
Language Attitudes of the Madurese Community Toward Madurese, Indonesian, English, and Other Foreign Languages

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ABSTRACT

Language attitudes play an important role in the use and maintenance of a language. This is particularly the case in a multilingual speech community such as the Madurese community where most people speak more than one language. The present study seeks to understand the attitudes of the Madurese community toward Madurese, Indonesian, English, and other foreign languages (MIEof languages). To achieve this, 200 questionnaires were randomly distributed to respondents in Bangkalan, Sampang, Pamekasan, and Sumenep, but only 150 questionnaires were filled in and returned. The questionnaires, which contained questions and answers using 5-point Likert scales of 'strongly agree, agree, neutral, disagree, and strongly disagree', were analyzed quantitatively by averaging the calculation results of each of the scales. The results were categorized based on relevant themes, i.e., attitudes toward learning, mastery, and use of MIEof languages. Our analyses showed that most of the respondents demonstrated positive attitudes toward learning, mastery, and use of MIEof languages. The results are discussed with respect to the language maintenance of Madurese and local languages, the prospects of Indonesian, English, and other foreign languages along with multilingualism practices in Madura. It can be concluded that the Madurese community seem to be open to the practice of multilingualism, indicated by their positive attitudes toward language learning, mastery, and use. It is suggested that future studies make use of qualitative data, such as interview data so that findings about the language attitudes of the Madurese community under consideration can be further corroborated.

Keywords: *language attitude; multilingualism; Madurese; speech community names; standardize; transliteration*

INTRODUCTION

Language attitude reflects the values associated with languages as perceived by members of the speech community (Chen, 2010). Language attitude is also a condition in which community groups have a certain tendency or view toward the use of one or more languages in their daily life. This attitude can be either positive or negative. Positive attitudes toward language use, for example, can be seen in people's tendency to use a language correctly and enthusiastically. This can also be

reflected in how people respond or behave to the use of a certain language in the community.

Language attitudes arise because more than one language exists in a certain speech community. Depending on the society, people's attitudes toward each other's languages may appear positive or negative. The question is whether the attitudes they demonstrate are positive or negative. For this reason, the authors are interested in looking at the attitudes of the Madurese community

toward Madurese, Indonesian, English, and other foreign languages (MIEof languages) such as Arabic, Mandarin, Japanese, and Korean. The question about other foreign languages is also important because they are also taught in some Indonesian schools and universities. The authors believe this study is important because, to the best of our knowledge, little research has been conducted on this issue, particularly in the Madurese context. In addition, the issue of language attitude is important to investigate because, unlike other communities in Indonesia, the Madurese community has been associated with certain negative stereotypes such as being unfriendly, harsh, rude, and bad-tempered (Hidayat & Suryandari, 2022; Kurniawan & Miftah, 2021). Thus, by using language attitudes among the Madurese community as a test case, the authors would be able to provide evidence if those stereotypes are the case in the Madurese context.

There are two problems that the authors put forward and address in the present study. Firstly, the authors want to know the attitudes of the Madurese community toward MIEof languages in Madura, and secondly, the authors aim to find out the attitudes of the Madurese community toward the learning, mastery, and use of MIEof languages. Thus, the goals of the study are to unfold and explain the language attitudes of the Madurese community toward the learning, mastery, and use of MIEof languages to understand how those attitudes can be associated with or project the practice of multilingualism in Madura.

Knowing language attitudes among the Madurese community can help comprehend the nature of the attitudes in general and how they may relate to the practice of multilingualism in Madura and Indonesia in general. By understanding their language attitudes, the authors can then attempt to either confirm or disprove the aforementioned stereotypes regarding the Madurese. That is, if their attitudes are positive toward the learning, mastery, and use of those languages, it can be inferred that they show positive attitudes toward the practice of multilingualism and the other way around. In addition to that, this knowledge can also be used to assist us in finding out solutions to problems that may arise in multilingualism practices resulting from certain language attitudes in the community, especially when it comes to attitudes that contain negativity.

The rest of this introduction introduces and discusses several important concepts on multilingualism, language attitudes, and people's views about multilingual use in general that can help shed light on the phenomenon investigated and addressed in this study.

