

CHAPTER IV

FINDINGS AND DATA ANALYSIS

This chapter presents the research finding of the study. It was included phonological process involves changed processes by Lebanisuko people. They were consist of 10 objects made by Lebanisuko people. There are some of the data which are acquired from field collection. The analysis of each process is explained directly after the classification of the data.

4.1 The Consonants in Lebanisuko Madurese

Katamba (1989:3) says that Speech sounds are produced by interfering in some way with a body of moving air. He (1989:4) further states, “Consonants are produced by obstructing in someway the flow of air through the vocal tract”. It means that the consonants are speech sounds that produce by obstructing in someway the flow of air in vocal tract. The similarities and differences among consonants in Madurese, Indonesian, and Javanese cognates are most striking at the phonetic changes, so in what follows, underlying representations are given. The Madurese phonetic form also appears. The producing speech sound consonants are different in an area from another. Lebanisuko Madurese have differences consonant from Madurese in words: *sasassa*, *sezet*, *karen*, *abeng* and *dhluwang*. The processes by which these forms are derived are presented below:

4.1.1 Datum 1

Table 4.1.1.1 Datum 1

Lebanisuko Madurese	Phonological Symbol	Madurese	Phonological Symbol	Indonesian	English
<u>S</u> asassa	[s^s^Ass^]	<u>A</u> sassa	[^s^Ass^]	Menuci	washing

According to the table above, there is a word ‘washing’ that said in Lebanisuko Madurese and Madurese. According to Muhri (2013:80) the word ‘washing’ in Madurese is asasa. Look at the difference based on phonological symbols of them below:

Lebanisuko Madurese

sasassa [s^s^Ass^]

CVCVCCV

General Madurese

asassa [^s^Ass^]

VCVCCV

This is the differences between Lebanisuko Madurese and Madurese, the first phoneme in Lebanisuko is consonant, / s /. According to Muslich (2011), its identify that the word ‘washing’ in Lebanisuko Madurese having Prothesis, they add the consonant / s / at the beginning of word. According to Katamba (1989:5), the Prothesis of consonant / s / in the word *asasa* happened on alveolar, tongue tip or blade and the alveolar ridge.

Based on the explanation above, the writer concluded that Lebanisuko Madurese have the different word from Madurese caused by the additional consonant at the beginning of word and its called Prothesis.

4.1.2 Datum 2

Table 4.1.2.1 Datum 2

Lebanisuko Madurese	Phonological Symbol	Madurese	Phonological Symbol	Indonesian	English
Sézét	[sezɛt]	Sését	[Sɛsɛt]	Capung	Dragonfly

The table above showed the word ‘dragonfly’ in Lebanisuko Madurese and Madurese. According to Muhri (2013:87) in Kamus Madura-Indonesia Kontemporer, the word ‘dragonfly’ in Madurese is *sését*. Check the difference of them below:

Lebanisuko Madurese		General Madurese
sézét [sezɛt]	➔	sését [sɛsɛt]
CV <u>C</u> VC		CV <u>C</u> VC

Based on the identification above, the difference in the word dragonfly in Lebanisuko Madurese and Madurese lies in the consonant s in the middle of word. Lebanisuko Madurese change the consonant / s / to be consonant / z /. Based on Muslich’s theory (2011) the change of phoneme or cancellation the minimal difference that influenced by environmental is called Neutralization. According to

Katamba (1989:5) the neutralization of consonant / s / to be consonant / z / in the word *sését* happened on alveolar, tongue tip or blade and the alveolar ridge.

Based on the explanation above, the writer concluded Lebanisuko Madurese have the different word from Madurese by changing one consonant to be another consonant and caused by the environmental, its called Neutralization.

