TWO ORTHOGRAPHIES IN WRITTEN MADURESE AND THEIR EFFECT ON READING PERFORMANCE OF MADURESE JUNIOR HIGH SCHOOL STUDENTS IN PAMEKASAN OF MADURA ISLAND, INDONESIA

by

THOMAS ROBEN

Thesis submitted in fulfillment of the requirements
for the degree of
Master of Arts

January 2015

ACKNOWLEDGEMENT

TABLE OF CONTENTS

CHAPTER ONE – INTRODUCTION

CHAPTER TWO – LITERATURE REVIEW

CHAPTER THREE – METHODOLOGY

CHAPTER FOUR – ANALYSIS OF DATA AND
DISCUSSION OF FINDINGS

LIST OF TABLES

LIST OF FIGURES

LIST OF APPENDICES

LIST OF PLATES

MP 3 containing the recorded voice of the 40 sampled students when they read aloud the provided Madurese texts written in the two orthographies.

Photos of Junior High School students and their teacher and the researcher when conducting the research .

DUA ORTOGRAFI DALAM BAHASA MADURA TULIS DAN KESANNYA PADA PELAKSANAAN MEMBACA PELAJAR SEKOLAH MENENGAH DI PAMEKASAN DI PULAU MADURA, INDONESIA

ABSTRAK

Sebagai salah satu daripada bahasa Austronesia, bahasa Madura dicirikan dengan pengimbuhan dan pengulangan. Salah satu cabaran dalam merumikan bahasa Madura adalah abjad Rumi normalnya terdiri daripada hanya 26 grafem, manakala bahasa Madura mempunyai 36 fonem. Oleh kerana itu, masyarakat Madura telah mendapat masalah tentang cara mengeja 10 fonem bahasa Madura. Daripada 10 fonem tersebut, 9 fonem begitu khas pertuturan bahasa Madura sehingga 9 fonem tersebut dianggap sebagai identiti Madura. Sebagai kesannya terdapat dua ortografi yang dipunyai oleh orang Madura semasa mereka menulis dalam bahasa Madura, iaitu *EYD 1973* dan *Ejaan* 2004. Hanya ejaan 2004 menggunakan tanda diakritik untuk mencerminkan bunyi yang khas Madura tersebut. Masing-masing ortografi tersebut mempunyai kamus tersendiri. Penyelidikan ini adalah gabungan penyelidikan kualitatif dan kuantitatif. Reka bentuk yang digunakan ialah kajian kes untuk mendapatkan keterangan tentang kedua-dua ortografi bahasa Madura yang saling bersaing tersebut dari perspektif pengguna kedua-dua ortografi tersebut sebagaimana yang tercermin dalam prestasi pengguna dalam membaca teks yang mengandungi kata-kata yang terdiri daripada 9 fonem khas bahasa Madura. Penyelidik mengambil dan mengamalkan kaedah pensampelan *nonprobability*

purposive yang diberi nama kaedah *pensampelan pakar* di mana penyelidik mengambil dan mengamalkan pertimbangan guru bahasa Madura untuk mengambil tiga buah sekolah dan empat puluh pelajar untuk dijadikan sampel kajian ini dan untuk mengembangkan ujian bacaan yang digunakan untuk mengumpulkan data tentang prestasi pelajar dalam membaca teks dalam bahasa Madura. Matlamat kajian ini adalah untuk mendedahkan cara dua ortografi tersebut melambangkan proses pengimbuhan dan pengulangan dalam bahasa Madura dan untuk mendedahkan mana-mana ortografi yang didapati lebih berkesan oleh pelajar Madura untuk membantu mereka membaca dengan lebih baik dalam bahasa Madura.

Berdasarkan analisis kandungan kedua-dua kamus tersebut, didapati bahawa kedua-dua ortografi tersebut adalah sama dalam percubaannya untuk mencerminkan proses pengawalan tetapi tidak sama dalam mencerminkan proses pengakhiran. Kajian ini telah mengambil hanya enam akhiran sebagai sampel semua akhiran bahasa Madura untuk dikaji secara perbandingan. Corak dan prinsip yang ditemui apabila belajar enam akhiran tersebut boleh menjadi panduan ahli bahasa semasa berurusan dengan 44 akhiran dan apitan lainnya dalam bahasa Madura. Analisis statistik markah prestasi pelajar dalam membaca dalam bahasa Madura dilakukan dengan memanfaatkan sebuah perisian statistik, IBM SPSS Statistics 22.0, untuk memastikan mana-mana ortografi yang lebih cekap. Akhirnya, kajian ini mendapati bahawa penggunaan Ejaan 2004 didapati lebih bermanfaat kepada pelajar Madura untuk membaca dalam bahasa Madura, berbanding dengan penggunaan EYD 1973.