Multilingualism can be defined as a condition in

which people use or speak more than one language in their daily communication. Multilingualism is often roughly considered similar to bilingualism in some literature which generally refers to the knowledge or use of two or more languages by individuals or communities in a particular area. Multilingualism emerges and develops through language contact, and it is a phenomenon that can be found almost all over the world, especially in nation-states that are de facto multilingual countries (Benzehaf, 2021; Chen, 2010; van Compernelle, 2016).

Several nation-states that can be categorized as multilingual countries include Indonesia, Taiwan, India, and Malaysia, to mention but a few. In this case, Indonesia is a good example of a nation-state with the highest level of multilingualism because it is the home of various ethnic groups with their respective local languages. In addition, the success of the Indonesian government's language policy in making Indonesian or Bahasa Indonesia the national language increases the number of languages that are actively mastered and used by the Indonesian population (Cohn & Ravindranath, 2014).

In several studies on multilingualism, scholars investigate language change or language shift in terms of the domain of language use. It is suggested that language shift occurs when the use of a language is reduced or limited to a certain domain or when the domain normally occupied by that language is replaced by another language (Fishman, 2013). Some scholars have also analyzed the level of language competence shown by members of the community in question (Holmes et al., 1993). In general, language use and language proficiency are both closely related and mutually reinforcing. That is, the fewer the usage of a language, the more difficult it is to maintain its speakers' proficiency (Dorian & Dorian, 1987). This can further cause certain languages to undergo attrition or weakening in their use in several domains and may lead to changes in the division of language functions in certain speech communities. All these processes reveal the values assigned to a language or a language variety by members of the speech community that can be relatively easy to observe in speech communities with more than one language (Pride & Holmes 1972).

Thus, it can be concluded that multilingualism is an inevitable phenomenon in a nation-state such as Indonesia. Multilingualism can have either a positive or a negative impact on the sustainability and vitality of a particular language in society. One example of the positive impact of multilingualism is that it can help increase academic attainment among students (Rutgers et al., 2021). One negative impact that may arise from

multilingualism is unhealthy and unfair competition in the use of languages in society and this is usually closely related to the language attitudes of individuals or communities in general. In this case, the government as a policymaker for language plays a crucial role in maintaining and fostering multilingualism through policymaking that can promote the advantages of multilingualism practices. The government should also improve language training so that the community has a good level of proficiency in the use of local, national, and international languages alike. Additionally, they also need to raise public awareness of maintaining and respecting language diversity so that multilingualism practices can progress for the better and have positive impacts on the sustainability and harmony of social, economic, and political life.

Attitudes can be defined from various theoretical points of view, and this may sometimes result in disagreement and possible semantic differences concerning the generality and specificity of the term (Mackenzie, 2010). Attitude is a hypothetical construct in the sense that it cannot be observed directly but it can be understood through observable responses (Eagly & Chaiken, 1993). Furthermore, attitudes are considered stable enough that they can be identified and measured. In social psychology, the entity being evaluated is known as the attitude object, which includes attitudes toward objects, individuals, institutions, events, and abstract ideas. Attitude is latent (i.e., inactive) and is brought about by verbal and non-verbal processes (Shaw & Wright, 1967). In addition, attitude contains affective reactions (Baker, 1992).

Language attitude reflects the values associated with languages as perceived by members of the speech community (Chen, 2010). It is also a condition in which community groups have a certain tendency or view toward the use of one or more languages in their daily life. A positive attitude toward language use is indicated by the tendency of people to use a language in good and enthusiastic manners. It can also be reflected in their language responses and behaviour. For example, people who have a good attitude toward a local language tend to appreciate the use of the language and are neither reluctant nor ashamed to use it when speaking with people with the same language among speakers whose language is different from theirs, i.e., when they are in different speech communities.

The term language attitude is an umbrella term that covers several empirical studies that are related to several specific attitudes. In this regard, Baker (1992) identifies the following main areas in language attitude: (1)

attitudes toward language variations, dialects, and speech styles, (2) attitudes toward learning a new language, (3) attitudes toward certain minority languages, (4) attitudes toward language groups, communities, and minorities, (5) attitudes toward language learning, (6) attitudes of parents toward language learning, (7) attitudes toward the use of certain languages, and (8) attitudes toward language preferences.

