

THE LANGUAGE MAINTENANCE AND LANGUAGE SHIFT OF MADURESE STYLISTIC LEVEL AMONG YOUTHS IN SUMENEP REGENCY, MADURA ISLAND, EAST JAVA.

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ABSTRACT

Sumenep Regency is considered as the center of Madurese culture and its people emphasize the importance of a stylistic level to speak to other people who are younger, same age or older than them. This research aims to find out the language maintenance and shift of Madurese stylistic level among youths in Sumenep Regency. The writer focuses on three Madurese stylistic levels which are *enjâ' iya* (used to younger addressee), *éngghi enten* (used to same age addressee) and *éngghi bunten* (used to older addressee). The writer chooses as many as 50 youths, consisted of 25 females and 25 males, with age ranged from 14 to 18 years old as the respondents of this research. The writer asks them to fill in questionnaire items focused on the respondents' self-perception about the proficiency and the usage of *enjâ' iya*, *éngghi enten* and *éngghi bunten*, and the language attitude towards Madurese. The writer analyzes the data by using descriptive statistic technique. The result shows that there is a maintenance of the usage of *enjâ' iya* to speak to younger people, and the usage of *éngghi bunten* to speak to older people, and there is a shift of the usage of *éngghi enten* to *enjâ' iya* to speak to people with same age. In addition, the results also show that the language attitude of youths in Sumenep Regency towards Madurese as their culture and identity indicates a positive sign.

Keywords: *Language Maintenance, Language Shift, Madurese, Stylistic Level, Sociolinguistics*

INTRODUCTION

Sumenep Regency is one of the regencies in Madura Island, East Java along with Bangkalan, Sampang and Pamekasan, and it is located in the eastern part of Madura Island. Madura Island is one of those regions in Indonesia that has its own local language, called as Madurese. Madurese consists of four dialects, i.e. Sumenep Dialect, Kangean Dialect, Pamekasan Dialect, and Bangkalan Dialect. Among those dialects, Sumenep dialect is considered as the standard of Madurese. Formerly, Sumenep Regency was a kingdom and has become the center of Madurese culture, including language. In colonization era, Dutch government chose Sumenep dialect as the standard of Madurese. Hence, Sumenep dialect has been taught as Madurese lesson not only in schools in Sumenep Regency but also in other regencies.

Madurese has stylistic levels, which are *enjâ' iya*, *éngghi enten*, and *éngghi bunten*. The first stylistic level, *enjâ' iya*, is used to communicate with younger addressee, while the second one, *éngghi enten*, is used to communicate with addressee in same age. Next, the third stylistic level, *éngghi bunten* is used to communicate with older people. These stylistic level is important in the communication system among Madurese as this stylistic level shows a choice of linguistic form to reflect social issues, like age difference and closeness between speakers and addressees. It is also one of ways to show politeness and hierarchy system in society along with the use of honorific or title. It is essential, then, to teach Madurese stylistic level, especially in Madurese lesson in schools. Since Madurese lesson is being taught started from first grade of elementary school to third grade of senior school, students in Madura, especially in Sumenep Regency are expected to be able to use the stylistic level properly.

Holmes (2008) stated that there are some factors that influence a speaker to choose a certain code in a conversation. They are domain, setting, topic, and addressee. In the case of Madurese stylistic level, the addressees and speakers' relationship with them has major portion in choosing certain stylistic level as a form of linguistic choice. The choice of linguistic form matters in a

particular way because it has an impact how the relationship between the speakers and addressees will be. It is in line with Mathew (2011) and Holmes (2008) who stated that people will view other people in a particular way and get along in a social relationship through the usage of appropriate politeness because politeness is related to the addressee feeling toward the speaker. If the politeness correlates with a concept of closeness or solidarity between speakers and addressee, it can be divided into two types of politeness. The first is positive politeness, in which the speakers consider solidarity over respect in their communication to the addressees, and the second one is negative politeness, where the speakers consider paying attention or respect in their communication to the addressees (Holmes, 2008).

Based on the importance of the choice form of linguistic among Madurese people, a language maintenance of Madurese stylistic level is urgent to be done. Language maintenance itself is an attempt to use a language with on a regular basis so that the language can be maintained (Holmes, 2008). However, there is a challenge of language maintenance. It is a language shift. Language shift is a condition in which the function of the language in daily basis is decreasing, and taken over in a domain by another or other language (Holmes, 2008).

