

The Level of Language Used by Madurese in Kalidandan, Pakuniran, Probolinggo

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Abstract—This study aims to know the use of the levels of language and its rules on Madurese in Kalidandan village, Pakuniran, Probolinggo. This study applied a descriptive qualitative approach by listening method and elicitation. It means that the researcher was listened and recorded the Madurese used by the speakers. In addition, the data was also obtained by interview and recording techniques. The results showed that the language level of Madurese has three levels, 1) the level of Enje' Iyeh; 2) Enggi Enten; and 3) Enggi Bhunten. Enje' Iyeh is referring to the level of language that it is impolite, Enggi Enten is referring to the level of polite language, and Enggi Bhunten is referring to the level of language that it is very polite. Generally, Enje' Iyeh is used by older people to young people or it can be used by peers (friends of the same age). Enggi Enten is the second level where the language begins to be refined. Generally, it is used by strangers, son-in-law to parents-in-law, husband-wife, young people to older people, and family relationships. Enggi Bhunten is the most polite language in Madura after the level of Enggi Enten. This use is carried out by younger people to older people or people who are highly respected. In Madura traditions, Enggi Bhunten language is the same as level as Kromo Inggil in Javanese. On the other hand, Madurese has a unique pronunciation rules. One of them is 1) Madurese does not recognize third person pronoun; 2) it has aspirated and non-aspirate phonemes; 3) it does not recognize root morphemes and bound morphemes; 4) every verb ended by phoneme (-a), it is simple future tense; and 5) every verb preceded by phoneme (e-) whether the subject is first person, second person, and the third person, it is classified into passive sentence.

Keywords— *Language level, Language rules, and Madurese*

I. INTRODUCTION

Language has a very important function in human life. Then the functions are summarized and conceptualized being three types of functions in language, namely ideational, interpersonal, and textual functions. These three functions are known as language metafunctions[1].

The language metafiction is present in every use of language in social contexts. These functions are ideational (logic and experimental), interpersonal, and textual represent the organizational language including semantic systems, pragmatic systems, lexicogramatic systems, and phonological systems. Semantic systems consist of meanings in texts, pragmatic systems consist of meanings in context, lexicogramatic systems consist of syntax, morphology, lexis, and phonological systems consist of sounds in phonemes. Discussing about grammar, the functions of human logic are realized through a system of

complexity clauses, experiential functions are realized through transitivity systems, interpersonal functions are realized through a system of modes, and textual functions are realized through a system of language themes[2]. Semiotically, language is seen as a system that includes and employs the three main meta functions above so that language becomes relevant to the context.

The ideational function is language as representation or reflection where speakers as observers of reality who explains the reality of nature. Interpersonal function is language as a means of giving and receiving information or activities which speakers as intruders of reality who explains interpretations of intersubjective. Textual function is language as a message or relevant to speakers in translating semiotic by linking the reality of the context in which the language is made[3].

Language is different because speakers come from different backgrounds and language used is clearly different. [4]state that the language owned by individuals is obtained from the community where they live. Each nation has its own language with dialects, rules, accents, and patterns. Therefore, when people talk with dialects, rules, accent, and patterns it will be built by society in their daily communication. On the other hand, language is also part of the culture of a society. Therefore, people who speak a language will show their cultural background and traditions when speaking or communicating with others.

One difference in its use is the language used by Madurese. Madura is one of the regions that enrich Indonesia with a variety of cultures and languages. This area is called by salt island and it located in East Java Province. Madura has own regional language, namely Madurese. It is ranked the third after Sundanese and Javanese which is the largest regional language of speakers in Indonesia[5]. As a language spoken by a large number of speakers, Madurese has a significant role in primary society to maintain and develop Indonesian. There are two major roles that can be assessed in Madurese such as 1) the existence of Madurese is a protector of Indonesian from foreign language and it is as a component of contributing vocabulary to Indonesian. 2) Madurese has an important role in development of Indonesian but its efforts to maintain the local language is not very visible[6].

Madurese is a language used by the speakers as a means of daily communication both residing in Madura,

surroundings of small islands and overseas. Madurese occupies around fifteen million speakers in Indonesia[7]. Based on linguistics point of view, Madurese are grouped into five main dialects, namely 1) Bangkalan dialect, 2) Sampang dialect, 3) Pamekasan dialect, 4) Sumenep dialect, and 5) Kangean dialect.