The current study attempts to measure the attitudes of the Madurese community toward MIEof languages and how these attitudes can be indirectly used to further understand their attitudes toward the practice of multilingualism in Madura. Although the current study does not explicitly address their attitudes toward the practice of multilingualism, their responses to the questionnaires on the learning, mastery, and use of the languages may project their attitudes toward multilingualism practices in Madura. Concerning language attitude studies, several of the areas by Baker (1992) are relevant to this research, namely: (1) attitudes toward variations, dialects, and speech styles, (2) attitudes toward learning a new language, (3) attitudes toward certain minority languages, (4) attitudes toward language learning, and (5) attitudes toward language preferences. These areas will be used to analyze the data in the study.

METHODS

This study used a descriptive quantitative approach (Creswell, 2012). The authors used the questionnaire technique for data collection. Specifically, the authors made use of a Likert scale to measure attitudes toward issues related to language learning, mastery and use. For this purpose, the authors randomly distributed 200 questionnaires to the Madurese community in the four regencies of Madura, i.e., Sumenep, Pamekasan, Sampang, and Bangkalan. The reason why the regencies were chosen was to get a general idea about their attitudes toward the learning, mastery, and use of the languages under consideration. Although the number of respondents might not represent the population from each of the regencies, at least the authors could obtain the necessary information that can be used and followed up in further research. Of the 200 questionnaires the authors distributed, however, only 150 questionnaires were filled in and returned, on which the present study was based.

The quantitative data were obtained from the questionnaires that were returned by 150 respondents in the four regencies in Madura. Demographic information was also asked for in the questionnaires, including age, educational background, and place of residence. Most

of the respondents ranged in age between fifty and sixty years old. In terms of educational background, most of them graduated from high school, and in terms of place of residence, they predominantly came from the suburban areas of the regencies. Although the authors understand that the variables such as age, educational background, and place of residence can influence their attitudes toward languages (e.g., Lapresta-Rey et al., 2018), the authors did not specifically analyze them in the current study due to the lack of data. This, however, can be scrutinized and addressed further in future research. The data were analyzed quantitatively by averaging each of the scales that were related to language attitudes, indicated by the questions that were concerned with attitudes toward Madurese, Indonesian, English, and other foreign languages. The results were presented in the form of percentages of the Likert scales. Qualitative interpretations were given for each of the attitudes results by contextualizing them with relevant previous studies.

FINDINGS AND DISCUSSION

The objectives of the present study were to describe and

understand the attitudes of the Madurese community toward MIEof languages. In this case, the authors asked respondents fourteen aspects to reveal their attitudes toward MIEof languages. Specifically, the authors asked about the importance of understanding, mastering, and using those languages. In the following, the authors tabulate the findings in the form of percentages of the Likert scales and discuss each of them in this order: the attitudes toward Madurese, Indonesian, English, and other foreign languages.

Attitudes Toward Madurese

The first question the authors asked was whether mastering a parent’s language was important. Regarding this question, 78% of the respondents answered that they strongly agreed, 17% agreed, 2% were neutral, 3% disagreed, and none of them strongly disagreed with the statement. Based on this percentage, the authors can interpret that in general, the respondents think that learning and mastering their mother tongue is particularly important as revealed by the high percentage of agreement in their responses.