There has been some previous researches about language maintenance and shift of Madurese. The first one is entitled *Pergeseran penggunaan Bahasa Madura di kalangan anak-anak sekolah dasar negeri di Desa Pangarangan Kecamatan Kota Sumenep* done by Raihany (2015). The research analyzed the shifting of Madurese usage especially the change of function and role of Madurese and the factor of the Madurese usage shifting among Elementary School Students in Pangarangan Village Kota Sumenep Sub-District. Raihany used quissionnaire and interview to collect the data. The results show that there is language shifting in four domains which are in class, outside class, in school, and outside school; the students use Madurese and Bahasa Indonesia in a balanced way; and Madurese does not has function as a tool to communicate, express feeling, idea or opinion among Elementary School Students in Pangarangan Village Kota Sumenep Sub-District.

The second research is entitled *Ketika Bahasa Madura tidak lagi bersahabat* done by Azhar (2008). The research tried to find out the factors of language shift in written language among Madurese people, language shift effect towards Madurese existence, and the role of Madurese to the development of Bahasa Indonesia. Azhar observed 65 banners, 29 trucks, 250 people's names, newspapers, and store name boards, and interviewed 50 students about their usage of Madurese in message texting. The results show that there is a shift of Madurese towards Bahasa Indonesia and English in written language. The factors of language shift in written language among Madurese people is Madura demography, diglossia, globalization, Madurese identity as minority language, and complexity of Madurese written system. In addition, the language shift has bad effect towards Madurese existence, and Madurese has role of one of the contributors of Bahasa Indonesia vocabularies and Bahasa Indonesia protectors from foreign language threats.

Another research is *Pemakaian Bahasa Madura di kalangan remaja* done by Mulyadi (2014). This research observed the usage of Madurese by Pamekasan youths in family, school, and daily communication. Mulyadi did observation, interview, and spreading questionnaire to Pamekasan youths, teacher and parents. The results show that the language usage in family domain affects the language usage in school and public. It means that the role of parents is very important in language literacy of Madurese. In this globalization era, the language shift of Madurese stylistic level is possible to be found and happened since another language get big role in some domain in daily life and social activity. Hence, research aims to find out the language maintenance and shift of Madurese stylistic level among youth in Sumenep Regency. Moreover, there has been no previous research that analyze the language maintenance and shift of Madurese stylistic level among youth in Sumenep Regency.

METHOD

The writer used purposive sampling to choose the respondents as the data source. As many as 50 youths, consisted of 25 females and 25 males, with age ranged from 14 to 18 years old were chosen as the respondents of this research. They were born, live and have been studying in Sumenep downtown, and whose parents are from Madura and speak Madurese as their native language. This criteria are taken into consideration since the writer focuses on the language maintenance and shift of Madurese stylistic level and also on which extend the maintenance and shift found.

An online questionnaire of fifty-three items was developed to elicit information from the youths speaking Madurese in Sumenep Regency. The writer contacted the students one by one and asked their profile to select the suitable student as respondent. Once the student conformed the respondents’ requirement and is disposed to be the respondents, the writer sends the questionnaire link. The questionnaire items focused on the respondents’ self-perception of the following aspects: proficiency of *enjâ’ iya* (EI), *éngghi enten* (EE), and *éngghi bunten* (EB) (respectively 5 items, in total 15 items); language usage of *enjâ’ iya* (EI), *éngghi enten* (EE), and *éngghi bunten* (EB) (respectively 7 items, in total 21 items); and language attitude towards Madurese and its stylistic level (10 items). The data of this research used Likert scale measurement 1 to 5 (strongly disagree to strongly agree). The criteria of score interpretation is 0%-19.99% is strongly disagree (SD); 20%-39.99% is disagree (D); 40%-59.99% is neutral (N); 60%-79.99% is agree (A); and 80%-100% is strongly agree (SA). Afterwards, the writer analyzes the data from the questionnaire by using descriptive statistic technique which consists some steps including data checking, data coding and data tabulation. After processing the data, the writer interprets or analyzes the data processing results, and makes conclusion about the data analysis.

ANALYSIS

a. Demographic Profile

A total of fifty youths in Sumenep Regency which consist of 25 female and 25 male students were chosen as the research respondents. They are in age ranged from 14 to 18 years old. From the total of fifty respondents, 5 of them are fourteen years old (10%), 13 of them are fifteen years old (26%), 6 of them are sixteen years old (12%), 11 of them are seventeen years old (22%), and the rest or 15 of them are eighteen years old (30%). Based on the age and the profile data, 15 of the respondents are junior high school students (15%), 30 of them are senior high school students (60%), and 5 of them are university students (5%). All of the respondents were born, live, and study in Sumenep Regency. They have never stay more than six months outside Sumenep Regency and or Madura Island. In addition, their parents, both the father and the mother are Madurese people and speak Madurese as their native language.

