

CHAPTER II

RELATED THEORIES

2.1 Sociolinguistic

Sociolinguistic research is the relationship between language and society. It is interested in explaining why we speak differently in different social context, and sociolinguistic concerned with identifying the social functions of language and the ways it is used to convey social meaning (Holmes, 2001: p.1).

According Wardhaugh, 2006: p.11), sociolinguistics is the research of the social uses of language, and the most productive studies in the four decades of sociolinguistic research have emanated from determining the social evaluation of linguistic variants. These are also the area's most susceptible to scientific methods such as hypothesis-formation, logical inference, and statistical testing.

Sociolinguistic used for practical life very much, because the languages as a tool of human verbal communication, of course have certain rules on its use. Sociolinguistics provide knowledge on how to use language in a certain aspect or social terms. Sociolinguistic will guide us in communicating with show language, variety of language or style of what language should we use when we talk to a certain person. In language teaching at school, sociolinguistic also have a big role. Language research internally will be produce objectively descriptive language in the form of shape grammar book.

Hymes (1975) more focused on its usefulness in terms of opinion, that the sociolinguistic can be used as clues about the possible use of linguistic data and analysis in other diciplines related to social life, and conversely, the use of social data and analysis in the linguistic. It also

can be said that sociolinguistic learns and discusses the aspects of language society. Especially for variation in language which is related to the social factors.

Based on the all of definition above, it can conclude that sociolinguistics is one of the branches of linguistics that study about language and society. In other hand, sociolinguistic studying about society that can influences language in a region.

2.2 Language Attitude

Language attitude is the system of someone belief about the language and the language object that give and make the to react based on their enjoying. According to (crystal 1992) “Language attitude is the feeling people have about their own language or the language of others”.then, based on Fasold 1984: 148 of language attitudes includes attitudes towards speakers of a particular language; if the definition is even further broadened, it can allow all kinds of behavior concerning language to be treated.

However, attitudes are affected by experience. Thus, attitude change is an important notion in bilingualism or multilingualism. Attitudes vary from favor ability to unfavor ability. Like, all of something that relation to the attitude, because attitude is something an individual has which defines or promotes certain behaviour and there are two kind of attitude on language : positive attitude and negative attitude. Based on (Baker 1988:112- 115) said that “Attitudes are complex constructs; there may be both positive and negative feelings attached to a language situation” and according to Petty & Cacioppo (1981) the term attitude should “be used refers to a general and enduring positive or negative feeling about some person, object or issue”.

It means language attitude devided on two types: first is positive attitude that how enthusiastic someone or people from some ethnic,city or country to keep their language and the

second is negative attitude that if someone, people or group from some ethnic, city or country, they do not proud on their language. In negative attitude, there are may some factors that influence: ethnic, difficult to use the language, prestige and so on. In other word, language attitude are actually “the feelings people have about their own language or the language of other”. (crystal, 1997).

Futhermore, Lambert (1967), attitudes consist of three components: the cognitive, affective and conative components. The cognitive component refers to an individual's belief structure, the affective to emotional reactions and the conative component comprehends the tendency to behave in a certain way towards the attitude (Gardner 1985:25). So, Garvin and Mathiot (1968), “the characteristics of language attitude: Language loyalty, Language pride and Awareness of the Language Norm”.

2.3 The Characteristics of Language Attitude

According to Garvin and Mathiot (1968) there are three characteristics of language attitudes, namely language loyalty, language pride, and awareness of the norm.

1. Language loyalty is an attitude that encourages the speaker of language to maintain their language viability from the adverse impact of foreign language. In the other words, it is desire of the speaker to maintain and sustain a language. if it necessary to prevent the language from other language influence, prevent the interference from foreign language. The loyalty of speaker to use and to maintain the language indicates the positive attitude of the speaker.
2. Language pride is an attitude that encourages the person or group of people to make the language as a symbol of person identity or as their group identity. And it can also distinguish

them from the others groups. The pride of the speakers to use their language indicates the positive attitude of speaker, but if the speaker are no longer proud or shy to use their language, they are already included as people who gave negative attitude towards the language.

3. Awareness of the language norms is an attitude that encourages the use of language carefully, corrective, polite, a descent by the speakers. It encourages the speaker of language to use the language in accordance with applicable norms. The language awareness was reflected in the responsibility, attitude, and feeling of having a language that raises the willingness to foster and develop the language. Awareness of language is and important factor in determining the use of the language.

2.4 Javanese Transmigrant's Social Life In Simalinyang Village

Simalinyang is one of 11 villages in Kampar Kiri Tengah sub district, this village is the oldest from the other villages. Since 35 years ago, the transmigrants moved to Kampar Kiri Tengah Sub district, and moved to simalinyang also, statics and publication show that transmigrants started to arrive in Kampar Kiri Tengah Sub district in 1982. West java and central java is the first transmigrants that came to Kampar Kiri Tengah Sub district, and then continue by west Java. The transmigrants came to Kampar Kiri Tengah Sub district because in the java island so populous and the government make the program to move the people to other island.