Table 1. Language attitudes of the Madurese community

No.	Language attitudes	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
1.	Mastering the language of your parents is important.	78%	17%	2%	3%	
2.	Mastering the language of your (local) origin is important.	70%	25%	2%	3%	
3.	Your children need to master your first language.	69%	25%	5%	1%	
4.	It is impolite to speak your native language in front of people who do not understand the language.	37%	25%	23%	3%	12%
5.	If someone doesn’t speak your local language fluently, they shouldn’t use it.	29%	27%	15%	20%	9%
6.	Speaking your native language is old-fashioned.	81%	10%	2%	2%	5%
7.	If you want to be part of your tribe, someone from your tribe needs to know the language.	49%	32%	7%	8%	4%
8.	Mastering Standard Indonesian is important to you.	63%	24%	9%	3%	1%
9.	If one is to succeed at work, one needs to master the standard Indonesian language.	62%	26%	5%	6%	1%
10.	If you want to continue your education at school, you need to master the standard Indonesian language.	56%	37%	4%	3%	
11.	Mastering English is important to you.	33%	37%	25%	5%	
12.	If you want to live a more advanced and successful life in the future, one needs to master English.	27%	34%	29%	5%	5%
13.	If you want to understand a more advanced, wider and global world, you need to master English.	36%	48%	11%	1%	4%
14.	Mastering a foreign language other than English is important.	19%	39%	30%	5%	7%

The second question that the authors posed to the respondents was whether mastering the local language of origin was important. At first glance, this question sounds similar to the first question but it is essentially a different question. The first question emphasizes the mother tongue of the respondents while the second question is the language where the respondents were born, which may not be their parents' first language. To this question, 70% of the respondents answered that they strongly agreed, 25% agreed, 2% were neutral, 3% disagreed, and none of the respondents strongly disagreed. Similar to the response to the first question, the response to the second question was positive. This can be seen clearly from the majority of the respondents agreeing on the importance of learning the local language of place origin. In other words, the respondents consider it important to learn the local language of origin even though it is not their parents' language.

The third question the authors asked the respondents is still related to the previous two questions, namely the importance of teaching parents' language to their children. Specifically, when the authors asked whether their children needed to master their parents' first language, 69% of the respondents answered that they strongly agreed, 25% agreed, 5% were neutral, 1% disagreed, and none of the respondents strongly disagreed. This high percentage of approval shows parents' positive attitudes toward the importance of passing down their mother tongue to their children.

As the authors can see, the three questions above are interrelated and mainly seek to reveal the respondents' attitudes toward mastering the language of their parents (i.e., heritage language) and local language, and the attitude of parents toward the importance of teaching children their mother tongue. The high levels of agreement with the statements demonstrate positive attitudes toward the aspects under consideration. In other words, the respondents have positive attitudes toward the mastery of the local language, the language of their parent's origin, or their mother tongue. This attitude can be considered a great relief concerning efforts to maintain the mother tongue or local languages because the maintenance of the languages is mainly determined by parents as demonstrated by the respondents in this study.

The fourth, fifth, and sixth questions relate to attitudes toward the use of spoken language, namely the respondents' attitudes toward people who speak a certain language. Specifically, the fourth question seeks to reveal the respondents' attitudes toward politeness in language use, namely whether or not speaking in the local language among people who do not understand

the language is impolite. Concerning this question, 37% of the respondents answered that they strongly agreed, 25% agreed, 23% were neutral, 3% disagreed, and 12% strongly disagreed.

If the authors pull together the percentage of those who strongly agreed and those who agreed with the statement (yielding 62%), the authors can see that most respondents admit that speaking the local language in front of people who do not understand it is an impolite act. Interestingly, however, 23% of the respondents thought that such an act was not impolite and could be considered a common practice in society. Even 12% stated that it was not an impolite act and could be said as something that would normally be found and occur in everyday life. Regarding the respondents' responses to this question, it is rather difficult to conclude with certainty that the respondents have negative attitudes toward speaking in their language in front of people who do not understand it. The important thing that can be pointed out in this regard is that people may perceive such actions as a norm, especially in a multilingual society such as in the Indonesian context. However, the high percentage of agreement as seen above yet shows that in general, the respondents have good attitudes toward the use of their language when interacting with people who speak different languages.

The fifth question is related to the respondent's attitude toward people who use or speak other people's local languages. That is, if someone does not speak fluently in another local language, they should not use it. To that question, 29% of the respondents answered that they strongly agreed, 27% agreed, 15% were neutral, 20% disagreed, and 9% strongly disagreed. In contrast to the response to the previous question, more than 50% of the respondents have a relatively negative attitude toward the efforts of non-native speakers to speak in their newly learned or acquired language. The rest is more in the attitude of not caring or choosing to be tolerant of the situation. Interestingly, 20% expressed disapproval of this attitude. That is, they do not agree with the opinion that non-native speakers do not need to use the local language if they are not fluent in it. The latter attitude is rather encouraging because it can motivate non-native speakers of a particular language to use the foreign language they are learning.