b. The Language Proficiency of Madurese Stylistic Level

The results show that, in general, the respondents’ proficiency in EI is higher than the one in EE and EB. In all aspects of proficiency, the percentage is more than 80% which means that the respondents strongly agree (SA) about their good proficiency in EI stylistic level. The highest result is understanding proficiency with 96.5%. It affects the respondents’ proficiency in other aspects, such as speaking, reading, writing, and orally translating proficiency. Compared among those proficiencies, writing got the lowest percentage with 80.8%. The respondents’ oral proficiency, such as speaking, reading and orally translating is much better than their proficiency in writing. Meanwhile, the respondents’ proficiency in EB is more limited that the one in EI. The score interpretation of all the aspect proficiencies is agree (A) since the percentage is between 60-79.99%. The highest percentage in EB proficiency is 78% for reading, and the lowest one is 67.2% for orally translating. Furthermore, the respondents’ proficiency in EE also got agree (A) for the score interpretation. However, the percentage in all aspect is lower than the one in EB and EI. The highest percentage for EE proficiency is 76.4% for reading, and the lowest percentage is 66% for orally translating. Both the respondents’ proficiency in EB and EE show similarity in the aspect which got the highest for reading and the lowest percentage for orally translating. The number of respondents’ self-perception and its percentage is listed in a table below:

Table 1: The Respondents’ Self-Perception of the Proficiency of Madurese Stylistic Level

No.	Statement	SD	D	N	A	SA	Score
<i>Enjâ’ Iya</i> Stylistic Level							
1	I can understand <i>enjâ’ iya</i> stylistic level well	0	0	3	5	42	96.5%
2	I can speak <i>enjâ’ iya</i> stylistic level well	0	2	1	8	39	93.6%
3	I can read <i>enjâ’ iya</i> stylistic level well	0	1	1	16	32	91.6%

4	I can write <i>enjâ' iya</i> stylistic level well	0	4	7	22	17	80.8%
5	I can orally translate sentence from Bahasa Indonesia to <i>enjâ' iya</i> stylistic level well	0	1	8	23	18	83.2%
Éngghi Enten Stylistic Level							
6	I can understand <i>éngghi enten</i> stylistic level well	2	3	15	16	14	74.8%
7	I can speak <i>éngghi enten</i> stylistic level well	3	8	13	19	17	67.6%
8	I can read <i>éngghi enten</i> stylistic level well	2	2	10	25	11	76.4%
9	I can write <i>éngghi enten</i> stylistic level well	2	6	16	19	7	69.2%
10	I can orally translate sentence from Bahasa Indonesia to <i>éngghi enten</i> stylistic level well	4	6	18	15	7	66%
Éngghi Bunten Stylistic Level							
11	I can understand <i>éngghi bunten</i> stylistic level well	1	4	13	20	12	75.2%
12	I can speak <i>éngghi bunten</i> stylistic level well	2	6	17	15	10	70%
13	I can read <i>éngghi bunten</i> stylistic level well	2	3	8	22	15	78%
14	I can write <i>éngghi bunten</i> stylistic level well	3	4	14	17	12	72.4%
15	I can orally translate sentence from Bahasa Indonesia to <i>éngghi bunten</i> stylistic level well	4	5	18	15	8	67.2%

c. *The Usage of Madurese Stylistic Level*

It is important to be noted that the result of the language usage of Madurese stylistic level not only shows the maintenance and the shift of the stylistic level, but also reflects the respondents' knowledge about the usage of Madurese stylistic levels in term of its addressee. The result of the usage of EI show that the respondents disagree to use it toward teacher(s) and older people with percentage 33.2% and 36.8% respectively. It means that respondents know and understand that EI is Madurese stylistic level used toward younger people, and not toward older people. It is also reflected in the percentage category for the usage of EI toward younger people which got agree (A) with 78%. However, this results is different from the usage of EI toward parents, sibling(s) and other family members. The percentage interpretation is in agree (A) category which respectively is 61.2% and 75.2%. Although parents and older sibling is categorized as older people or addressee, respondents still use EI to speak to them. It shows that the respondents so not only consider age gap to choose which appropriate Madurese stylistic levels to be used, but also the solidarity gap between them and the addressee. Compared to teacher and other older people, respondents are more close to their parents and sibling(s). In addition, the respondents also consider their younger sibling while answer the research questionnaire and it results in the percentage. The complexity of family members in term of age and solidarity is also reflected in the percentage result of the use of EI toward family member(s). It got 58.8% which belongs to neutral (N) category. The last result of the usage of EI is the highest percentage, 84.8%, which means that the respondents strongly agree of the usage of EI toward their friend(s).