TWO ORTHOGRAPHIES IN WRITTEN MADURESE AND THEIR EFFECT ON READING PERFORMANCE OF MADURESE JUNIOR HIGH SCHOOL STUDENTS IN PAMEKASAN OF MADURA ISLAND, INDONESIA

ABSTRACT

As an Austronesian language, Madurese is characterized with affixation and reduplication. One of the challenges in romanizing Madurese is that the normal Roman-script alphabet consists of only 26 graphemes, while Madurese has 36 phonemes. Therefore, the Madurese users confront a problem of how to spell ten Madurese phonemes. Of the ten phonemes, nine phonemes are so typical of spoken Madurese that they are regarded as part of Madurese identity. As a result, there are two main orthographies that the Madurese have when writing, the *EYD 1973* and the *Ejaan 2004*. Only *Ejaan 2004* employs diacritics to represent Madurese identity. Each has a dictionary of its own. This study is a combination of qualitative and quantitative research. The design used is an explanatory case study of the two rivaling orthographies of the Madurese language in their users' perspective as reflected by their performance in reading texts with words comprised of the nine typical Madurese phonemes. The researcher adopted a nonprobability purposive sampling method called *expert sampling* in which the researcher relied upon a practicing Madurese teacher's judgment to pick three schools and forty students to be sampled for this research and to develop reading

tests collecting data on the students' reading performance in Madurese. The goal of this research is to disclose how the two orthographies capture Madurese affixation and reduplication and, which orthography is found by the Madurese students to be more efficient to help them read better in Madurese.

Based on the content analysis of the two outstanding dictionaries, it is discovered that the two orthographies are similar in their attempt to reflect prefixation but not in their attempt to reflect suffixation. This study has taken only six suffixes as a sample of all Madurese suffixes to be studied comparatively. The patterns and principles discovered when studying these six suffixes can guide linguists when dealing with other 44 Madurese suffixes and circumfixes. The statistical analysis of the students' Madurese reading scores was done by a statistical software, IBM SPSS Statistics 22.0, to discover the more efficient orthography. Finally, this research discovers that *Ejaan 2004* is more helpful to the Madurese students in reading in Madurese than *EYD 1973*.

CHAPTER   1

INTRODUCTION

1.1 Background of the Study

Madurese is one of many Austronesian Malayo-Polynesian languages and spoken by about 15 million people[1] indigenous to Madura, a prominent island in the province of East Java, Indonesia. As one of the Austronesian Malayo-Polynesian languages, Madurese language are characterized by affixation, reduplication and their morphophonological processes such as gliding, glottal stop insertion and gemination. Madura island is the home of a unique culture of Indonesia, and is politically under the Republic of Indonesia administration (*Time*, August 2000). According to the 2010 census done by Indonesia's Central Bureau of Statistics, the Madurese are but one ethnic group of the Indonesian archipelago among 1128 ethnic groups speaking 742 different languages.

Cultural observers Pigeaud (1967), Stevens (1968) and Helene Bouvier (2002) stated that the inhospitable soil of Madura island has forced many Madurese to migrate mostly to the eastern half of East Java, which they believe has superior agricultural and economic opportunities. From the early 1200s to the present, Madurese have been migrating and intermarrying into other ethnic groups (Stevens, 1968; Bouvier, 2002).

---

[1] According to the findings of the 2010 census done by Indonesia's Central Bureau of Statistics.

There has been very little research into Madurese language (Azhar, 2011; Mien A. Rifa'i, 2009, Davies, 2010). Many researchers tend to avoid doing a study on Madurese and their language because the Madurese is stereotyped unfairly as negative warlike people (Rifai, 2007; Latief Wiyata, 2002, Ratnawati, 2008; Anton, 2012). Madurese social leaders such as Sofyan, 2009; Sastrodiwirdjo, 2009; Rifa'i, 2007; Ratnawati, 2009; Anton 2012; LIPI, the Indonesian Academy of Sciences, 2009; and Pawitra, 2009, report that the Madurese of today generally have a view that their people should use Bahasa Indonesia and Javanese, the dominant languages which are not their mother tongues. Achmad Zaini Makmun of Balai Bahasa Surabaya, (Government-run Surabaya Language Center, 2008) stated that Madurese would be a dead language by 2024.

As mentioned on *Gatra news* (2013), *LIPI*, the Indonesian Academy of Sciences, listed only nine languages out of 742 languages in the archipelago of Indonesia will survive. The nine surviving languages are languages which have working writing systems such as Melayu, Sundanese, Javanese, Acehnese, Batakese, Lampungese, Balinese, Sasakese, Bugis. Madurese is regarded as one of the many endangered languages unless it is not well documented and systematically taught fo facilitate prolific reading and writing in Madurese. Madurese has been and is still poorly-documented language.

This research is actually a pioneering research into Madurese and their rivalling orthographies. Written Madurese is not yet a well-researched area. In fact, Madurese is one of the dying languages in the once multi-lingual archipelago of Indonesia (Makmun, 2008). Studies on Madurese are not involved and do not want to be involved with the so-called on-going rivalry of 2 orthographies of Madurese (Rifai, 2007; Wiyata, 2002). Researchers usually focus their attention on only one orthography and wait "until

the 'dust settles'" (Davies, 2010). It mean the previous researchers has not attemped to compare the rivalling ortographies of Madurese from their users' reading performance.

1.1.1 Being Madurese carries social stigma

Due to this extensive migration, the Madurese are synonymous with being immigrants. Descriptions of the Madurese include that of being dangerous, stubborn, revengeful, and lovers of *carok,* a duel with pointed sharp sickles used as weapons to defend one's honor (Rifa'i, 2009; Wiyata, 2002; Hajari, 1999). Jonge (1995) stated that there are few Indonesian ethnic groups with as many negative and equivocal stereotypes as the Madurese, and it is striking that the current image of the *suku Madura* [Madurese tribe] hardly differs from the one present during the colonial period. One observer remarked, in comparing Javanese and Sundanese, "Madurese sounds much less modulated than one of those two, being "more peasant-like and more a language for rough sailors…or pirates" (Buys 1926:369, Stevens 1968). Anton (2012) stated that the Madurese tend to avoid being identified as Madurese because they are often stigmatized as criminals, and Madurese youths often think that Madurese is not good enough to be a language of modern communication.