The sixth question the authors asked to the respondents was whether speaking in their local language was considered obsolete. Of the 150 respondents the authors surveyed, 81% strongly disagreed, 10% disagreed, 2% were neutral, 2% agreed, and 5% strongly agreed. These results indicate that most of the respondents

disagree with the statement that speaking their local language is obsolete. It would be interesting if the authors can further explore what groups of respondents agree or disagree because the authors can thereby see trends among speakers of regional languages concerning their daily use. However, due to data limitations, the authors may be able to explore this issue further in future research.

The seventh question that the authors posed to the respondents relates to the opinion of whether if one wants to be part of the respondent's ethnic group, one needs to master the language. To this question, 49% strongly agreed, 32% agreed, 7% were neutral, 8% disagreed, and 4% strongly disagreed. In general, the respondents do not support the requirement for people belonging to a certain ethnic group to be able to speak their language. These results can be interpreted in several ways. First, such an attitude shows that the respondents are open and respect others who do not use or speak the language of a particular ethnic group to be considered part of that ethnic group. This attitude is relatively the dominant attitude in this study. Second, the respondent's attitude that shows agreement with the statement may not be considered a negative attitude either. In this case, the authors probably interpret that they may just want to show that mastery of the local language is particularly important for the native speakers of the local language. This is evident and consistent in their responses to most of the previously asked questions.

Attitudes Toward Indonesian

The eighth, ninth, and tenth questions relate to the respondent's attitudes toward the mastery and use of the Indonesian language, especially in formal situations such as at school and work. The eighth question the authors posed to the respondents was whether mastering Indonesian was important. The responses to this question are as follows: 63% of the respondents strongly agreed, 24% agreed, 9% were neutral, 3% disagreed, and only 1% strongly disagreed. These results indicate that most of the respondents demonstrate highly positive attitudes toward mastering Indonesian.

To find out more about the importance of mastering Indonesian as a means of achieving success at work, the authors asked the ninth question, i.e., if one wants to succeed in the workplace, one needs to master the standard Indonesian language. This question is a continuation of the eighth question to explore the relationship between the mastery of Indonesian and success at work. The respondents' responses to these questions were quite diverse, i.e., 62% of the respondents stated that they strongly agreed, 26% agreed, 5% were

neutral, 6% disagreed, and only 1% strongly disagreed.

The respondents' responses to the ninth question above are consistent with their responses to the eighth question. That is, many of the respondents thought that mastery of the Indonesian language is particularly important because it can affect their achieving success at work. From here, the authors can see the relationship between the importance of learning and mastering Indonesian with success in work.

The tenth question is still related to the mastery of the Indonesian language but now it is more to its use in education settings. Specifically, the authors ask the question of whether if one wants to continue education at school, one needs to master Indonesian. To this question, 56% of the respondents answered that they strongly agreed, 37% agreed, 4% were neutral, 3% disagreed, and none of them strongly disagreed. These results indicate that the respondents' attitudes toward the mastery of Indonesian at school are quite consistent with those toward mastering Indonesian at work. In short, the respondents also consider mastering Indonesian an important requirement for those who intend to continue their education.

Attitudes Toward English and Other Foreign Languages

The eleventh, twelfth, and thirteenth questions attempt to explore the respondent's attitude toward mastery of English. With these questions, the authors want to know the attitude of the respondents toward the importance of English to achieve success in work in the future. This is especially important in relation to international work relations which require the use of English in communication.

Specifically, the eleventh question that the authors posed to the respondents was whether mastering English was important. The respondents answered this question as follows: 33% of them stated that they strongly agreed, 37% agreed, 25% were neutral, 5% disagreed, and none strongly disagreed. These responses indicated that most respondents stated that English mastery was important. What is interesting to be revealed further in future research is which group of the respondents showed a neutral attitude toward the question regarding the importance of mastering English. This is important because they account for about 25% of the total respondents.