Apart from Madura itself, Madurese is also used in Probolinggo. One of them is in Kalidandan village, Pakuniran district, Probolinggo regency. The use of Madurese on the speakers in Kalidandan village, Pakuniran district, Probolinggo regency has levels in its use, namely the level of Enje 'Iyeh (impolite language), Enggi Enten (polite), and Enggi Bhunten (very polite). Each level has certain characters and conditions so the usage is also different. Javanese is known by Ngoko, Krama, and Krama Inggil. Ngoko (rough or impolite): Ngoko Lugu, Ngoko Andhap; 1) Ngoko Andhap Antya-Basa and 2) Ngoko Andhap Basa-Antya. Krama (medium or polite): Basa Krama; 1) Wredha-Krama, 2) Mudha-Krama, and 3) Kramantara, Basa Madya: 1) Madya-Ngoko, 2) Madya-Krama, 3) Madyantara, and 4) Mudha-Krama. Krama Inggil (very polite): Krama Desa, Krama Inggil, Krama Kadhaton, and Basa Kasar. These languages can be called as ungguh-ungguhing base[8]. It means that the level of language is intertwined with whom we speak, who our interlocutors are, and where the conversation takes place. A study done by[9] stated that language level in Madura influenced by situational factors, i.e. formal and informal situations. In an informal situation, the patterns of communication are influenced by age differences. The age differences that affect the gaps of KT-KS patterns of communication both in formal and informal situations only find expression in the use of speech levels while in terms of patterns of language selection, tones of voice, body language, and turn-taking. Meanwhile, a study done by[10] stated that there is a maintenance of the usage of Enjâ' Iya is spoken by younger people and the usage of Engghi Bunten is spoken by older people. On the other hand, there is a shifting usage of Engghi Enten to Enjâ' Iya is spoken by people with the same age. In addition,[11] stated that speech level classed into Ngoko Lugu, Ngoko Alus, Krama Lugu, and Krama Alus. The use of them is affected by genre, age, social status, and family relationship. Therefore, language levels is important to be studied so that the speech community of Madurese in Kalidandan village, Pakuniran district, Probolinggo regency can understand and speak well with other Madurese. The aim of this study is to know the use of language levels and the use of language rules on Madurese in Kalidandan village, Pakuniran district, Probolinggo regency.

II. METHOD

This research is a descriptive qualitative research because it conducted synchronous. It means that this study aims to describe the nature, circumstances, and phenomena of the language use when the research was conducted. This study uses primary data that has a function and position as the main data, namely oral data. The data obtained several techniques both are interviewing techniques and record techniques. The data were collected by listening and elicitation methods. It means that the researcher listened and recorded the use of Madurese used by the speakers.

III. RESULT

1. THE LEVELS OF MADURESE

In daily life, the use of Madurese has a function level, namely 1) Enje' Iyeh; 2) Enggi Enten; and 3) Enggi Bhunten. Every level has characters that called *Ondegge Besa*.

1.1 ENJE' IYEH

This level is usually used by older people to younger or it is used by peers. For instance, parents to their children, sibling and close friends. In addition, this level is not allowed to be spoken by younger to older. In contrast, many levels are used by younger to older who should not be used so that in general it can be called as violated language ethics.

Example:

1. *Majuh ambu ka bengkoh* (Drop in my house, please!)
2. *Sapa nyamanah be'en?* (What is your name?)
3. *Engko' terro ka be'en* (I love you)
4. *Can be'en gerring/bereng?* (Are you sick?)
5. *Dek'emaah be'en?* (Where are you going?)

1.2 ENGAGE ENTER

Enggi Enten is the second of language. The use of language on this level begins to be refined. This level is usually used by stranger, son in law to parent in law, husband-wife, younger to older and family relationships.

Example:

1. *Toreh ambu ka compok* (Drop in my house, please!)
2. *Serah nyamanah empean/sampeyan?* (What is your name?)
3. *Guleh/kauleh niser ka empean/sampeyan* (I love you)
4. *Can empean/sampeyan sake'?* (Are you sick?)
5. *Kaemaah empean/sampeyan?* (Where are you going?)

1.3 ENGAGE BHUTAN

Enggi Bhunten is the highest level of language. This use is carried out by younger people to older people or people who are highly respected like a child to his/her parents, a student to his/her teachers. The use of language in this level is very polite. In daily life, this language level is very important because it gives us a very good behavior. It means that with whom we speak and find who our interlocutors are. Therefore, there we know what will do and behave. One culture that has vanished is Enggi Bhunten language. Enggi Bhunten is the most polite language in Madura after Enggi Enten language. Therefore, Enggi Bhunten language as the same as *Krama Inggil* on Javanese.

Example:

1. *Toreh alonggu ka dhelem* (Drop in my house, please!)
2. *Paserah asmanah ajunan/panjenengan?* (What is your name?)
3. *Abdina tresna ka ajunan/panjenengan* (I love you)
4. *Caepon ajunan/panjenengan songkan?* (Are you sick?)
5. *Kaimaah ajunan/panjenengan?* (Where are you going?)

2. THE RULES OF MADURESE

The Madurese language has a unique pronunciation system so that outsiders who try to learn it they feel difficulties especially in pronunciation.

2.1 Unrecognizing Third Person Pronouns

Madurese does not recognize pronoun he, she, and they. This rule of Madurese refers to the words

"ROAH/KA'ROAH" and the word "NAH" as possessive adjective.

Example:

2.1.1 Enje' Iyeh Language

1a. *Ayuni cek raddinah yeh?* (Ayuni is beautiful girl, isn't she?)

1b. *Mun been niser ka roah kabekalen pas ka reng toanah!* (If you like her, propose your self to her parents, please!)

2.1.2 Enggi Enten Language

2a. *Ayuni cek mapanah ghi* (Ayuni is beautiful girl, isn't she?)