Anton (2012) also stated that the number of school teachers of Madurese language is so few that one teacher must teach in several schools. Also, there are no longer magazines or newspapers currently written in Madurese. Young Madurese authors such as Abdul Hadi and Moh Fudoli write in Bahasa Indonesia, instead of Madurese. Few very old Madurese writers such as Dradjid, Muakmam, Sadik of *Pakem Maddhu* NGO of

Pamekasan still write in Madurese in its bulletin called *Pakem Maddhu.* Madurese social leaders such as Sofyan, 2009; Sastrodiwirdjo, 2009; Rifa'i, 2007; Ratnawati, 2009; Anton 2012; LIPI, the Indonesian Academy of Sciences, 2009; and Pawitra, 2009, report that the Madurese of today generally have a view that their people should use Bahasa Indonesia and Javanese, the dominant languages which are not their mother tongues. Additionally, Rachman (2007) stated that to use and teach ethnic languages in Indonesia has not been legally supported.

With these phenomena, the linguistic assimilation of Bahasa Indonesia and Javanese into Madurese society is likely to eventually cause the Madurese language to no longer function as the mother tongue of Madurese people. Achmad Zaini Makmun of Balai Bahasa Surabaya, (Government-run Surabaya Language Center, 2008) stated that Madurese would be a dead language by 2024. Giving comments on the possible factors leading to language deaths, Ulrike Schmidt (2008) stated:

> Language loss usually occurs in multilingual context in which a majority language comes to replace the range and functions of a minority language with the result that speakers of the minority language shift over time to speaking the majority language. The fact that in multilingual situations individuals constantly makes choices on the use of language highlights the fact that language loss is not primarily a linguistic issue, but has to do with power, prejudice, (unequal) competition, and sometimes overt discrimination and subordination. This leads many minority-language speakers to seek their social, cultural, and economic advancement in the guise of a majority language.

Primarily due to non-linguistic economic and political factors, many languages of the world are facing extinction. The tragedy of this situation is that each language encapsulates the world-view of its speakers; how they think, what they value, what they

believe in, and how they classify the world around them. Once a language dies, a part of human culture is lost forever (Dixon, 1977).

1.1.2 Madurese as a written language

A major influence on the current written form of the Madurese language has been the colonization of the Indonesian archipelago by the Dutch in the early 1800s. H.N. Kiliaan, a Dutch civil servant who did the most extensive study on the Madurese language, introduced the Roman alphabet and devised an orthography which used diacritics,[2] acknowledging and reflecting the linguistic features of Madurese language (Pawitra, 2009; Bouvier, 2002; Davies, 2010). Diacritics were introduced to promote a *transparent*[3] and phonetically-based orthography with a high degree of grapheme-phoneme correspondence. Consequently, by the late 1800s, written Madurese developed as a *regular*[4] language in which spelling and pronunciation are similar. In 1917, Dutch administrators set up a publishing house called *Volkslectuur,* later renamed *Balai Poestaka* which published many books in Madurese. *Balai Poestaka* used Kiliaan's transparent orthography with diacritics to spell Madurese words.

---

[2] A diacritic is a sign such as an accent grave ` locally called *talèng* placed over the letter <e> to represent a low front vowel /ɛ/, or an circumflex accent ˆ locally called *capèng* placed over the letter <a> to represent a long mid central vowel /ɣ/, or a dot . placed under the letter <d> to represent a voiced retroflex stop /ḍ/ and under the letter <t> to represent a voiceless retroflex stop /ṭ/ to indicate an alteration of sounds to represent distinct unique Madurese phonemes.

[3] This term can be found in Jaffa's book entitled *Orthography As Social Action: Scripts, Spelling, Identity and Power*. It refers to an orthography in which the correspondences between spelling and pronunciation are relatively simple and remarkably consistent. It is less formally called *shallow* orthography or *regular* spelling.

[4] A term of a written language in which spelling and pronunciation are similar such as Dutch, Arabics used for writing Al Quran.

To acknowledge multilingualism and multiculturalism, in his book entitled *The History of Java,* Sir Thomas Stamford Raffles (1817) made a comparative vocabulary of the Malayu, Javanese, Madurese, Bali and Lampung. The archipelago had been a melting pot of many languages until the nationalists of the archipelago waged war against the Dutch administrator and declared their language policy called *Sumpah Pemuda 1928* (Indonesian Youth's Oath of 1928) establishing monolingualism, which supported the idea of Bahasa Indonesia as the sole language of the archipelago. The idea of a Bahasa Indonesia-only archipelago voiced by *Sumpah Pemuda 1928* emerged from a pragmatic approach to politics, opposing the policy made by Dutch which recognized multilingualism. This monolingualism would affect numerous major people groups such as Javanese, Sunda, Madurese, which were a part of the Indonesian archipelago. Each had their own distinct cultural and linguistic identity.

Since then, the diversity of ethnic languages within Indonesia has become marginalized and experienced sharp decline as a consequence of the pro-monolingualism language policy, whilst Bahasa Indonesia has become the dominant language. Having to unite numerous islands and ethnic groups of people, the Indonesian government has long had a language policy currently known as *Law Number 24/2009*, requiring every Indonesian, regardless of his or her ethnicity, to use Bahasa Indonesia, which Sneddon (2003) reported to be originally a language used in Riau of Sumatra island. Under this policy, Bahasa Indonesia became the only language of mobility and higher education in Indonesia.

