

CHAPTER I

INTRODUCTION

This chapter discusses several points, namely background of the study that contains the academic reason of conducting this study, research question as the core of this study, significance of the study which discusses the use of the study theoretically and partially, scope and limitations of the study contained framework of this study and the things that are not included in this study.

1.1 Background of study

Communication that use word, sounds, gestures to express emotions between people is call Language. Through language we create and share with others identities, categories, attitudes, values and belief structures Rowe & Levine (2018). People use language as a means of expressing thoughts and feelings in a society. This is because language is a product of culture, which means that different cultures may have different languages or different dialects. It also functions to how their existence, identity and culture in the society Ramadhani et al., (2020). Such ways of speaking, shown by the fact of switching, of choice, to be functionally relevant and to have conventional meaning, will enable us to relate our knowledge of language much more closely to the practical problems of society, and to understand many roles of language in human life Fishman (1972). Tanjung Jati Village was selected because it represents a multilingual community where Madurese, Indonesian, and Javanese are used in daily communication. Despite the influence of these languages, Madurese is still widely spoken by the local community. Fishman (1991) explains that language maintenance can be examined through language use in different social domains. Since Madurese is still used by the people of Tanjung Jati Village in several domains, such as family, education, religion, and mass media, the village provides an appropriate setting for investigating how the language is maintained. Therefore, Tanjung Jati Village was selected as the research. The combination between language makes the village suitable for studying how Madurese is maintained. Although several studies have addressed language maintenance across various communities, language usage continues to evolve due

to globalization, education, and the increasingly widespread use of Indonesian in daily communication. Therefore, it is important to examine how local communities maintain their regional languages across various social domains. This research aims to provide a better understanding of the efforts and underlying reasons for the maintenance of the Madurese language within today's multilingual society. Language maintenance can be understood by looking at who speaks what language to whom and when, and by examining language use across different domains Fishman (1972). Therefore, this research will explore how Madurese is maintained in Tanjung Jati Village and why it continues to be used in the community.

Language maintenance is part of Sociolinguistics that studies how the language can be maintained from extinction. Sociolinguists study the relationship between language and society. They are interested in explaining why we speak differently in different social contexts, and they are concerned with identifying the social functions of language and the ways it is used to convey social relationship within a community Holmes, (2013). Language maintenance is the preservation of a language variety in such a context where there is considerable pressure for speakers to shift towards the more dominant language Fisman (1964). In maintained languages, the speech community rejects the use of another language. This condition is often called language loyalty, and the situation is called language maintenance. The group with more speakers has a better possibility to maintain their language. On the other hand, the fewer speakers have more challenges

In the globalization era, language maintenance has become one of the most important ways to avoid language death or language loss. There are several factors that can be used to keep the language from extinction. If families from a minority group live near each other and see each other frequently, this also helps them maintain their language Holmes (2013). He also stated that, another factor which may contribute to language maintenance for those who emigrate is the degree and frequency of contact with the homeland.

There are some languages are still existed but, they are on the verge of extinction. They are caused by the decrease in the number of speakers because the native speakers who are still alive are only Farisiyah (2018). The link between

communication and culture be seen from our daily practice of communication or interaction between individuals and group. The language we use must have been influenced by where we live as well as the ethnic neighbourhoods around us Moats, (2020). Madura Island has a regional language known as the Madurese language, which is spoken by more than 13 million people living in Madura and surrounding areas Safioedin (2025) However, with the development of the times, urbanization, and the dominance of Indonesian as the national language, the use of the Madurese language has significantly decreased among the younger generation, especially in coastal and transitional areas such as Tanjung Jati Village. Tanjung Jati is located near Surabaya and has high mobility due to the Suramadu Bridge, which connects Madura Island with Java Island. This research is very important because without preservation efforts, The Madurese language is in danger and may even disappear in the future. Therefore, studying how the people of Tanjung Jati maintain the use of the Madurese language in different areas of life (such as family, friendship, education, religion, and work) is very important and relevant.

