

THE STUDY OF MADURESE SOCIAL DIALECT

Jaftiyatur Rohaniyah

Sekolah Tinggi Teknologi Nurul Jadid, Paiton, Probolinggo

E-mail address: javetien8@gmail.com

ABSTRACT:

The Madurese people are originally indigenous to the island of Madura, located in the Java Sea just north of East Java, and Madura is part of the province of Jawa Timur (East Java) which contains four cities in it; Bangkalan, Sampang, Pamekasan and Sumenep. Madurese language plays important roles in maintaining and developing Indonesian language. There are at least two major roles of Madurese language. The roles are; (1) the existence of Madurese language can be used as a shield of Indonesian language against the invasion of foreign languages, and (2) Madurese language can be functioned as a vocabulary donor of Indonesian language. Madurese language is interested to be analyzed because of its unique language features. Madurese has their own rules to arrange a proper conversation politely, just like Javanese and the other culture. They have their speech levels engaged to social dialect that used in daily communication. It is because of some factors. This social dialect and its factors of Madurese language is discussed in this research.

Key word: *Sociolinguistics, Social dialects and Madurese Language*

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Introduction

As a human being, communication is the most effective interaction in our daily activity. It is the important thing in order to deliver what on our mind through language, both in oral and written. Every society has its own way to communicate each other based on culture. It can be through conversation or even through sign and gesture.

In the daily communication, we need language as a means to communicate easily. Language is a system of communication in speech and writing used by people of a particular country (Oxford University Press, 2008). So, when there is a society in which the members are speaking, means they communicate through language.

Talking about communication and culture, Indonesia is rich of culture and ethnic groups in which each ethnic group has its own vernacular language to communicate easily. Every vernacular language has its own rule to arrange a proper conversation politely. We can analyze this case using sociolinguistics which is the study of language in relation to society.

One of the islands in Indonesia which has uniqueness especially in language is Madura. Madura is located near East Java. As a language which has numerous speakers,

Madurese language plays important roles in maintaining and developing Indonesian language. There are at least two major roles of Madurese language. The roles are; (1) the existence of Madurese language can be used as a shield of Indonesian language against the invasion of foreign languages, and (2) Madurese language can be functioned as a vocabulary donor of Indonesian language. (Azhar, 2008: 16-19). Madurese language is interested to be analyzed because of its unique language features. Madurese has their own rules to arrange a proper

conversation politely, just like Javanese and the other culture. They have their speech levels engaged to social dialect that used in daily communication. It is because of some factors. This social dialect and its factors of Madurese language is the point that I am going to discuss.

Discussion of Theories

This discussion covers four related literature engaged to social dialect. They are sociolinguistics, dialect, social dialect, and Madurese language.

Sociolinguistics

Society and language cannot be separated and always related each other. If there is no society, there will be no language, and vice versa. The study of language in relation to society is called sociolinguistics (Hudson, 1996). Sociolinguistics examines the interplay of language and society, with language as the starting point. Variation is the key concept, applied to language itself and to its use. The basic premise of sociolinguistics is that language is variable and changing. As a result, language is not homogeneous — not for the individual user and not within or among groups

of speakers who use the same language.

By studying written records, sociolinguists also examine how language and society have interacted in the past. For example, they have tabulated the frequency of the singular pronoun *thou* and its replacement *you* in dated hand-written or printed documents and correlated changes in frequency with changes in class structure in 16th and 17th century England. This is historical sociolinguistics: the study of relationship between changes in society and changes in language over a period of time. (Macneil/Lehrir Production, 2005)

Dialect

Sociolinguistics also study dialect which is any variety of a language characterized by systematic difference in pronunciation, grammar, and vocabulary from other varieties of the same language. 'Systematic' here means describable by rules. So, dialect is also determined by rules based on internal variations, related to such variables as age, region, socioeconomic status, group identification, and others. (Meurers, 2004)