After Indonesia gained independence from the Dutch, the Madurese spelling system

changed and began using an *opaque*[5] orthography which parallels the official spelling system used for Bahasa Indonesia.[6] (Davies 2010). It uses no diacritics and develops Madurese as an *irregular*[7] language in which spelling and pronunciation are not similar.

1.2 Problem Statements

The adaptation of the Roman alphabet to Madurese language beginning in the Dutch colonial era has been a long and difficult process. One of the challenges is that the International Organization for Standardization (ISO) basic Roman-script alphabet consists of only 26 graphemes, while Madurese has 36 phonemes. Therefore, there are 9 Madurese phonemes which are not represented by the basic Roman-script alphabet.

Unfortunately, the Madurese have been exposed to two different language policies. In its colonial past, the colonialists fanned the development of vernacular literacy and adopted a transparent orthography with diacritics. That colonial transparent orthography is currently called *Ejaan 2004.* It adopts a principle of "one letter per sound" and promotes Madurese as a phonetically-based language with a *regular* spelling system employing simple and consistent correspondences between spelling and pronunciation. Madurese written in the *Ejaan 2004* is a Roman alphabet system based on 36 letters, with 29 consonantal letters and 7 vowel letters.

---

[5] It refers to an orthography in which the correspondences between spelling and pronunciation are not simple and remarkably inconsistent. It is less formally called *deep* orthography or *irregular* spelling.
[6] The word /madʰurɣ/ is spelled *Madura* by Bahasa Indonesia and Javanese orthography. The colonial orthography of Madurese spells it *Medhurâ.*
[7] A term of a written language in which spelling and pronunciation are not similar such as English.

<a>, <â>, <b>, <bh> <c>, <d>, <dh>, <ḍ>, <ḍh>, <e>, <è>, <f>, <g>, <gh>, <h>, <i>, <j>, <jh>, <k>, <’>, <l>, <m>, <n>, <ng>, <ny>, <o>, <p>, <r>, <s>, <t>, <ṭ>, <u>, <v>, <w>, <y>, <z>.

However, in post-colonial times, the nationalists encouraged the diffusion of Bahasa Indonesia over the archipelago and adopted an opaque orthography with no diacritics. The nationalist opaque orthography is often called the *EYD 1973*. Unlike the *Ejaan 2004*, it adopts a principle that one letter can be used to represent two sounds, thus resulting in no correspondence between spelling and pronunciation. It promotes written Madurese as an *irregular* language much like English. Madurese written in the *EYD 1973* orthography is a Roman alphabet system based on 29 letters, with 24 consonantal letters and 5 vowel letters. The 29 letters are as follows:

<a>, <b>, <c>, <d>, <dh>, <e>, <f>, <g>, <h>, <i>, <j>, <k>, <’>, <l>, <m>, <n>, <ng>, <ny>, <o>, <p>, <r>, <s>, <t>, <th>, <u>, <v>, <w>, <y>, <z>.

Despite these irregularities, *EYD 1973* is easier to use due to the absence of diacritics or unusual symbols requiring special typesetting or keystrokes to indicate a difference in pronunciation (Davies 2010). Conversely, when using *Ejaan 2004*, people tend to concern themselves about special typesetting or keystrokes and their aftermath (Davies, 2010). Due to these advantages, the *EYD 1973* allows for easier communication whether in SMS, e-mail, and internet chatting. In short, the *EYD 1973* allows the Madurese to move forward into the modern communication.

Madurese sounds are characterized by their richness in stops. Excepting the glottal stop, Madurese, unlike Bahasa Indonesia and Javanese, has five places of articulation for producing stops, and a 3-way contrast in phonation at each of the five places.

	voiceless	aspirated voiceless	voiced
Bilabial	/p/, /bʰ/, /b/	sapa /sapa/ 'who'	sabhâ /sabʰɣ/ 'go'	sabâ /sabɣ/ 'field'
Interdental	/t/, /dʰ/, /d/	ketara /kətara/ 'clear'	dhâra /dʰɣrɣ/ 'bird'	dara /dara/ 'virgin'
Retroflex	/ʈ/, /ɖʰ/, /ɖ/	koṭak /kɔʈak/ 'box'	ḍhâpor /ɖʰɣpɔr/ 'able'	ḍâpor /ɖɣpɔr/ 'kitchen'
Palatal	/c/, /jʰ/, /j/	bâca /bɣca/ 'read'	bâjhâ /bɣjʰɣ/ 'crocodile'	bâjâ /bɣjɣ/ 'time'
Velar	/k/, /gʰ/, /g/	raka /raka/ 'husband'	jhâghâ /jʰɣgʰɣ/ 'wake up'	jâgâ /jɣgɣ/ 'guard'

Dradjid (2014), Pawitra (2009) and Davies (2010) stated that there are at least 9 typical Madurese sounds or phonemes whose graphic representation has been the subject of debate between the proponents of the opaque *EYD 1974* orthography and those of the transparent *Ejaan 2004* orthography. The 9 typical Madurese sounds are frequent sounds in Madurese speech and are regarded as clear markers of Madurese identity in written format (Pawitra, 2009; Dradjid, 2014, Davies, 2010). The two orthographies differ only in representing the 9 typical Madurese sounds. In representing the rest of Madurese phonemes, they are similar. Below are the nine typical Madurese sounds (Dradjid, 2014).

