Research Article

The Language Attitudes of Madurese People and the Prospects of Madura Language

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Abstract: Due to Madurese language behavior that does not have a positive attitude towards the language, Madurese has changed a lot. Many of the uniqueness of Madura language that is not used in the speech, replaced with the Indonesian language. Recently, in Madura language communication, it is found the use of lexical elements that are not in accordance with the phonological rules of Madura Language. Consequently, in the future, Madura language will increasingly lose its uniqueness as a language, instead it will appear more as a dialect of the Indonesian language. Nowadays, the insecurity of Madura language has begun to appear with the shrinking use of this language in communication. Therefore, if there is no a very serious and planned effort, Madura language will be extinct soon; No longer claimed as language, but will only become one of the dialects of the Indonesian language.

Keywords: language change, uniqueness, dialectic, speech level, development.

INTRODUCTION

Madura language is a local language that is used as a medium of daily communication by Madurese people, both for those who live in Madura Island and small islands around it and those who live in overseas. Madura Island is located in the northeast of Java Island, located at 1130-1150 East Longitude and 6.50-7.50 South Latitude with about 190 km length and 40 km width (de Jonge, 1989). Administratively, Madura Island is divided into four districts, namely: Bangkalan, Sampang, Pamekasan, and Sumenep. Madurese ethnic communities residing in overseas, mostly scattered in the North Coast of East Java, such as: Gresik, Surabaya, Pasuruan, Lumajang, Probolinggo, Situbondo, Bondowoso, Banyuwangi, and Jember. With the spread of such a Madurese ethnic community, BM is at least used in 13 districts in East Java With the considerable spread of usage and number of speakers, BM has many variations, both caused by geographical factors and sociolinguistic factors. Based on linguistic point of view, in BM there are 4 main dialects, namely: Sumenep, Pamekasan, Bangkalan, and Kangean dialects; and two additional dialects, the dialect of Pinggirpapas and the Bawean. By the experts who divide the BM into four dialects, the Pinggirpapas dialect is said to be part of the Sumenep dialect, while the Bawean dialect is part of the Bangkalan dialect.

From a sociolinguistic point of view, BM is grouped into two dialects, namely: *Bhâsa Madhurâ Bârâ'* "West Madura dialect" and *Bhâsa Madhurâ Tèmor* "Eastern Madura dialect"; While Kangean is regarded as a different language from BM called Bhâsa Kangèan 'Kangean Language'. Each of the BM speakers of the Western and Eastern Madura dialects calls speakers of other dialects by sangghit.

The speech level variations in BM called ondhâghân bhâsa is generally grouped into three groups:

enjâ'-iyâ (the same type of *ngoko* speech in Javanese), *engghi-enten* (The same type of *krama madya* in Javanese), and *èngghi-bhunten* (the same type of *krama inggil* in Javanese); Which Madurese people call *ta' abhâsa*, *bhâsa tengnga'an*, and *bhâsa alos*. Besides, these three levels of speech, in BM there is also a variation in speech level called engghè-enten speech (used for less familiar relation by the higher speakers).

RESULTS AND DISCUSSION

The Relationship between Madura Language and Indonesian Language

From the interlanguage kinship, BM has a very close kinship with BI (originating from Malay) (see Marsono, 2003). Two languages that have a kinship, even a very close relationship, will have many similarities (Crowley 1987), which can be seen in all the language subsystems. Likewise with BM and BI. As two very closely related languages, BM will have similarities or resemblance to BI.

In terms of sound systems or phonological elements, the closeness of BM and BI is indicated by the phonemic correspondence. Phonemic correspondence between BI and BM can be grouped into eight types, namely: (1) [i]/[I]>[ɛ], (2) [u]>[ɔ], (3) [a]>[â], (4) [w]>[b], (5) [t#]>[ʔ], (6) [h]>[θ], (7) [y]>[j], and (8) [b], [d], [g], [j]>[+ʰ] (Sofyan, 2002). [i]/[I]>[ɛ] as in the words *arti>artɛ, pilih>pɛlɛ,* and *siram>sɛram.* [u]>[ɔ] as in the words *batu>batɔ, kurus>kɔrɔs,* and *luka>lɔka.* [a]>[â] as in the words *bulan>bulân, darah>dârâ,* and *layar>lajâr.* [w]>[b] as in the words *kawIn>kabin, lɛwat>lɛbât, dan warUŋ>bâruŋ.* [t#]>[ʔ] seperti pada kata *barat>bârâʔ, kɔtupat>(ka)tɔpaʔ,* and *sakIt>sakɛʔ.* [h]>[θ] as in the words *kalah>kala, putih>pɔtɛ,* dan *tanah>tana.* [y]>[j] as in the words *kayu>kaju, bayar>bâjâr,* and *gɔyaŋ>gʰujâŋ.* [b], [d], [g],