The new transmigrants were mostly men. The majority had little or no education or skills. They understood trade based on their experience in the market place back home. although some worked in the farms, most sold goods door to door. Most did not speak Ocu but using indonesian language to communicated with other. The early transmigrants success because of hard working,

good manners, generosity, courage, and honesty. They developed a supporting network among themselves. Eventually some established wholesale business. Many stopped peddling and started grocery and dry goods stores. They also established mosque, schools, and hospitals. Many of their children became business and professional people of today.

Now, the transmigrants have the 9 villages from the 11 villages in Kampar Kiri Tengah Sub district. Their economy and social politic so increase. Most of them build partnership with other village and they make relationship like wedding. The wedding from the two different cultures, Javanese and others people, especially simalinyang, and automatically one of them will be stay in one of the village, and make a relationship with neighbor, job, and other people in one village.

In simalinyang, the people who married with Javanese people in the transmigration village still live in there, because in simalinyang there are many jobs and usually based on the culture, if the women married with a man, she must follow her husband lives. And from that, the Javanese people start to arrive in simalinyang and started to adapt with other people in simalinyang and slowly the Ocu language influence them and they start to often listen or speak in the Ocu language. And the language influences them to her/his kids. Because their kids from the child live in simalinyang and more often listen Ocu language than Javanese language so their language lost, and they still using Ocu language.

Besides build the partnership and wedding, there are Javanese people that moved to Simalinyang with their family and live there. It can called that they are the first generation of Javanese people in Simalinyang.

2.5 Past Studies

This research tells about the language attitude and the characteristic of language attitude. There are some previous researchers related to this research. The first previous research is the journal entitle *Language Choice and Language Attitudes in Multilingual Arab Canadian Community: Quebec-Canada: A Sociolinguistic Research* written by Bader Sa'id Dweik and Hanadi A Qawar from Middle East University. The researchers said that, this research investigated language choice among Arab of Quebec-Canada. It also explored Arab's attitude towards Arabic, French, and English in particular and factors involved in using these languages.

Based on the result, the research found the researchers design a questionnaire which was created specifically to fulfill the needs of the current research. Result showed that Arabs of Quebec-Canada have positive attitude toward Arabic, English and French. They freely use their arabic language in the domain of home and with family members, in worship places nad when listening to the radio. In addition, they use English and French in Govermental offices and formal application and in educational institutions. Results also showed that Arabs of Quebec mix these languages in the domain of neighborhood, with friends, and media.

Second, the journal entitle *The Language Attitude of Balinese on the Second Generation Immigrant's Parents in Kampung Bali Langkat, North Sumatera* written by Ramadani and Bayu Tri Irwansyah from University of Medan. They said that this research investigated the language attitude of second generation Balinese immigrant's parent in Kampung Bali Langkat, North Sumatera. It also aims to know what are the characteristics of language attitude of Balinese on the second generation immigrant's parents in Kampung Bali Langkat North Sumatera. The research method is descriptive qualitative. The data collections were done through observations and interviews.

The result of this research shows three characteristics of language attitude on Balinese Immigrant's parent in Kampung Bali Langkat, North Sumatera namely language loyalty, language pride, and awareness of the language norms. There are five participants on language loyalty, three participants on language pride, and three participants on awareness of the language norms. After interviewing the speakers, the speakers have good attitude on their vernacular language. Although, sometimes they use Bahasa Indonesia with younger people but the speakers encourage themselves to speak Balinese language with older people. If the speakers use Balinese language with older people, it shows their respectful to older people, so that it makes them spurred especially to young generation to learn and implement Balinese language in daily activity.

The third, the book entitle *Language And Culture Contact And Attitudes Among First Generation Australian Finns* written by Tiina Lammervo from The University of Queensland. She said that Finnish language and culture appear a typically well preserved compared to other Northern European groups. studies on Australian Finns have concentrated on demography or language maintenance and interference. Much less has been done on attitude and language and culture contact. The present study contributes to the underdevelop areas of study on Finnish outside Finland, and particularly in Australian, and to the study of the relationship between attitudes and language and culture contact.

The data was collected during informal meeting with thirty-one first generation Australian Finns in Brisbane area. Informants complete a questionnaire on attitudes, language use, and socio-economis background factors. Conversation were recorded to collect the data on language contact and attitudes. The data was analysed by means of a combination of descriptive statistical tools and qualitative analysis.

The result showed that the overall attitudes towards Finnish language maintenance were positive. However, the positive attitudes did not correlate with high scores of Finnish use or good self-evaluated Finnish skill scores. Attitude towards mixing English with Finnish were neutral. Among informants who had the most language contact phenomena (LCP) in their speech, disapproving attitudes towards mixing English with Finnish correlated with increasing number of LCP, i.e. mixing the languages.

Among the groups whose LPC were mostly items assimilated to Finnish both morphologically and phonetically, the negative attitude towards mixing correlated with higher number of LPC. Positive attitudes towards language maintenance correlated with positive attitudes towards bilingualism, and positive attitude towards bilingualism also correlated with good English skill and more frequent English use. However, Finnish skills and Finnish use correlated negatively with attitudes to bilingualism: the more positive the attitudes towards bilingualism, the less use of Finnish and the weaker the self-evaluated Finnish skills.