2b. *Mun empean/sampean niser ka ka'roah pentah pon ka reng sepponah!* (If you like her, propose your self to her parents, please!)

2.1.3 Bahasa enggi bhunten

3a. *Ayuni ampon raddin ghi* (Ayuni is beautiful girl, isn't she?)

3b. *Manabi ajunan/panjenengan kasokan ka ka'roah ngireng lamar ka oreng sepponah!* (If you like her, propose yourself to her parents, please!)

2.2 Madurese has voiced and voiceless phonemes

Phonemes derived from the word phone which means sound. Literally, phoneme is the smallest unit of sound which can differentiate one word from another. In other words, phonemes make lexical distinctions[12]. Linguistically, the study of phonemes is called phonemic and it is a part of phonology which specifically studies the sounds of language. Phonemes are written between slashes, so the phonemes corresponding to the sounds are represented as respectively. There are two phonemes which called by vocal and consonant. Consonant divided into voiced and voiceless consonant[12]. Madurese called the voiced consonant by mild articulation (*pengucapan demmang*) and voiceless consonant by heft articulation (*pengucapan berre'*).

Example:

1a. *Bebe /b/ bawah* = Voiced consonant

1b. *Bhebeng /bh/ bawang* = Voiceless consonant

2a. *Bengkoh /b/* = Voiced consonant

2b. *Bhengkah /bh/* = Voiceless consonant

2.3 Madurese did not recognize root and bound morpheme

Morpheme is the smallest grammatical units that have meaning[13]. In English grammar, the morpheme has functions to distinguish singular and plural words. However, Madurese did not recognize singular and plural marker so that it is difficult to distinguish whether the morpheme is root or bound. In English "I have cow" and "I have cows", they are plural that marked by S in which it can distinguish singular and plural. Meanwhile, Madurese has no singular and plural markers.

Example:

2.3.1 Enje' Iyeh Language

1a. *Engko' endik settong sapeh* (I have one cow)

1b. *Engko' endik due' sapeh* (I have two cows).

2.3.2 Enggi Enten Language

2a. *Guleh/kauleh ngagungin settong sapeh* (I have one cow)

2b. *Guleh/kauleh ngagungin due' sapeh* (I have two cows)

2.3.3 Enggi Bhunten Language

3a. *Abdina ngagungin settong sapeh* (I have one cow)

3b. *Abdinaa ngagungin due' sapeh* (I have two cows)

2.4 Suffix (--a) on Madurese

The verbs ended by phoneme (-a), it is simple future tense.

Example:

2.4.1 Enje' Iyeh Language

1a. *Engko' abinia/alakea* (I will get married)

2.4.2 Enggi Enten Language

2a. *Guleh/kauleh akabina* (I will get married)

2.4.3 Enggi Bhunten Language

3a. *Abdina akeluagaa* (I will get married)

2.5 Prefix (e--) on Madurese

every verbs preceded by phoneme (e-) whether the subject is first person, second person, and third person, it is classified into passive sentence.

Example:

2.5.1 Enje' Iyeh Language

1a. *Nasek'en ekakan engko'* (The rice is eaten by me)

2.5.2 Enggi Enten Language

2a. *Nasek'en edhe'er guleh/kauleh* (The rice is eaten by me)

2.5.3 Enggi Bhunten Language

3a. *Nasek'en edhe'er abdina* (The rice is eaten by me)

IV. DISCUSSION

Madurese is a language used by Madurese with an approximately population number of 14 million speakers. It derived from the eastern end of Java that called *Kawasan Tapal Kuda*. It is stretching from Surabaya, Malang, Pasuruan, Probolinggo, Jember to Banyuwangi and also from the Masalembu island to Kalimantan Island (Fetrina, 2010). Madurese are allied with Austronesian, including Madagascar, Formosa, Philippines, Java, Nusa Tenggara, Maluku, Kalimantan, Sulawesi, Sunda, and Malay in Malacca. The speakers of Madurese are the most speakers with the fourth rank of 726 regional languages in Indonesia after Indonesian, Javanese, and Sundanese. Thus, the Madurese is being quite well-known around Indonesia[14].

Madura has different levels of language and dialect but in reality the dialect cannot become a standard in communication because every speaker who moves to another place will have different dialects. Madurese is a part of culture so it is very dynamic. It means that the use of language is deemed incompatible with the situation and conditions that occur. Hence, the use of language is occurred by its levels. The use of language level is a means to establish politeness between one community and others. One of them is increasing the language behavior.

V. CONCLUSION

From the results, it can be states that the language level of Madurese has three levels, 1) the level of Enje' Iyeh; 2) Enggi Enten; and 3) Enggi Bhunten. Enje' Iyeh is refer to the level of language that it is impolite, Enggi Enten is refer to the level of polite language, and Enggi Bhunten is refer to the level of language that it is very polite. Generally, Enje' Iyeh is used by older people to young people or it can be used by peers (friends of the same age). Enggi Enten is the second level where the language begins to be refined. Generally, it is used by strangers, son-in-law to parents-in-law, husband-wife, young people to older people, and family

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