/ɣ/   as in **ea**rth /ɣθ/, ḍârâ /ɖɣrɣ/ 'blood' (long central mid vowel)

/bʰ/ as in **bh**ârâ /bʰɣrɣ/ 'lung' (voiceless bilabilal aspirated /b/)

/ɖ/   as in **ḍ**âpor /ɖɣpɔr/ 'kitchen' (voiced alveolar unaspirated /d/)

/ɖʰ/   as in **ḍh**apor /ɖʰɣpɔr/ 'capable', did /ɖʰɪɖʰ/ *(Eng)*,   (voiced alveolar aspirated /d/)

/dʰ/ as in **dh**ârâ /dʰɣrɣ/ 'pigeon' (voiceless dental aspirated /d/)

/ɛ/ as in perr**è**ng /pərrɛŋ/ 'bamboo', c**a**t /kɛt/ *(Eng)* (long front low vowel)

/gʰ/ as in **gh**âjhi /gʰɣjʰiː/ 'fat' (voiceless velar aspirated)

/dʒʰ/ as in **jh**âghâ /dʒʰɣgʰɣ/ 'awake' (voiceless palatal aspirated)

/ʈ/   as in **ṭ**èkṭèk /ʈɛkʈɛk/ 'tap' (voiceless alveolar unaspirated)

9

Below are the different ways the two rivalling orthographies spell words.

	1973 orthography	**2004 orthography**	**meaning**
/ɖɤrɤ/	dhara	ḍârâ	blood
/bʰɤrɤ/	bara	bhârâ	lung
/ɖɤpɔr/	dhapor	ḍâpor	kitchen
/ɖʰɤpɔr/	dhapor	ḍhâpor	capable
/dʰɤrɤ/	dara	dhârâ	pigeon
/pərrɛŋ/	perreng	perrèng	bamboo
/gʰɤjʰi:/	gaji	ghâjhi	fat
/jʰɤgʰɤ/	jaga	jhâghâ	wake up
/ʈɛkʈɛk/	thethek	ṭèkṭèk	tap

There have been some serious efforts in Madura, both before and after the independence of Indonesia, and involving both Madurese and non-Madurese, to engineer the adaptation of Roman writing system to the 9 typical sounds of Madurese language. Consequently, the two main orthographies the Madurese use still exist side by side. Asis Safioedin compiled a dictionary entitled *Kamus Bahasa Madura-Indonesia*[8] and had it published in 1977 to endorse the *EYD 1973*. Shortly thereafter, Adrian Pawitra, one of the strong proponents of the *Ejaan 2004,* had a Madurese-Bahasa Indonesia dictionary entitled *Kamus Lengkap Bahasa Madura Indonesia*[9] published to endorse the *Ejaan*

---

[8] One of the two most widely used dictionary of Madurese is Asis Safioedin's dictionary entitled *Kamus Bahasa Madura-Indonesia* which was published in 1977 to endorse the *EYD 1973*. It has been published to endorse the *EYD 1973*. It is available at most public libraries in Indonesian cities such as Public Library of Malang city, East Java and at state-owned universities' libraries in Indonesia such as Universitas Malang's library and is also available at National Library of Australia and can be seen online at http://catalogue.nla.gov.au/Record/2640197 and can be purchased online at http://www.amazon.com/Kamus-Bahasa-Madura-Indonesia-Asis-Safioedin/dp/B0000D7HQ5. See *Figure A*

[9] One of the two most widely used dictionary of Madurese is Adrian Pawitra's dictionary entitled *Kamus Lengkap Bahasa Madura Indonesia* published in 2009 to endorse the *Ejaan 2004. Kamus Lengkap Bahasa Madura Indonesia* has been published to endorse the *EMTU 1988*. It is available at Indonesia's most popular bookstore Gramedia and other bookstores in Indonesia or at National Library of Australia and can be seen online at http://catalogue.nla.gov.au/Record/4692510. See *Figure B*

2004. In addition, a team of Pamekasan-based Madurese language planners called *Pakem Maddhu* which is composed of Kutwa, Basar, Dradjid, Muakmam, Sadik, Sastro, Hartono, and Effendy, published a Madurese dictionary entitled *Kamus Bahasa Madura* (Madurese Dictionary) which also endorses the *Ejaan 2004.* Old Madurese authors such as Zawawi Imron and Mohammad Hasan Sasra as well as young Madurese author Zaini use the *Ejaan 2004.* On the other hand, many other young Madurese authors write using the *EYD 1973* (Habni, 2010; Hamdani, 2011; Ningsih, 2010). School textbooks for Madurese class vary in orthographies. Some use the *Ejaan 2004.* The others, on the contrary, use the *EYD 1973.*

In summary, the normal ABC alphabets or graphemes are not adequate to represent Madurese sounds because Madurese sound or phoneme inventory has:

another kind of /b/ → [bʰ]

3 other kinds of /d/ → [dʰ], [ɖ], [ɖʰ]

another kind of /g/ → [gʰ]

another kind of /j/ → [jʰ]

another kind of /t/ → [ʈ]

another kind of /a/ → [ɣ]

another kind of /ə/ → [ε]

Below is how the 9 typical Madurese sounds are differently represented by the two orthographies of Madurese.

