethnic group who descend their ancestor's customs such as language, social behaviour, appearance, personality, etc. In this study, what is meant by younger generations are those people of Javanese family around 11 up to 19 years old.

1.7.4 Tendency

Movement in a particular direction, or of a particular character, or the direction or character of such a movement usually implies an inherent or acquired inclination to move in a given direction, literally or figuratively (Ellis in Webster's Third New International Dictionary, 1986). In this study, a tendency is a certain action done purposely to change something that has been existed before. It means that the Javanese younger generations who live in the writer's neighbourhood try to shift their language into Bahasa Indonesia because of some reasons.

1.7.5 Decrease

The process of becoming less or the condition resulting from such a process (Webster's Third New International

Dictionary, 1986). In this study, a decrease is an activity done by the Javanese younger generations who live in the writer's neighbourhood who tend to speak Bahasa Indonesia in their daily interaction. In other words, it can cause the existence of Surabaya dialect becomes extinct because slowly but surely it is not spoken anylonger.

1.8 The Organization Of The Study

This study consists of five chapters. Chapter one presents the introduction that covers; background of the study, significance of the study, theoretical framework, scope and limitation of the study, definition of the key term, and organization of the study. Chapter two presents the review of the related literature which are relevant to this study. Chapter three deals with research methodology. Chapter four presents the problem solving. Chapter five presents the summary, conclusion, and recommendation of the study.