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**Proceedings of the 3rd Annual International Seminar on Transformative Education
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Preface

The 3rd Annual International Seminar on Transformative Education and Educational Leadership (AISTEEL 2018) was held in Emerald Garden Hotel, Medan City-Indonesia on 3-4 October 2018. This seminar is organized by Postgraduate School, Universitas Negeri Medan and become a routine agenda at Postgraduate program of Unimed now.

The AISTEEL is realized this year with various presenters, lecturers, researchers and students from universities both in and out of Indonesia participating in, the seminar with theme “Education, Learning and Leadership Innovation.”

The plenary speakers coming from various provinces in Indonesia have been present topics covering multi disciplines. They have contributed many inspiring inputs on current trending educational research topics all over the world. The expectation is that all potential lecturers and students have shared their research findings for improving their teaching process and quality, and leadership.

The third AISTEEL presents a keynote speaker and 4 distinguished invited speakers from Australia, Singapore, Taiwan, and Malaysia. In addition, presenters come from various Government and Private Universities, Institutions, Academy, and Schools. Some of them are those who have sat and will sit in the oral defence examination.

There are 326 articles submitted to committee, some of which are presented orally in parallel sessions, and others are presented through posters. The articles have been reviewed by double blind reviewer and 198 of them were accepted for published by Atlantis Press indexed by International Indexation. Meanwhile 83 papers were published in online International Proceedings indexed by Google Scholar. The Committees of AISTEEL invest great efforts in reviewing the papers submitted to the conference and organizing the sessions to enable the participants to gain maximum benefit.

Grateful thanks to all of members of The 3rd Annual International Seminar on Transformative Education and Educational Leadership (AISTEEL 2018) for their outstanding contributions. Thanks also given to Universitas Negeri Medan for published this volume.

The Editors

Bornok Sinaga
Rahmad Husein
Juniastel Rajagukguk

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The Ways of Rohingya Teenagers in Medan Realized Their Language Attitude

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Abstract—This study deals with language attitude of Rohingya teenagers toward their ethnic language in Medan. A qualitative descriptive research design was applied. The aim of the study is to know the attitudes of Rohingya teenagers towards their ethnic language. The subject of this research are eighteen of the Rohingya teenagers at the age 15-21 years old. The instruments used for this study were observation and interview. The data was analyzed by using interactive models of Miles & Huberman (1984) technique. Based on the data analysis, it was found that Rohingya teenagers realized their language attitude in three ways, i.e: they use Rohingya language at home, they use Rohingya language at religion domain and they use Rohingya language in friendship domain. It was also found that the attitudes of the Rohingya teenagers caused by some reason, i.e: because they are loyal and maintain the Rohingya language, because they are proud and make the Rohingya language as their identity, and because they have awareness of language norms towards Rohingya language.

Keywords—Rohingya; language; attitudes.

I. INTRODUCTION

Rohingya people who fled their country for many years live in refugee detention in Medan. They fled from their country due to ethnicity conflict in Rakhine state Myanmar. They are detained in number one immigration detention at Jl. JaminGinting precisely at Beraspati hotel. In this detention house there are 144 Rohingya people they are children, teenagers and adult. Some of the children and teenager are entered to the school. These refugees expected help and reach out from UN which is distributed from IOM and UNHCR. The refugees got meal three times a day, besides they also obtain their daily life's needs.

In detention center the Rohingya people are educated by IOM that provides teachers to teach Rohingya people. Many of them cannot read and write and also illiterate. Having been able to speak and write Bahasa Indonesia, Rohingya people also get additional knowledge namely the skill of English which is regarded beneficial to the Rohingya future.

Rohingya people in a certain condition get influenced from the multilingual people. Regardless of their domination who live in detention center. Nevertheless Rohingya people tend to speak another language which is more dominant they are

English and Indonesia, because Rohingya children attend school in Medan and they are good at Indonesian language.

Cultural adaptation of Rohingya people with local people of Medan goes well and there is no serious problem although they experience a cultural shock at their first arrival. Cultural adaptation occurs because of several aspects such as language, foods and way of dressing.

One the phenomena found by the researcher in the field is that the Rohingya people have already been able to speak Bahasa Indonesia in communication with the volunteers, local people and the visiting guests

“kami begini saja terus sudah berapa tahun kami disini, kalau kami lapar, kami makan, kalau dikasih kami mau warga disini saja”

“Saya sudah 2 tahun tinggal di medan, tidak ada apa-apa disini dan kami senang tinggal disini, tidak ada masalah, tidak bosan, kami tiga kali dapat makan dapat pakaian dapat semua yang kami butuhkan”.