	represented by the transparent *Ejaan 2004*	represented by by the opaque *EYD 1973*
[bʰ]	<bh>	<b>
[dʰ]	<dh>	<d>
[ɖ]	<ḍ>	<dh>
[ɖʰ]	<ḍh>	<dh>
[gʰ]	<gh>	<g>
[jʰ]	<jh>	<j>
[ʈ]	<ṭ>	<th>
[ɣ]	<â>	<a>
[ɛ]	<è>	<e>

Proponents of the transparent *Ejaan 2004* claim that the *Ejaan 2004* successfully reflects the linguistic features of Madurese language, namely its 9 typical sounds with intuitive value for Madurese native speakers (Dradjid, 2014; Muakmam 2014). They emphasize that written Madurese is different from the dominant standard Bahasa Indonesia and Javanese (Rifa'i, 2009; Pawitra, 2009, Dradjid, 2014). Adrian Pawitra (2009) stated that the transparent *Ejaan 2004,* which is phonological in nature, will strengthen the structural and psychological identity of Madurese and will provide a source for higher prestige and may therefore facilitate Madurese native speakers' identification with classical Madurese language and culture. The accuracy of orthographies in representing the Madurese orality or Madurese sounds in printed matters can be measured from the reading performance of the orthographies' users. The research is interested in researching the reading performance of the orthographies' users's, not their attitude toward the orthographies.

The bottom line is there are two rivalling orthographies depicting written Madurese, an essentially oral language (Dradjid, 2014). This has been confusing to young Madurese and discourages Madurese authors to write in their native language.

Madurese authors continue to disagree on the pros and cons of the two main orthographic practices (Davies, 2010; Sofyan, 2008; Rifa'i, 2009, Dradjid, 2014). Since Madurese is taught only in primary through junior high school, the Madurese junior high students are most likely to be the active users of the *EYD 1973* and the *Ejaan 2004.* The researcher proposes to conduct research on the two Madurese orthographies and their power to help Madurese Junior High School students to excel in reading Madurese texts. The study is designed to explore and describe Madurese reading performance of the Madurese Junior High students in connection with the use of the *EYD 1973* and the *Ejaan 2004*.

Due to orthographic rivalry which causes no serious Madurese-based undertaking in Madura island to teach written Madurese to Madurese school children (Anton 2012), the researcher wants to do a comparative research to disclose which orthography is found by its users to be helpful to help them read in Madurese, eventually write in Madurese. Whichever orthography is proven to be useful by its users to read, and eventually write in Madurese, their mother tongue, will surely be the catalyst of creating prolific literary creations and linguistic elaborations of Madurese in maintaining and developing the expressive resources of Madurese vernacular and Madurese culture of orality. The education specialists from the Center on Globalization and Sustainable Development at Columbia University Abadzi and Radhika and Karim and Chagwira (2014) stated that it is important to for children in multilingual setting are taught to learn to read in their mother tongue that is spelled consistently rather than being forced to learn to read in a

foreign dominant language, because for chidren, the opportunity for enjoying education will be more guaranted if it is carried out by taking a good advantage of the children's mother tongue. In Madura, chidren are taught to learn to read not in their mother language. Analisis Indikator Makro: Propinsi Jatim 2005, Buku 3 d indicates that the Madurese has the briefest duration of formal school education of 3.54 years compared to the best of 9.96 enjoyed by East Javan municipalities. Language instruction at Madurese schools is not Madurese but Bahasa Indonesia. Knowing the working orthography will also encourage Madurese to start documenting their Madurese orality and language before the oldest members of Madurese community pass away.

The purpose of this research is to encourage the Madurese to develop their mother tongue to be their effective tool to learn through reading and writing in Madurese, their mother tongue.

1.3 Research Objectives

 The objectives of this research are as follows:

1. To compare how the dictionary of the *EYD 1973* spellings and that of the *Ejaan 2004* spellings graphically capture the salient aspect of Madurese grammar, namely, affixation and reduplication and their morphophonological processes such as ^{w} gliding epenthesis and ^{y} gliding epenthesis and glottal insertion and gemmination.

2. To determine whether or not graphemes of the *EYD 1973* or those of the *Ejaan 2004* are found by the Madurese High School students to be the more accurate

graphic representation of Madurese sound.

3. To determine with which orthography the Madurese High School students are more likely to understand Madurese texts most accurately.

1.4 Research Questions

Accordingly, the research questions that relate to the topic of discovering which orthography is found to be more efficient by the Madurese Junior High School students to read texts written in Madurese are as follows:

1. How the dictionary of the *EYD 1973* spellings and that of the *Ejaan 2004* spellings graphically capture the salient aspect of Madurese grammar, namely, affixation and reduplication and their morphophonological processes such as ^{w} gliding epenthesis and ^{y} gliding epenthesis and glottal insertion and gemmination.

2. Are graphemes of the *EYD 1973* or those of the *Ejaan 2004* found by Madurese Junior High School students to be the more accurate graphic representation of Madurese sounds ?

3. With which orthography the Madurese Junior High School students are more likely to understand Madurese texts most accurately?

1.5. Research Method.

    This is a combination of qualitative and quantitative research. The design used is an explanatory case study of the two rivaling orthographies of the Madurese language in their users' perspective. There is still no standardized orthography of the Madurese language and this research is not an attempt to develop a standardized orthography.