4.1.3 Datum 3

Table 4.1.3.1 Datum 3

Lebanisuko Madurese	Phonological Symbol	Madurese	Phonological Symbol	Indonesian	English
Karén	[kʌrɛn]	Karé	[kʌrɛ]	Sisa	Rest

According to the table above, there is the word ‘rest’ in Lebanisuko Madurese and Madurese. According to Muhri (2013:42) the word ‘rest’ in Madurese is *karé*. There is the difference between Lebanisuko Madurese and Madurese. Look at the difference of them based on phonological symbols below:

Lebanisuko Madurese		General Madurese
karén [kʌrɛn]	➔	karé [kʌrɛ]
CVCVC <u>ŋ</u>		CVCV

The difference of them is the consonant at the end of the word in Lebanisuko Madurese. Madurese said *karé* for ‘rest’ but Lebanisuko Madurese

add the consonant / n / at the end of word and said *karén*. Based on Muslich's theory (2011), its can identify that the word 'rest' in Lebanisuko Madurese having Paragog, they add the phoneme at the end of the word. According to Katamba (1989:5), the Paragog of the consonant / n / in the word *karé* happened on retroflex, tongue tip curled back.

The word *karén* in Lebanisuko is means 'rest'. In Javanese, the word *karén* also means 'rest'. The same word and meaning in the word *karén* between Lebanisuko and Javanese indicated that Lebanisuko Madurese is influenced by Javanese.

Based on the explanation above, the writer concluded that the different word formation in the word residual in Madurese was caused by the additional consonant at the end of the word by Lebanisuko Madurese, and its called Paragog and influenced by Javanese.

4.1.4 Datum 4

Table 4.1.4.1 Datum 4

Lebanisuko Madurese	Phonological Symbol	Madurese	Phonological Symbol	Indonesian	English
Abeng	[[^] bəŋ]	Rabeng	[r [^] bəŋ]	Rabun	Dim

According to the table above, there is the word 'dim' in Madurese and Lebanisuko Madurese. According to Muhri (2013:73), the word 'dim' in Madurese is *rabeng*. There is the difference 'dim' between Madurese and

Lebanisuko Madurese. Look at the difference of them based on phonological symbols:

Lebanisuko Madurese		General Madurese
abeng [ʌbəŋ]	➔	rabeng [rʌbəŋ]
VCVCC		<u>C</u> VCVCC

Based on identification above, the difference between Madurese and Lebanisuko Madurese lies on the first phoneme in Madurese, there was consonant / r /. In Lebanisuko Madurese, the consonant / r / at the beginning was omitted. Thus, Lebanisuko Madurese said *abeng* for ‘dim’. Based on Muslich’s theory(2011), the omission of the phoneme at the beginning of word was called Aferesis. According to Katamba (1989:5), the Aferesis of the consonant / r / in the word *rabeng* happened on alveolar, tongue tip or blade and the alveolar ridge.

Based on the explanation above, the writer concluded that the different word formation of *dim* is caused by the omission of the consonant / r / at the beginning of word by Lebanisuko Madurese and its called Aferesis.

4.1.5 Datum 5

Table 4.1.5.1 Datum 5

Lebanisuko Madurese	Phonological Symbol	Madurese	Phonological Symbol	Indonesian	English
Dhluwang	[dʰluwʌŋ]	Dhlubâng	[dʰlubəŋ]	Kertas	Paper

According to the table above, there was the word ‘paper’ in Madurese and Lebanisuko Madurese. According to Muhri (2013:24), the word paper in Madurese was *dhlubâng*. There was the differences between Madurese and Lebanisuko Madurese, not only the consonant but also the vowel. Look at the differences of them based on phonological symbols:

Lebanisuko Madurese General Madurese

dhluwang [d^hluw^hŋ] ➔ *dhlubâng* [d^hlubəŋ]

CCCVCVCC

CCCVCVCC

Based on the identification above, Lebanisuko Madurese have two differences phonemes from Madurese. First, the difference of consonant / b / in Madurese changed to be consonant / w /. Second, the vowel / â / in Madurese changed to be vowel / a / in Lebanisuko Madurese. Based on Muslich’s theory (2011), the change of phoneme or cancellation the minimal difference that influenced by environmental was called Neutralization.

As Lebanisuko Madurese, the word *dhluwang* in Javanese means ‘paper’. The same word and meaning in the word *dhluwang* between Javanese and Lebanisuko Madurese indicated that Lebanisuko Madurese is influenced by Javanese.

From the explanation above, the writer concluded that the different word formation of them can be classified to Neutralization because their phoneme was different but not changing the meaning and its influenced by Javanese.