[j]>[+^{h}] as in the words *bagUs> b^{h}âg^{h}us, darat>d'arâʔ, gua>g^{h}uwâ,* and *jaUh>j^{h}âu.*

Chart 1: The Use of Place mark

## The Uniqueness of Madura Language

A "language" can be categorized as a language if it has some uniqueness or a separate system that is different from other language systems. Likewise with BM. BM is categorized as a language because it has some uniqueness when compared with other languages. Linguistically, BM is unique to all its elements; both phonological, lexicon, or grammatical and structures elements. Generally, the uniqueness of BM phonological elements can be grouped into 3, namely: the type of phoneme, the rules of phoneme combinations, and syllabic patterns.

Table 1: The Uniqueness of BM Phonological Elements

No	The Uniqueness of BM Phonological Elements					
	Phoneme Types				**Phoneme Combinations**	**Syllabic Patterns**
	vowel	semi-vowel	consonant	diphthong		
1.	[â]		[ʔ] and [k] are different phonemes	Not only in ultima group	[A], [ε], [ɔ] can only be joined by a voiceless consonant; Except /s/ which at the end of the ultima can be joined with [â]	*Gemination* of the last syllable with the first syllable.
2.	-		[b^h], [d^h], [D^h], [g^h], [j^h], [T] are phonemes	-	[I], [u], [â] can only be joined by a voiced consonant	-

The uniqueness of the BM lexicon is: (1) there is no third person pronoun, (2) there is no first personality pronomina and plural pronouns, (3) no clitika, (4) using the same symbol for the concept of 'none' and 'over', (5) the use of aspects, and (6) the use of particles (Sofyan, 2007).

The uniqueness of the BM lexicon also occurs in the demonstration of showing a place, for example there are 2 types to point for a faraway place. As in the following chart.
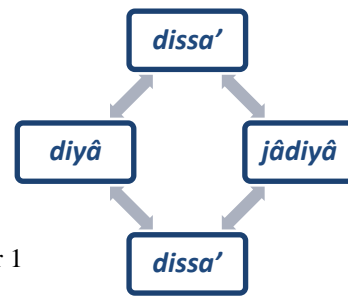
Speaker 1   Speaker 2

The chart above shows that: (1) diyâ 'here' is used where the designated place is the speaker's place and the scope is relatively narrower; (2) dinna' 'here' is used where the designated place is the speaker's place and the scope is relatively broader; (3) jâdiyâ 'situ' is used if the designated place is the place of the speech partner; And (4) dissa " sana 'is used if the designated place is not the place of the speaker and the speech partner.

Table 2: The Uniqueness of the Lexicon

No	The Uniqueness of BM Lexicon	The Used Symbols
1.	There is no third person pronoun	Mentioned the name of the person or position
2.	There is no first personality pronomina and plural pronomina	Using the same symbol as the symbol for a single persona
3.	No clitika	Proclitic used passive construction; Enclitic -ku used tang or ¬-na sèngko' and -na ba'na for the enclitic-mu
4.	Use the same symbol for the concept of 'no' and 'over'	Both used tadâ '
5.	The use of aspect	There is a word and affix forms
6.	The use of particle	yâ, ra, ko, and ia represent the speaker's emotional level to the attitude or opinion of the other speaker
7.	The demonstation of showing a place	For places "far" are distinguished 2: jâdiyâ (away from speakers but close to the speaker partner) and dissa '(away from the speaker and the speaker partner)

The uniqueness of BM grammar or structure among others occurs in: (1) reduplication, (2) passive construction, (3) possessive construction, (4) imperative construction, (5) comparative construction, (6) superlative construction, (7) 'Pretend like a ...' construction, (8) a morphe-phonemic N-prefix, and (9) the distribution of N-prefix as in Table 3 below.