To answer the research question number 1 above, the researcher conducts a qualitative study by making a content analysis of the two existing Madurese dictionaries mentioned before regarding how the two orthographies capture Madurese affixes and reduplication graphically. However, through quantitative study, this research attempts to answer the research question number 2 and 3, namely, to discover which orthography of Madurese is more accurate in representing Madurese sounds and is more understandable. This case study wants to identify the efficient orthography by statistical measure of the sampled students' average Madurese reading score analysis, mean efficiency score analysis, normality test analysis, paired t-test, Wilcoxon sign rank test, difference test,

which orthography is found to be more efficient to do good reading performance in written Madurese. Unlike a quantitative research, a qualitative case study research has no need to randomly select individuals, because generalizations of findings are not the intention of the study (Streubert and Carpenter 1999).

    To have a good external validity, the researcher, however, will sample a population of Junior High School students in Pamekasan, the capital of Madura, a popular city with high Madurese diversity. Madurese is the native language of Pamekesanese of all ages, social and economic classes. Two sampled groups of the

Madurese-speaking Junior High School students of two Junior High Schools will be selected. The selected students will be a sample group which will supply further data gathered from reading test instrument.

This focus group of students represents their homogeneous speech community. Because the Madurese as a speech community is homogeneous in nature, it is possible to pick the students to study the phenomenon of orthographic practices in the community. Sankoff (1974) stated that a speech community sample need not include a large number of individuals usually required for other kinds of behavioral surveys. If people within a speech community indeed understand each other with a high degree of efficiency, this tends to place a limit on the extent of possible variation (necessary for effective communication) not found to the same extent in other kinds of social behavior.

1.6 Limitations.

There are, of course, other spelling irregularities that are used by Madurese people at the grass-roots level and in particular when writing in the modern communication age through SMS, and internet-related communication such as online social networking. Unconventional spelling practices here can be interpreted to mean patterns of choices that Madurese writers make about what to do with the alphabetic means at their disposal. These unconventional spelling practices are beyond the scope of this research and should be investigated by future researches to determine the pattern of choices those Madurese writers make at their disposal.

Orthographies change and get rivised from time to time. Due to the fact that orthographies are subject to being revised, the researcher has determined that the orthographies, which are the focus of this research, are *de facto* called the *EYD 1973* and the *Ejaan 2004* only, not ones claiming to be the revised version of the two orthographies. Since the research is sociolinguistic in nature and focused on Pamekasan, the research scope does not cover Madurese speech communities in Bangkalan, Sampang, Sumenep and in Madurese settlements in the northern half of East Java, Kangean, Sapeken, Masalembu or Bawean.

Because this research attempted to do a research into two rivalling orthographies, it was not easy to find schools which teach both orthographies. That is why the researcher carried out a mere case study of the users of the two rivalling orthographies and had to use a sampling technique called expert sampling in which the researcher relied on the advice of the compentent and experienced teacher of Madurese to be the basis of this research in selecting schools and students to be sampled. Sometime in the future when written Madurese is well-documented and become the best tool for the Madurese to express their Madurese orality, well-calculated way to sample research participants should be adopted so that future research finding can be more generalized.

1.7 The significance of the study

The fact that there have been two rivaling Madurese orthographies, the *EYD 1973* vs the *Ejaan 2004*, may be one of reason why so few people write in Madurese. With the research findings, all stake holders may be helped to efficiently improve Madurese literacy skills for individuals, families and the society as a whole. Figuratively speaking, the discovery of the working Madurese orthography through this research is like a once jammed road becomes cleared up. So the movement of cars become smooth and dynamic. A working accepted orthography is a useful tool for an oral community in multilingual setting to develop literacy in its mother tongue. According to the UNESCO, literacy is an instrument of empowerment to improve one's health, income, and relationship with the world.

The research findings will be helpful for authors and publishers interested in publishing printed materials such as books, newspapers and magazines in Madurese to adopt the most efficient orthographic practices. The research findings will also help educators and students of Madurese society make sure that knowledge transfer is maximized by using material printed in the most appropriate orthography.

The finding of this research will make the Madurese community aware of the Madurese orthography, which is users' friendly and and effective to help the Madurese enjoy reading in their mother tongue. This knowledge of the working orthography among the Madurese young students will spur the Madurese community on to set up a mother tongue-based literacy programme to reduce the high rate of illiteracy among the Madurese. Alidou et al (2006) stated that when children in primary school have the

opportunity to develop strong reading and literacy skills in their mother tongue, they are better equipped to acquire academic language in their mother tongue and furthermore, children with a stable base in their first language (L 1) are better positioned to acquire a second language, with which they can receive further education which is held in Bahasa Indonesia (L 2) or whatever L 2 it may be. Local and international studies also reaffirm the longheld view that an early learner's native dialect is the most effective medium of instruction for the educator. Research has proven that when a learner's mother tongue is ignored, these early learners quickly lose interest in their schoolwork because they cannot culturally connect with what they are learning. Currently, 50% of children who drop out of school are not being taught in their mother tongue. Because of non linguistic factor, Madurese children are being taught in Bahasa Indonesia. As a result of it, they do not enjoy teaching and learning activities at school and feel alienated.

The efficient orthography discovered by this research will empower Madurese community to teach their children to read in Madurese and to write Madurese books with consistently spelled Madurese glossary. When they teach their children to read in Madurese, the language spoken at home, this will improve the bond between Madurese kids and their parents. This good bond between Madurese children with their parents will create better and more healthy Madurese community.