4.2 The Vowels in Lebanisuko Madurese

Yule (1985:48) states, “vowels sounds are produced with relatively free flow of air. They are typically voiced”. Katamba (1989:8) states, “Vowels more difficult to describe accurately than consonants. This is largely because there is no noticeable in the vocal tract during their production”. It means, producing the vowel is easier than consonant. Vowels that produce by someone or an area are different from another, like in Lebanisuko village. The vowels of Madurese that they produced are different by Madurese in Madura island. One of them are caused by neutralization process. The explanation below showed the differences of vowels in Lebanisuko Madurese from Madurese.

4.2.1 Datum 1

Table 4.2.1.1

Lebanisuko Madurese	Phonological Symbol	Madurese	Phonological Symbol	Indonesian	English
léme'	[ləməʔ]	léma'	[ləmʌʔ]	Lima	Five

The table above showed the word ‘five’ in Madurese and Lebanisuko Madurese. According to Muhri (2013:51), the word ‘five’ in Madurese was *léma*'. There was the difference between Madurese and Lebanisuko Madurese. Look at the differences of them based on phonological symbols below:

Lebanisuko Madurese General Madurese

léme' [ləməʔ] ➔ léma' [ləmʌʔ]

CVCV

CVCV

From the identification above, the difference between Madurese and Lebanisuko Madurese lies on the last phoneme of the word, the vowel / a / in Madurese changed to be vowel / e / in Lebanisuko Madurese, its classified in Neutralization. According to Muslich's theory (2011), the changed a phoneme to be another phoneme without changed the meaning was called Neutralization.

4.2.2 Datum 2

Table 4.2.2.1 Datum 2

Lebanisuko Madurese	Phonological Symbol	Madurese	Phonological Symbol	Indonesian	English
jhum'at	[j ^h umʔat]	jhuma'at	[J ^h umʌʔʌt]	hari jumat	friday

The table above showed the word 'Friday' in Madurese and Lebanisuko Madurese. According to Muhri (2013:38) the word 'Friday' in Madurese was *jhuma'at*. Lebanisuko Madurese said the difference, the writer identified the phonological symbols of them to know the difference below:

Lebanisuko Madurese General Madurese

jhum'at [j^humʔat] ➔ jhuma'at [j^humʌʔʌt]

CCVCVC

CCVCVVC

The difference of Madurese and Lebanisuko Madurese lies on the double vowel / a /. Lebanisuko Madurese omitted a vowel / a /, thus Lebanisuko people said *jhum'at* for 'Friday'. According to Muslich (2011), the omission of a phoneme at the middle of word without change the meaning was called Syncope. According to Katamba, the omission of vowel / a / happened on Open-Central vowel.

4.3 The Context of Conversation

Conversation 1

Wati : Assalamualaikum.

Siti : Waalaikumsalam.

Wati : De'ma atin na Bik?

(Where is Atin, Bik?)

Siti : Neng budi *sasassa*. Bede napé?

(She is washing in the back house, what happen?)

Wati : Helm a engkok e sambu tak kebeli.

(my helmet was borrowed but not returned)

Based on Dijk's theory (1977), the context must has three components; the persons, time and place, and interactive. First, the persons on the conversation above were two persons, Wati and Siti. Wati was twenty years old. She was the native Lebanisuko village. The another persons was Siti. She was thirty eight years old and the native Lebanisuko village.

Second, the time and place of the conversation. Greeting at the beginning of the conversation above indicated that the speaker and hearer just met. The word ‘neng budi’ indicated that the conversation was in front of the Siti’s house. Wati was looked for her daughter named Atin. When Siti answered the questions with ‘washing in the back house’ it indicates that the ‘washing activity’ in Lebanisuko is outdoor activity, in the back of house. Whereas in fact, ‘washing’ is indoor activity. The word *sasassa* means the activity to clean the plate or other home appliances.

Third, the conversation above was interactive, because, the speaker and the hearer speech and hearing the utterance not at the same time. According to Dijk’s (1977:193), The conversation above implied they were in a Lebanisuko Madurese speech community, because there was the word *sasassa* as the Madurese that only used in Lebanisuko. If they are not in their speech community, they used the polite Madurese or polite Javanese as their first language to communicate.