Table 3: The Uniqueness of BM Grammar or Structure

No	The Uniqueness of BM Structure	The Used Structure
1.	reduplication	the repetition of some of the last syllable
2.	passive construction	aspects + agencies + roles
3.	possesive construction	*tang+nomina*
4.	imperative construction	the verb is active
5.	comparative construction	*a-an* + adjective
6.	superlative construction	r+d+-*an*
7.	'pretend like a ...' construction	r+ma-+d
8.	morphe-phonemic n-prefix	-the initial phonemes of the consonant form are dissolved -cause the changes of the basic vowel
9.	n-prefix distribution	Not only influenced by the word type, but also by the phonological element of its basic form

Language Changes

The contact between BI and BM which then gives the influence on BM, will cause the BM changes in the future. As stated by Imron (2005) that at this time there are many pronouncements of BM that are not in accordance with the language rules and contrary to the Madura norm. With such conditions, of course, BM will be much affected by BI, which in the future will cause the elements changes. According to Crowley (1987), language always obeys the laws of nature, so a language will be constantly evolving or changing over time.

Changes that occur in a language will create the innovation of the elements 'elements that change' in the language. The created innovation will be the trigger for a successive change in the next sentence components. In linguistic change, if one of the three grammar components - consisting of a supra-segmental pattern, a sequence pattern, and a lexicon is altered, then the other two components will also change. The changes will occur automatically, unexpectedly and uncontrollably (Poedjosoedarmo, 2006).

The changes that occur in the phonological element of BM is the number of vocabularies that have violated the phonological rules of BM. In BM-as already described in the BM Uniqueness section-there are rules of incorporation or the joining between vowels and consolants. Certain consonants can only join certain vowels and vice versa.

The rules of merging vowels-consonants in BM are indicators of word authenticity used in BM communication; whether the word is the original vocabulary or word absorption. Words that are not in accordance with the rules, are words taken from other languages, especially BI. Recently, in BM communication, there are many lexical elements that are not in accordance with BM phonological rules.

At this time the BM has undergone many changes. Many of BM uniqueness is now no longer used in speech (Sofyan, 2008). In recent BM communication, there are many uses of BI lexical elements that are not in accordance with BM phonological rules. The use of BI lexical elements in BM communication, such as: interrupt, help, circulation, ability, sandals, and bicycle cause the changes in BM phonological element.

In the BM phonological rules, the words should be pronounced agânggu, abhânto, aèddher, kamampoan, sandâl, and sapèdâ. In the phonological rules of BM, vowels [â] cannot join the consonants [g], [b], and [d] as they are in disruptive, helpful, circulating, sandal, and bicycle words; Vowels [u] cannot join the consonants of [t] and [p] as in help and ability words. Other examples are bhâghus' good ', dhâbu' 'pull', dhâdhâ 'careless', parjughâ 'charismatic', and pajhât 'indeed' often replaced or spoken good, unplug, èntèng, dignity, and mèmang. And, kobâsa> kowasa, bârisân> legacy, bâsiyât> wasiyat.

At this time, between words that undergo phonological elements change and words that use the phonological rules of BM are equally used by BM speakers. In its development, in the future, it is possible that the elements which use the phonological rules of BM are increasingly abandoned and replaced by the change elements.

The changes of the structure and sequence patterns in BM are as follows.

Table 4: The changes of the structure and sequence patterns in BM

No	The Changed Structure	The Form Changes	
		Then	Now
1.	reduplication	reduplicate some of the last syllable	plural forms are fully reduplicated
2.	comparative construction	*a-an*+d (focus is placed at the end)	*lebbi*+d+*dâri* (focus is on the front)
3.	superlative construction	r+d+-*an*	*palèng*+d
4.	n-prefix distribution	cannot join the basic form which the phoneme is voiced consonants, except /b/	**can** (due to changes in phonological elements of bm, especially phonological rules)
5.	suffix –a position	attached to the place descrition	attached to the word **èntar**

Language Attitudes of Madurese Ethnic Societies

As a local language, BM should have three functions, namely: (1) as a symbol of local pride, (2) as a symbol of local identity, and (3) as a means of communication within the family and local community. In fact, many Madurese are not proud of their language. They-especially the educated ones and in the public -will try to hide their identity by switching the language. In a multilingual society, as in Jember, it is even more extreme; Many Madurese families use Javanese as a means of communication within their families (Wibisono and Akhmad Sofyan, 2008).