From the preliminary data above it can be seen that some of the Rohingya people are able to speak Indonesian language. Based on phenomena that happened in Medan, it is important to research on language attitude of Rohingya people towards their ethnic language.

II. THEORETICAL REVIEW

Learning a language is closely related to the attitudes towards the languages (Starks & Paltridge 1996: 218). In the Longman Dictionary of Applied Linguistics (1992:199) ‘language attitudes’ are defined as follows:

The attitude which speakers of different languages or language varieties have towards each others' languages or to their own language. Expressions of positive or negative feelings towards a language may reflect impressions of linguistic difficulty or simplicity, ease or difficulty of learning, degree of importance, elegance, social status, etc. Attitudes towards a language may also show what people feel about the speakers of that language.

The definition of language attitude is as varied as the concept of attitude itself, but there have been acceptable definitions put forward by scholars of the subject. Language attitude has been defined as the strong “positive or negative emotions experienced by people when they are faced with a choice between languages in a variety of situations or are learning a language” (Dyers 1998).

People’s attitude towards language can be seen from how the language is used. One of the ways to know how a language is used in multi ethnic speech is by using Fishman’s theory (1972) about domains of language use. Fishman proposed the concept of domain to describe the behavior of the speakers of language in a bilingual community. He describes the behavior of the speakers of language in the community through classifying the domain places.

Based on Fishman (1972) domain is a socio-cultural construct from topics of communication, relationship between communicators, and locales/setting of communication, in accord with the institution of a society and the area of activity of speech community in such a way that individual behavior and social patterns can be distinguished from each other and yet relate to each other. (cited in Marjohan, 1988). Therefore, the languages used by people are influenced by many factors.

Fishman (1972:20) states that the factors which influence the concept of domain are topic, role relation and locale. He says that topic can be a regulator of language use in multilingual settings. For example: someone changes his or her language to interlocutor’s language when language is used to discuss certain topics. Marjohan A. (1988) says that role relation means that languages you are using are determined by the interlocutors you speak with. For example: father speaks to mother, child speaks to mother, and mother speaks to child. He also states that locale means that the place where the conversations take place influence the languages you are using.

According to Tanner (1967) there are factors of choice to be setting in locale. The factors are content or topic, social distance and motivational factors. In social distance, there are two dimensions: vertical and horizontal dimensions. The vertical dimensions means that the languages used are determined by relative position of someone that is compared with others. Marjohana (1988) stated that you have to respect someone who is above you in terms of status, age or marital status. The horizontal dimensions refer to the relative closeness of someone with others. You tend to use a low code if you speak to someone who is close to you in terms of degree of friendship, sex, ethnic background, religious background or educational background. Someone has motivational factors when he or she is interested to speak with the interlocutors or interested about the topics even manipulative.

Domains (Fishman, 1965, 1967, 1971; Lieberman, 1980) are defined as total interactional contexts of communication, such as the home, work, school, etc. whereas a language might be maintained in some domains, it may be displaced. According to Ferguson (1959), for example, people in a bi dialectal or multi dialectal society use two or more languages for internal communication. Usually, one language is used to support and

express one set of behavior, attitudes and values, whereas another is used for different behavior, attitudes and values.

Human communication is a complex social process and this process is doubly complicated by bilingualism. Factors like age, sex, ethnicity, education, topic, setting, role relationship, may all come to affect the code choice. Fishman (1965) thinks that the people, the situation, the function and the topic of interaction are the most important.

Dorian (1981) in Shin Yuang 2005 stated that the use of certain language associated with home, religion and work domains. She also found that the age and identity of interlocutor outweighed almost all other domain factors in making code choices.

According to Fishman in Holmes (2001) the language use is analyzed through five domains, they are: family, friendship, religion, education and employment domains. Each domain has its own roles, such as; participants, setting, and topic. The participants of the domains of language use are those who involve in the conversation; the setting of the domains of language use is the time and place where the language is used; and the topic of language use is about what issue is being talked.

As consequent, Crystal (2000) defines language attitude as the “feelings people have about their own language or the language of others”. These two definitions do not cover other aspects of language attitude.