The next result is the usage of EE. EE is used by Madurese to speak to people with same age. All the percentage is interpreted as neutral (N) category since they are in range of 40% - 59% percentage number. However, the result is surprising as the percentage of the usage of EE toward friend(s) got the lowest percentage which is 43.2%. This result contrasts with to whom EE is used to be spoken to. Moreover, the highest percentage from the usage of EE is 52.8% in which the respondents use EE to speak to older people. There is a possibility where the respondents have confusion to use EE because they do not have much knowledge about it and or are not used to speak EE in their daily communication.

Meanwhile, the result of the usage of EB shows strong contrary to the result of the usage of EI. The order of the highest to the lowest percentage in the usage of EI is its usage toward friends, younger people, sibling, parents, family, older people and teacher. On the contrary, the order of the highest to the lowest percentage in the usage of EB toward teacher (82%), older people (78.4%), family (65.2%), parents (64%), siblings (50%), younger people (39%), and friends (36.8%). These mean that the respondents strongly agree (SA) to use EB toward teachers since teachers are older than them and they are not that close in term of solidarity. The percentage for the usage of EB toward older people, family and parents reflect agree (A) interpretation. Although it is in same category, but by

comparing these three addressees, it shows that the closer the relationship between them and the respondents, the lower the percentage will be. For siblings, the category of EB usage is neutral since the siblings may be older or younger than the respondents. Afterwards, from the percentage of EB usage toward younger people and friends, the respondents disagree (D) about it.

It can be obtained from the result of the usage of EB that based on the age consideration, there is language shift of the usage of EE to EI, especially toward friends as the respondents’ addressee. Meanwhile, based on the solidarity consideration, there is language shift of the usage of EB to EI. In this case, the respondents’ practice positive politeness in their communication with their parents, sibling, and family member in the usage of EI because they consider solidarity over respect in their communication. The result of the usage of Madurese stylistic level also show that there is great language maintenance of EI toward younger people, and language maintenance of EB toward teachers and older people. Here, the respondents’ practice negative politeness in their communication with teacher and older people in the usage of EB because they consider respect over solidarity in their communication. The number of respondents’ self-perception and its percentage is listed in a table below:

Table 2: The Respondents’ Self-Perception of the Usage of Madurese Stylistic Level

No.	Statement	SD	D	N	A	SA	Score
Enjâ’ Iya Stylistic Level							
1	I speak <i>enjâ’ iya</i> stylistic level to my parents	13	5	9	12	11	61.2%
2	I speak <i>enjâ’ iya</i> stylistic level to my sibling(s)	6	4	7	12	21	75.2%
3	I speak <i>enjâ’ iya</i> stylistic level to my family (grandmother, grandfather, aunt, uncle, etc.)	12	8	9	13	8	58.8%
4	I speak <i>enjâ’ iya</i> stylistic level to my friend(s)	1	3	7	11	28	84.8%
5	I speak <i>enjâ’ iya</i> stylistic level to my teacher(s)	33	9	3	2	3	33.2%
6	I speak <i>enjâ’ iya</i> stylistic level to older people	26	14	4	4	2	36.8%
7	I speak <i>enjâ’ iya</i> stylistic level to younger people	4	2	10	13	21	78%
Éngghi Enten Stylistic Level							
8	I speak <i>éngghi enten</i> stylistic level to my parents	17	11	11	4	7	49.2%
9	I speak <i>éngghi enten</i> stylistic level to my sibling(s)	14	16	11	5	4	47.6%
10	I speak <i>éngghi enten</i> stylistic level to my family (grandmother, grandfather, aunt, uncle, etc.)	15	8	12	12	3	52%
11	I speak <i>éngghi enten</i> stylistic level to my friend(s)	21	10	12	4	3	43.2%
12	I speak <i>éngghi enten</i> stylistic level to my teacher(s)	21	5	9	7	8	50.4%
13	I speak <i>éngghi enten</i> stylistic level to older people	17	6	11	10	6	52.8%
14	I speak <i>éngghi enten</i> stylistic level to younger people	18	12	12	5	3	43.6%
Éngghi Bunten Stylistic Level							
15	I speak <i>éngghi bunten</i> stylistic level to my parents	6	8	12	14	10	64%
16	I speak <i>éngghi bunten</i> stylistic level to my sibling(s)	16	7	17	6	4	50%
17	I speak <i>éngghi bunten</i> stylistic level to my family (grandmother, grandfather, aunt, uncle, etc.)	7	6	12	17	8	65.2%
18	I speak <i>éngghi bunten</i> stylistic level to my friend(s)	28	9	8	3	2	36.8%
19	I speak <i>éngghi bunten</i> stylistic level to my teacher(s)	5	1	7	8	29	82%
20	I speak <i>éngghi bunten</i> stylistic level to older people	5	2	8	12	23	78.4%
21	I speak <i>éngghi bunten</i> stylistic level to younger people	22	13	11	3	1	39.2%