The twelfth question the authors asked is whether if one wants to live a more advanced and successful life in the future one needs to master English. To this question, 27% of the respondents answered that they strongly agreed, 34% agreed, 29% were neutral, 5% disagreed,

and 5% strongly disagreed. The results indicate that in general, the respondents consider mastering English important if they want to achieve success and progress in life in the future. Like the respondents' responses to the eleventh question, a few of them are neutral toward the question of mastery of English in this context, which accounts for 29% of the total respondents.

Regarding the respondent's attitudes toward mastery of English, the thirteenth question that the authors posed was whether if one wants to understand a more advanced, broad, and global world, one needs to master English. Responses to this question are also relatively diverse and consistent with the answers to the two previous questions. Specifically, 36% of the respondents stated that they strongly agreed, 48% agreed, 11% were neutral, 1% disagreed, and 4% strongly disagreed. The results clearly show that the majority of the respondents consider mastery of English a necessity to understand a more advanced, broad, and global world because it is undeniable that English is currently the most dominant language used in international settings.

The last question the authors asked the respondents was related to the importance of mastering a foreign language other than English. Specifically, the authors asked whether mastering a foreign language other than English is important. To the question, 19% of the respondents answered that they strongly agreed, 39% agreed, 30% were neutral, 5% disagreed, and 7% strongly disagreed. Again, the responses are diverse but overall, the respondents have a preference that mastery of other foreign languages is also required and important. This can be seen from the number of respondents who answered that they strongly agreed and agreed which reached about 58% of the total respondents. What is also interesting to reveal further in future research is that 30% of the respondents were neutral. This also applies to the responses to the previous questions.

Further Implications of the Findings

The present study's findings show that the Madurese community has positive attitudes toward Madurese, Indonesian, English, and other foreign languages. The findings can be categorized into three major themes. The first theme is concerned with the attitudes of the Madurese people toward the learning, mastery, and use of their parents' language and the language in which they live. In this case, the majority of the respondents agree that it is important to master their parents' first language and the language of the community in which they reside. The implication of this finding is that language maintenance among the Madurese community can be

considered in a stable condition and if this is the case across the community, the maintenance of Madurese may be no longer an issue of concern. This is because the community understands and is aware of the importance of maintaining their mother tongue and other local languages.

This state of affairs is further strengthened by parents' positive attitudes toward heritage language maintenance. The finding is in line with that of Park and Sarkar in their study on parents' attitudes toward the maintenance of heritage language and their efforts to maintain Korean among Korean Canadian immigrants (Park & Sarkar, 2007). In this case, parents have shown an important role in the success of heritage language maintenance. They believe that maintaining their heritage language is important because it is one way of maintaining and establishing identity and culture and facilitating their communication with their grandparents or the elderly by complying with their heritage tradition.

Another similar finding was to some extent also shown by Zhang and Slaughter-Defoe (2009) in their study on language attitudes and the maintenance of heritage language among Chinese immigrant families in the USA. In this case, Chinese parents consider their heritage language a useful resource and that is why they need to take necessary measures to pass down and maintain it for the next generation. However, this positive attitude of the parents does not go hand in hand with that of their children. This is because the children fail to see how learning their heritage language can be relevant in their life and oftentimes, they resist their parents' efforts in maintaining it. See also (Holmes et al., 1993; Luo & Wiseman, 2000; Tannenbaum & Berkovich, 2005; Zhang & Slaughter-Defoe, 2009).

This positive aspect of language maintenance should be nurtured from generation to generation so that what happens in Taiwan (and to some extent what was found among the children of the Chinese immigrants in the USA mentioned above), for example, will not be experienced in the Indonesian context. That is, Taiwan has experienced rapid shifts in its use of ethnic languages in favour of foreign languages. Attempts to reverse the situation are no longer an easy undertaking and indeed they become increasingly complicated. This is partly due to globalization, where English becomes extremely dominant in the country as its use is facilitated by the top-down language policy (Chen, 2010).