Local language as a cultural treasure is very different from the sociolinguistic perspective. The local language is not the official language of the state, namely Indonesian and not an international official language such as English Benu et al., (2023). Culture positions local languages as wealth and relics of human creativity and karsa in the past which are very meaningful and must be maintained and preserved. Communication and culture are intricately intertwined, with culture playing a crucial role in shaping the way we communicate. Culture encompasses the shared values, beliefs, customs, traditions and norms of a particular group or society. These cultural elements strongly influence communication patterns, language choices and even non-verbal cues.

There are several minorities who live side by side with the majority who continue to use their regional language. A minority group is a segment of the population that has distinct characteristics, such as race, ethnicity, religion, language, that distinguish it from the majority or dominant group within a given society. Social determinism happens when social structures and values support the dominant language. This situation limits bilingual abilities in minority groups and

can lead to the loss of their language. On the other hand, self-determination comes from critical awareness of these external forces. It also involves creating strategies and actions that promote social change, so that additional bilingualism and the maintenance of minority languages can be supported Landry et al., (2022).

Tanjung Jati people who lived among Madurese people in Kamal, Bangkalan regency. Kamal is one of sub-district in Bangkalan regency, Madura. Tanjung Jati people are communities of people who live in a village. Several examples phenomenon of language maintenance in social life, through a street vendor who sells fresh groceries by moving around the village (*tukang sayur keliling*), the communication between parents and their children, communicate with each other using Madurese language. Although Indonesian is the common language, they still prefer using Madurese language because it creates a sense of closeness and shared identity. Similarly, at neighborhood gatherings or religious activities, community members tend to use Madurese in casual conversation. Parents also speak Madurese to their children at home, especially during informal interactions. These everyday practices demonstrate that Madurese is not only known within the community but also actively used in various aspects of life.

Therefore, in Kamal itself most of the people are using Madurese language as their daily language. From that condition, the writer considers that Tanjung Jati village is suitable to be the locus of this study. The writer analyses the ways and the reason of Tanjung Jati people to maintain their language. While previous studies have discussed language maintenance in general, there is still limited research that specifically examines how the Madurese language is maintained in daily life across various domains such as family, friendship, religion, education, and work. Most studies focus on broader communities and do not clearly describe the actual language use in the village. This study aims to analyze the ways and the reasons of Tanjung Jati people to maintain the Madurese language.

1.2 Research Question

Based on the background of the study, the writer formulates some question as follow:

1. What are the efforts of Tanjung Jati people to maintain the Madurese language in Tanjung Jati village, Kamal, Bangkalan?
2. What are the reasons of Tanjung Jati people to maintain the Madurese language in Tanjung Jati village, Kamal, Bangkalan?

1.3 Objectives of the study

Based on the research question, the writer find the objectives of study as follow:

1. To examine the efforts of Madurese language in Tanjung Jati Village, Kamal, Bangkalan.
2. To explain the reasons of Madurese language in Tanjung Jati Village, Kamal, Bangkalan.

1.4 Significance of the Study

Theoretically, this study is expected to give understanding to the readers about the language maintenance in Tanjung Jati society among Madurese people. Besides that, this study is also expected to enrich research about language maintenance, so that the theory that is underlying this study can remain alive.

Practically, this study is intended to help other aspiring researchers who are interested in conducting similar studies, so that they can use this study as a reference. Moreover, this study expected to give awareness to the local government to preserve the Tanjung Jati language, so the language would not be extinct.

1.5 Scope and Limitations of the Study

This study focuses on language maintenance as part of sociolinguistic study. To analyse the effort, the writer use the theory of language maintenance that is proposed by Fishman (1991). In analysing the reason, the writer used the theory by Crystal (2003). This study puts all of the focus only to analyse Sociolinguistic problems, especially language maintenance in Tanjung Jati Village where people speak madurese language such as, elders, families, childrens, teenegers and adults. The respondent of this study consisted of 46 people from Tanjung Jati. They were

categorized into five groups, namely the teenager consisting of 22 people, the young adult consisting of 16 people, the adult consisting of 8 people. This classification was used to represent different age groups and social roles in order to examine their efforts and reasons in maintaining the Madurese language.