d. The Language Attitude towards Madurese

The results of respondents’ self-perception percentage of the language attitude towards Madurese show great percentage. All of the score interpretation of the percentage is in agree (A) and strongly agree (A). These results show that the respondents have positive attitude toward Madurese and its stylistic style. Moreover, there are not any respondents who strongly disagree (SD) about five statements related to Madurese identity and its usefulness in communication. The respondents

consider Madurese stylistic levels as a way to maintain Madurese culture (96%) and identity as Madurese people (95.6%). In addition, the percentage of 87.2% reflect that the respondents’ strongly agree that Madurese and its stylistic levels are useful for daily communication. It makes the respondents agree to prefer speaking Madurese than Bahasa Indonesia (74%). This is also because Madurese is considered as a way to show politeness (93.6%), especially compared to Bahasa Indonesia (70%), and to express more friendliness and closeness toward addressee by speaking Madurese than Bahasa Indonesia (72%). Because of this usefulness of Madurese and its stylistic levels, respondents feel that it is urge for Madurese people to be able to speak Madurese and its stylistic level (88%). To handle a situation where respondents want to be friendly and close with keeping politeness in their speaking, they choose to mix the usage of Madurese and Bahasa Indonesia. It is shown in percentage which is quite high (69.2%). This is one of the ways to avoid impoliteness causing by their incompetence of using EB, so they mix it with Bahasa Indonesia. It is also one of the ways to keep distance between Madurese speakers and addressees by speaking Bahasa Indonesia. However, although the result is still interpreted as being agree (A), the percentage of respondents’ self-perception of Madurese being more important in their life got the lowest percentage. This is because they also consider not only about cultural-related thing in their communication, but also about interaction with people outside Madura, education, job, technology development, and other things which need more Bahasa Indonesia than Madurese. The number of respondents’ self-perception and its percentage is listed in a table below:

Table 3: The Respondents’ Self-Perception of the Language Attitude towards Madurese

No.	Statement	SD	D	N	A	SA	Score
1	Madurese stylistic level is useful for daily communication	0	1	8	13	28	87.2%
2	Madurese stylistic level is useful for showing politeness	0	0	5	6	39	93.6%
3	Madurese stylistic level is useful for maintaining Madurese culture	0	0	3	4	43	96%
4	Madurese stylistic level is one of the identities of Madurese people	0	0	3	5	42	95.6%
5	Madurese people must be able to speak Madurese stylistic level	0	1	6	13	30	88%
6	I think that Madurese is more important than Bahasa Indonesia in my life	4	7	27	7	5	60.8%
7	I prefer to speak Madurese to Bahasa Indonesia	1	3	19	14	13	74%
8	I feel more polite when speaking Madurese than Bahasa Indonesia	1	9	16	12	13	70%
9	I feel more friendly and closer when speaking Madurese than Bahasa Indonesia	1	7	14	17	11	72%
10	I prefer to mix Madurese and Bahasa Indonesia in communication	6	6	11	13	14	69.2%

CONCLUSION

It can be concluded that the usage of Madurese stylistic level *enjâ’ iya* to speak to younger people and *éngghi bunten* to speak to older people are maintained well by youths in Sumenep regency. However, the usage of Madurese linguistic level *éngghi bunten* shows a concern since there is a shift of *éngghi bunten*. The youths tend to shift the usage of *éngghi enten* to *enjâ’ iya* to speak to people with same age. The usage of Madurese in family domain needs more attention as, in this domain, youths tend to be less considerate to use EB to speak to older family members. This is because they feel closer to their family members regardless their age difference. The attention towards this situation is to maintain the youths’ knowledge and habitual usage of EB in speaking to older people, so that they will not feel awkward to speak to other Madurese older people outside their family member and not to shift the usage of EB to the usage of other language, such as Bahasa Indonesia. In addition, the results also show that the language attitude of Madurese youths in Sumenep Regency towards their language as their culture and identity indicates a positive attitude. However, supports related to the

proficiency and usage of Madurese stylistic levels and attitude toward them from other sides, like family members especially parents, teachers in school, and government is essential to keep this proficiency, usage and attitude constant and even better in the future.

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