Maintaining heritage language becomes much more difficult for immigrant children because their heritage language has to compete with the dominant language such as English (Zhang & Slaughter-Defoe,

2009; Suarez, 2002). However, this does not necessarily mean heritage languages such as Madurese will not experience a similar fate to those of Chinese and Spanish in the USA or other places with similar conditions. Fortunately, the Indonesian government has incorporated local languages into the official school curriculum and created a supportive environment for local language learning. This effort has to be maintained and should continuously be encouraged as local languages are one of the important cultural identities (See Et-Bozkurt & Yağmur (2022) for more discussion on family language policy and heritage language as a form of cultural identity).

In addition, because the community is also open to learning and using the local language in which they live, this can also help establish and maintain the practice of multilingualism in the community. These practices are also of great value for the community under consideration as they will establish social networks and cohesiveness among themselves. Indeed, such practices can develop into a more open and tolerant community of practice. For more discussion about the relationships between multilingualism and tolerance, see van Compernelle (2016, 2017).

The second theme is concerned with the attitudes of the Madurese community toward the learning, mastery, and use of Indonesian, which is the national language of Indonesia. Just like their attitudes toward their mother tongue and other local languages, their attitudes toward Indonesian also appear to be positive. This finding implies that the Madurese community is open to mastering Indonesian and indeed they are aware that learning Indonesian has become a necessity for their future life because it is mostly used by formal institutions in the country. Most of the respondents even agree that mastering Indonesian can be considered a crucial pathway toward success in work in the future. These attitudes cannot be separated from the success of the Indonesian government's language policy in which the Indonesian people do not feel forced to learn Indonesian (Cohn & Ravindranath, 2014); in contrast, they feel the necessity to master this national language in addition to their mother tongue or heritage languages.

The third theme deals with the attitudes of the Madurese community toward the learning, mastery, and use of English and other foreign languages. In general, the Madurese community is also open to learning English and other foreign languages. That is, they demonstrate positive attitudes toward them. This is particularly the case because they realize and understand how important it is to learn and master English and other foreign languages

as they can be used for international communication. This finding implies that the Madurese community is a community of openness, i.e., they are open to learning something new including learning new languages. Their openness toward something new also indicates that they are tolerant people who always attempt to use the opportunity that may open before them. Indeed, this is one of the unique characteristics of the Madurese community.

All these attitudes toward Madurese, Indonesian, English, and other languages need to be supported, developed and maintained because they are beneficial and important attitudes existing among the Madurese community. By promoting those attitudes, multilingualism practices in Madura can progress toward better openness and tolerance of each other's languages and cultures (van Compernelle, 2016, 2017; Dewaele & Van Oudenhoven, 2009). They can also be a flexible identity construction which can pave the way to multiple cultural identities as citizens of the world that highly honour openness, globality, modernity, and interculturality (Benzehaf, 2021). All of these may finally lead to a better community of practice in the Madurese community.

CONCLUSION

Based on the findings above, the authors can conclude that the Madurese community demonstrate positive attitudes toward learning, mastering, and using Madurese, Indonesian, English, and other foreign languages. On the one hand, their positive attitudes toward local languages and Indonesian would make these languages well-maintained and well-developed without worrying about their being threatened by new languages. On the other hand, as they are open to learning new languages, their attitudes toward English and other foreign languages would help the Madurese community raise their opportunity as citizens of the borderless world. All these positive attitudes toward learning, mastery and use of MIEof languages would lead to multilingualism practices in the Madurese context. In addition, such attitudes would disprove the stereotypes regarding the Madurese community.

For further research, the authors need to collect both quantitative and qualitative data. This was already planned but could not be carried out properly because it was constrained by social restrictions due to the Covid-19 pandemic. It is expected that this can be conducted in future research. Qualitative data are particularly important to further elaborate and substantiate the findings obtained from quantitative data. In addition to

the problem of the type of data that needs to be collected in future research, it is also necessary to consider the representation of respondents in terms of age, gender, social class, place of residence, education, and regency of origin. These variables are important to consider in future research since the authors can further use them to map out differences in attitudes toward languages and multilingualism practices (Fernández-Costales et al., 2021; Lapresta-Rey et al., 2018). Thus, our understanding of people's attitudes and views toward languages and multilingualism practices will be more holistic.

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