Kristin Denham dan Anne Lobeck (2010) stated that the standardization process for English orthography in earnest was made possible by the introduction of the printing press to England in 1476. After the users' friendly orthography can be identified, the

Madurese will have a working tool to express themselves in Madurese through written form. The availability of modern technologies facilitates Madurese people communicating through written Madurese. Unlike in past centuries, today's technologies such as mobile phones and word processors and World Wide Web easily facilitate mass production of text in Madurese language. Today's modern technologies such as computers and mobile phones and internet make Madurese more and more dependent on written Madurese as a communication mode like SMS and digital Madurese text and blogging within Madurese society. Madurese have mobile phones to communicate through SMS, and word processors and internet to write in Madurese. Nowadays most of the Madurese can have an easy access to technologies which can facilitate the writing of the once exclusively oral Madurese language in mass production mode. It is indeed an important element of the continued vitality of Madurese. It facilates the production of literature in Madurese so that, in literate Madurese society, literary creation and linguistic elaboration are closely related in maintaining and developing the expressive resources of Madurese language and culture not as a reaction against whatever L 2 may be, but as a desire to retain their Madurere heritage and wisdom. It is evident that, with a working orthography of Madurese, the Madurese are empowered to write in Madurese. Consequently, writing Madurese in mass production mode is now not only possible, but actually happening via mobile divices and social media. All these will speed up the process of increasing the degree of consistency of Madurese word spellings and success of transition of the once oral Madurese to become a dynamic and prolific written one.

CHAPTER 2

LITERATURE REVIEW

2.1 The phenomenon of language death and language vitality.

Many people are concerned about the fate of as many as 735 vernacular languages in the archipelago of Indonesia. Mochamad Subhan Zein (2011) in his article in the *Jakarta Post* said that, to him, it seems that Indonesia is not a safe place for multilingualism. It is more like a battlefield of linguistic survival than a melting pot of languages. According to a research cited by the Suara Pembaharuan (2014) and Rachman (2007) in his article *Ujung Tombak Ada di Institusi Pendidikan* (School Education Becomes the Spearhead of the Preservation of Mother Tongues), 637 vernacular languages are endangered with less than 100,000 native speakers.

The issue of vernacular languages being in the process of dying is actually a global issue noted by language observers like Michael Cronin (2006) on his book Translation and Identity in which he stated that the world is currently facing a threat of unprecedented proportions to its linguistic diversity and some commentators believe that as many as 90 per cent of the world's existing languages may be extinct by the end of this century (Maffi 2001; Abley 2003). Given that more than three-quarters of the world's economic production is accounted for by the speakers of six languages (English, French, German, Spanish, Chinese and Japanese), then increasingly market-driven economists will further threaten linguistic pluralism (Cronin 2003).

The issue of language decays and deaths is also felt by people in countries in Australasia and the South Pacific reported by Maurais and M Morris (2003) p.7 regarding the survey by Baldauf Jr and Djite of the past, present and future language situation in Australasia and the South Pacific. They reported that Australasia and the South Pacific is characterized by marked language diversity in numerous polities. English remains the dominant international language in the region, although the prospects of certain regional languages (such as Chinese, Indonesian/Malay) are good. Linguistic diversity in the region has nonetheless been declining, especially local languages. Jacques Maurais and Michael A. Morris (2003) p. 324 stated that problems long recognized by epidemiologists of language decline as afflicting small languages are now increasingly besetting major languages like French, German and Russian as the cultural force of English erodes their position.

It is quite obvious that, just like financial and political power of all countries fluctuate from time to time, all languages in the world is subject to changes. Even major languages are without exception. Samuel Huntington, the author of Clash of Civilizations, 1996a. p.63 stated, "As the power of the West gradually declines relative to that of other civilizations, the use of English and other western languages in other societies and for communications between societies will also slowly erode. If at some point in the distant future China displaces the West as the dominant civilization in the world, English will give way to Mandarin as the world's lingua franca." Again, Jacques Maurais and Michael A. Morris (2003) p. 28 stated that the expansion and retraction of languages is a social phenomenon, which reflects a position of power. The disappearance of a language always has non-linguistic causes, which are the result of a balance of

forces. As a result of a constant media bombardment, the man in the street is well aware of the threat that hangs not only over the environment, but also the animal and plant species of the planet. But most people have never heard about the threat to a large portion of the languages presently spoken on earth: indeed, it has been estimated that 90 % of all languages will disappear or will be near extinction in the twenty-first-century (Krauss 1992, p. 7; see also Hagege 2000). Breton (1991) speaks of a strong reduction in the number of languages spoken in Africa. UNESCO's Endangered Languages Programme stated, "It is estimated that, if nothing is done, half of 6000 plus languages spoken today will disappear by the end of this century. With the disappearance of unwritten and undocumented languages, humanity would lose not only a cultural wealth but also important ancestral knowledge embedded, in particular, in indigenous languages."

2.2 Language death and factors responsible to it.

Campbell and Muntzel (1989) in their book entitled *The Structural Consequences of Language Death,* in Nancy C. Dorian R.E (ed.), *Investigating Obsolescence.* Cambridge: Cambridge University Press. 181-96 identify four primary types of language death, each of which has linguistic and sociolinguistic consequences.

1. Sudden language death

2. Radical language death

3. Gradual language death

4. Bottom-to-top language death