Social Dialect

The term *dialect* can also be used to describe differences in speech associated with various social group or classes. An immediate problem is that of defining social group and social class, giving proper weight to the various factors that can be used to determine social position, e.g., occupation, place of residence, education, 'new' versus 'old' money, income, racial or ethnic origin, cultural background, caste, religion, and so on. Such factors as these do appear to be related fairly directly to how people speak. Social dialects originate among social groups and are related to a variety of factors, the principle ones apparently being social class, religion, and ethnicity. (Wardhaugh, 2006)

Madurese Language

Madura is divided by four regencies. They are Sumenep, Pamekasan, Sampang, and Bangkalan. Each regency has its own speech level engaged to social dialect. Firstly, Sumenep is the regency which has the most polite Madurese language and typically has the strongest Madurese dialect. Sumenep society frequently uses *Enggi/Bunten* level of speech.

The second regency is Pamekasan which is the central regency of Madura. Pamekasan people usually use *Enja'/Iya* as their daily language even though when they are talking to their parents.

Thirdly, Sampang regency has less polite language compared to the other regencies. They use *Enja'/Iya* for their daily communication including talking to their parents. It is suspected because they live in a maritime area. However, Sampang people use *Enggi/Bunten* level of speech when they are talking to the teacher or those who are considered as the educated people.

Compared to all regencies in Madura, the fourth regency, Bangkalan, is well known as the regency which has the most rude speech level. It is because Bangkalan is located near Surabaya, East Java, and far from Sumenep. Bangkalan people use *Enja'/Iya* as their daily language, but just like Sampang, they still use *Enggi/Bunten* to talk to those who are considered as the educated people such as teacher.

In general, there are two speech levels in Madurese language. First is *Enja'/Iya* [ənjə? Iyə] used by

Madurese society among friends, relatives, and the older people to the younger ones. It is considered to the low level. This level of speech is also used in the daily communication. The second speech level of Madurese language is *Enggi/Bunten* [æŋghibhüntên] used by young people to the elder ones, students to their teacher, and a nephew to his uncle. This is a kind of high level of speech in Madurese language and considered as the more polite one.

Method and Result

This study use qualitative approach. Qualitative research is all about exploring issues, understanding phenomena, and answering question (QSR International Pty Ltd, 2016). The ultimate aim of qualitative research is to offer a perspective of a situation and provide well-written research reports that reflect the researcher's ability to illustrate or describe the corresponding phenomenon. One of the greatest strengths of the qualitative approach is the richness and depth of explorations and descriptions. (Myers, 2000).

This research is focused to analyze 1) the social dialects in Madura and 2) the factors influenced

its dialect. These two problem was found from some information gotten by some informants from Madura. There are nine social dialects in Madurese language. They are *Abdi dalem*, *Junan dalem*, *Badan kaula*, *Panjenengngan/Sampeyan*, *Dika/Bula*, *Enggi/Bunten*, *Enggi/Enten*, *Ba'na/Sungko*', and *Enja'/Iya*'. From the results above, the writer concluded that there are four factors influence the use of the social dialects in Madurese language. Those social dialects are influenced by the factor of caste or social status, age, cultural background, and place of residence. Those factors are compatible with the theory of social dialect proposed by Wardhaugh. It means that the theory of social dialect from Wardhaugh is applicable to the social dialects in Madurese language. The other factors of social dialects based on Wardhaugh's theory are occupation, education, 'new' versus 'old' money, income, racial or ethnic origin, and religion.

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Conclusion

From the findings above, there are nine the social dialects in Madurese language. Those social dialects are *Abdi dalem*, *Junan dalem*, *Badan kaula*, *Panjenengngan/Sampeyan*, *Dika/Bula*, *Enggi/Bunten*, *Enggi/Enten*, *Ba'na/Sungko*', and *Enja'Iya*'. The writer has analyzed From the findings above, there are nine the social dialects in Madurese language. Those social dialects are *Abdi dalem*, *Junan dalem*, *Badan kaula*, *Panjenengngan/Sampeyan*, *Dika/Bula*, *Enggi/Bunten*, *Enggi/Enten*, *Ba'na/Sungko*', and *Enja'Iya*'. The writer has analyzed

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