This means that BM is no longer used as a symbol of local pride and the symbol of local identity. The Madurese have experienced a "shift of cultural identity" (Rochiyati and Sodaqoh Zainuddin, 2000). The young Madurese families no longer introduce BM as the first language to their sons and daughters. The first language introduced is BI. Until the child enters the 3rd grade of elementary school, the language used in the family is BI.

The use of BM is getting narrower. Some research on the use of BM, especially the use of BM by educated young families, as performed by Sofyan (1999), Rochiyati and Akhmad Sofyan (2001) revealed that BM is rarely used in public. The use of BM is limited to domestic domains, in families and neighborhoods. In fact, in the domestic realm the use of BM has been greatly affected by the use of BI.

Such language attitudes are not only shown by those who have no concern for maintaining and developing BM. The leaders of BM builders also show such language attitude. They usually communicate in BI to their children or grandchildren. If we try to speak BM with their children, they quickly talk to their children using BI. This can be interpreted as implicitly telling us that their child cannot speak in BM.

With such language attitude, it can be said that the loyalty of BM speaker is very low. As a result, the level of BM defense is very weak; which in very extreme conditions BM may be extinct. Because, in conditions without formal attachment, the survival of a language depends heavily on the loyalty of its speakers; large populations are not so important in developing the language (Fishman, 1968).

The Depreciation of the Speech Manner

The cause of BM extinction have begun to appear with the depreciation use of speech manner in BM. At this time most BM speakers have ta 'tao abhâsa' cannot make sense '. Even abhâsa, in abhâsa often ta 'etemmo karoanna, lik-tabhâlik, and abhâsa ka abâ'na dhibi'. There is a lot of usage of BM that is not in accordance with the language rules and contrary to Madura manner "tatakrama" (Imron, 2005).

Lately, the most common cause is due to fear of wrong in *abhâsa*, BM speakers choose not to use BM but BI. Since most of the speakers are ta 'tao abhâsa, it means that BM experiences depreciation (less used) ondhâghân bhâsa. Therefore, in the future ondhâghân bhâsa in BM will increasingly fade, which possibly will be only one level of speech manner that is the level of speech enjâ'-iyâ or ta 'abhâsa.

The Development of Madura Language

BM development activities in many areas are generally decreased (if we cannot say it is completely stopped). For example, Konkonan's bulletin published by "Tim Nabara" in Sumenep District has been unpublished for more than 20 years. The reason is that the funding and support from the local government are stopped. Therefore, if there is no concern from the Local Government, our idealism to develop BM will be a very hard and painful task.

It is said to be "heavy" because with the immense sacrifice of mind and energy, it does not get the slightest reward. Hard work and sacrifice in developing BM are less rewarded. It is said to be "painful" because their sacrifices are often commented as abujâi saghârâ 'salt the oceans' or doing a futile job.

Consequently, there is no regeneration in BM development. BM development is only done by the bângaseppo whose age is already 80 years old! In my opinion, there is no regeneration was not because they do not want to do the reformation; not because they do not want to inherit their knowledge or fear that their knowledge will be reduced. But more because it is so difficult to find people who are willing to "sacrifice".

CONCLUSION

The explanation above illustrates that BM faces a very heavy and complex problem. BM is faced with the problem of inability to survive in the future; which in extreme conditions can experience the extinction. In the future BM is no longer a language but merely a dialect of BI (see Alisjahbana in Halim, 1980); so the name is no longer * Madurese language, but Indonesian language with Madura dialect.

Surely we all do not expect it to happen. We expect Madura language to remain as Madura Language. If we agree to defend the BM and will not let the BM just be a dialect of BI, the question is: what kind of BM figure can be sustained? We hope that future BM remains with a complete ondhâghân bhâsa. However, it may be more rational to expect that BM has two ondhâghân bhâsa that are ta 'abhâsa and abhâsa; so the development of BM is more emphasized on the two ondhâghân bhâsa. Finally, Let us just accept the fact that BM cannot be separated from changes.

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