In addition, Garrett (2010:20) defined language attitudes based on the general disposition to react favorably or unfavorably to a class of objects. He concluded that an attitude is an evaluative orientation to a social object of some sort, whether it is a language, or a new government policy, etc. In other words, language attitudes are distinguished from other attitudes through their object. Therefore, language can be considered an object being seen as favorable or unfavorable. Subsequently, language attitudes reflect tendencies to evaluate languages favorably or unfavorably (Baker, 1992: 11).

However, Richards (1992) catered for the missing elements in the first two definitions when they defined language attitude as attitudes which speakers of different languages or language varieties have towards each other’s languages or to their own language. According to them, expressions of positive or negative feelings towards a language may reflect impressions of linguistic difficulty or simplicity, easy or difficulty of learning, degree of importance, elegance, and social status. They also stated that language attitude studies could be categorized thus: (a) those that explore general attitudes toward language and language skills (b) those that explore stereotyped impressions toward language, their speakers, and their functions and (c) those that focus on applied concerns (language choice and usage, and language learning).

Therefore, different language related objects were explored as representatives of language attitudes. However, there could be various possible relations among the attitudes toward these diverse objects. These attitudes might be identical, strongly correlated, might overlap to a certain extent or might not even be associated. There could be cases when a favorable attitude toward a language coexists with an unfavorable attitude toward its speakers or vice-versa. One can positively value a language,

but hold a negative attitude toward learning it, or, on the contrary, one may hold a negative attitude toward a language, but consider that learning that language is important (Edwards, 1985). Even more, the attitudes toward different objects could influence each other. For instance, attitude towards a language might arise from, or be influenced by, attitude towards the people who spoke that language.

III. METHODOLOGY

This study was conducted in qualitative research design. Bogdan & Biklen (1992:29) explain that qualitative research is descriptive where data collected are in the form of words and picture rather than number. Nazir (2003:55) also states that a descriptive design is conducted to describe situation, events, or occurrences of the basic data. The data of this research were the utterances of the Rohingya teenager. According to Bogdan and Biklen (1992:31) stated that “the researcher is as the key instruments. It means that everything is controlled by the researcher. The supporting instruments of data collection in this study are questionnaire and interview sheet.

IV. DISCUSSION

Based on the data analysis on the interviews transcription that have been classified using language attitude indicators, it is found out that the participants in this study realized their attitudes towards their ethnic language in some ways.

Use Rohingya language at Family Domain

There are 15 of the participants use Rohingya language at home, it means they have positive attitudes towards their language. Otherwise, there 3 participants use English or Indonesian language at home, it means they have negative attitudes towards their ethnic language.

Use Rohingya language at Religion Domain

The answer to this question is expected to reflect whether the participants use Rohingya language at religion domain or not, and if the answer is yes, it means the participant has positive attitudes towards their ethnic language. There are 6 of the participants use Rohingya language at religion domain, it means they have positive attitudes towards their language. Otherwise, there 12 participants use English or Indonesian language at religion domain, it means they have negative attitudes towards their ethnic language.

Use Rohingya language in friendship domain

There are 5 of the participants use Rohingya language in friendship domain, it means they have positive attitudes towards their language. Otherwise, there 13 participants use English or Indonesian language in friendship domain, it means they have negative attitudes towards their ethnic language.

Based on the analysis above, it is found out that the participants who have positive and negative attitudes towards

their ethnic language their realized in the several ways, such as: use Rohingya language at home, use Rohingya language at religion domain and use Rohingya language in friendship domain. Overall, the language attitude of the Rohingya teenagers towards their ethnic language in Medan shown in the table below.

TABLE 1. The language attitude of Rohingya teenagers towards their ethnic language

No	Language attitude indicators	Positive attitude	Negative attitude
		Participants	Participants
1.	Use Rohingya language at home	1,2,3,6,7,8,9,10,11,12,13,14,15,17,18	4,5,16
2.	Use Rohingya language at religion domain	1,2,6,8,17,18	3,4,5,7,9,10,11,12,13,14,15,16
3.	Use Rohingya language in friendship domain	6,8,9,17,18	1,2,3,4,5,7,10,11,12,13,14,15,16

Indicator number 1 in the table 4.1 shows that 15 of the participants use Rohingya language at home, while 3 participants use English/Indonesian language at home; indicators number 2 shows that 6 of the participants use Rohingya language at religion domain, while 12 participants use English/Indonesian language at religion domain ; indicators number 3 shows that 5 of the participants use Rohingya language in friendship domain, while 15 participants use English/Indonesian language in friendship domain.

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