Conversation 2

Arti : Man moleh kol sa’apa Bik?

(what time Man come home Bik?)

Siti : kol *léme*’. Jutao kol sebriye gik tak moleh.

(at 5 o’clock. But i do not know why he has not come home at this hour)

First, the persons on the conversation above are Arti and Siti. Arti was twenty-six years old and the native Lebanisuko village. Siti was thirty-eight years old and the native Lebanisuko village. By the conversation above, there is the word ‘man’ and ‘bik’ indicated that ‘Arti’ is a person who is younger than ‘Siti’.

Second, the Siti's answer indicated that the conversation happened on the evening, at least its more than five o'clock. In the conversation above, there is the word *léme'* that has different vowel from Madurese. The word *léme'* means *five*. Not all Lebanisuko Madurese said *léme'* for *five*, many of them said *léma'* for *five*. Look at the conversation below:

Yuni : kedalemma kol sa'apa?

(What time you entered (the factory)?)

Lilik : Kedalemma lok masté, bedé kol *léma'*, bedé sing kol pa'mpa'.

(I enter (the factory) in different time, usually five o'clock, or four o'clock)

First, the persons on the conversation above are Yuni and Lilik. Yuni is the writer, twenty-three years old. Lilik is fifty-three years old and the native Lebanisuko village. She is a worker in a factory. Second, the conversation (see: conversation 1) happened in the morning, at four or five o'clock. Because in the conversation, Lilik stated that she was going to work. The place of the conversation was in the road.

Madurese as the second language may influenced by the first language, Javanese. The speakers whose more than 40 years old and the native of Lebanisuko village, usually used the Madurese that used in Madura island. The word *léme'* usually used by the speakers that no more than 40 years old and non native Lebanisuko village. They just immitate what the other Lebanisuko Madurese speakers said, although they have ill-formed in phonemes or pronunciation.

Conversation 3

Yuni : Wes abit ngétek néng Lebené?

(How long did you stay at Lebanisuko?)

Misni: Abit, ade' telo lekor taon.

(Long time ago, its about twenty three years)

Dina buru de'ma, *dhluwang* é mék tak begi de' engkok.

(Where is Dina? Why is the paper not give to me?)

Yuni : Dina genéko séra?

(Who is Dina?)

Misni : Dina genéko tang anak nomer telo'.

(Dina is my third daughter)

First, the persons on the conversation above are Yuni and Misni. Yuni is the writer and twenty-three years old. Misni is forty years old and non-native Lebanisuko village. Second, on the questions "where is dina? Why the paper does not give to me?" it indicates that the conversation was in the Misni's house and it is usually used to talk to younger people.

Conversation 4

Taslimah : Sapa jie?

(Who is she?)

Siti : Jutao. Kata Anak eng Salamun.

(I don't know. She's like Salamun's daughter)

Taslimah : (greeting to C) De'ma a genéko mon jelen *dhiri*?

((Greeting to C) Where are you going? Why are you going alone?)

Ani : De' bengko na Salma.

(I'm going to Salma's house)

First, the persons on the conversation above are Taslimah, Siti n Ani. Taslimah is the native Lebanisuko village. Siti is thirty-eight years old and the native Lebanisuko village. Ani also the native Lebanisuko village. Second, the conversation above happened in the evening, at housewives gossiping with their neighbour in front of their house and noticed people who passing.

There is word *dhiri* on the conversation above that has meaning *itself* or *alone*. This word is different from Madurese who expresses *itself* or *alone* with *dhibi*.

Conversation 5

Siti : De'ma jejen na cong mék ade' *karén* na?

(where is the cake? Why is not rest?)

Agus : Jutao, engkok tak ngorosén jejen.

(i do not know, i do not care with the problem of cake)

First, the persons on the conversation are Siti and Agus. Siti is thirty-eight years old and the native Lebanisuko village. Agus is twenty-eight years old and the native Lebanisuko village. Second, there are the word 'where and 'why' indicate that 'Siti' tries to find out something that no rest, and the word *jejen* for cake usually discussed after the celebration event, wedding or birthday party.

By the conversation above, the word *karén* that has paragog phonetic changes show the meaning *rest*. Madurese in general said rest with *karé*.