

**THE JAVANESE DIALECTS USED BY ENGLISH
DEPARTMENT STUDENTS OF UNIVERSITAS BRAWIJAYA
FROM MADIUN AND SURABAYA**

THESIS

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**STUDY PROGRAM OF ENGLISH
DEPARTMENT OF LANGUAGES AND LITERATURES
FACULTY OF CULTURAL STUDIES
UNIVERSITAS BRAWIJAYA**

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**THE JAVANESE DIALECTS USED BY ENGLISH DEPARTMENT
STUDENTS OF UNIVERSITAS BRAWIJAYA FROM MADIUN AND
SURABAYA**

THESIS

**Presented to
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in partial fulfillment of the requirements
for the degree of *Sarjana Sastra***

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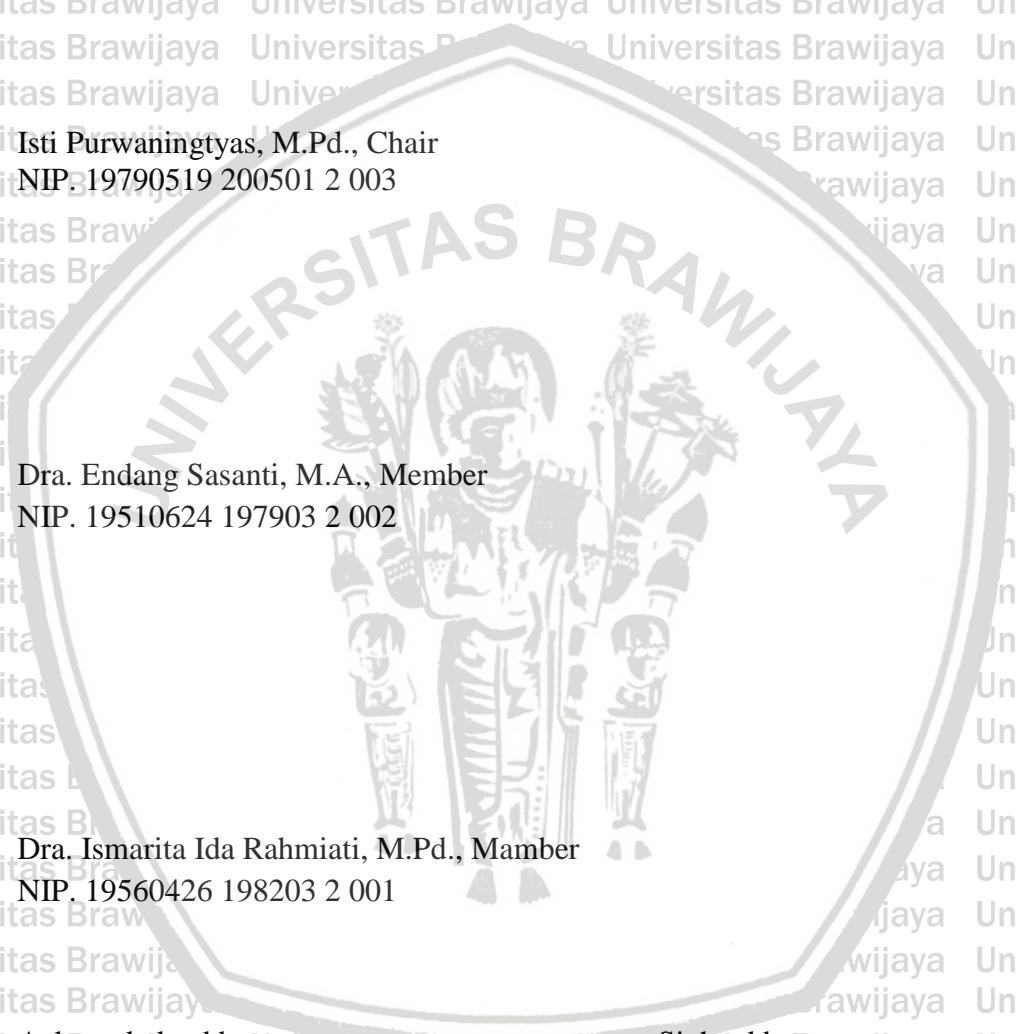
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ABSTRACT

Megawati, Tiara Puspa. 2014. **The Javanese Dialects Used By English Department Students of Universitas Brawijaya from Madiun and Surabaya.** Study Program of English, Department of Languages and Literature, Faculty of Cultural Studies, Universitas Brawijaya. Supervisor: Endang Sasanti, Co-supervisor: Ismarita Ida Rahmiati.

Keywords: Dialects, Javanese dialects, Madiun and Surabaya English Department Students.

Language and society cannot be separated. Because of the language, people can communicate with each another. There is a relationship between language and the region in which they live. Because of relationship between language and region, people who live in one region have their own dialect. From that explanation, sociolinguistics do not be separate with dialect. This study examines the Javanese dialect used by English Department students from Madiun and Surabaya. The problems of the study in this study are what are the words in Madiun and Surabaya Javanese dialects used by English Department Students the theory proposed by Chaer (2012) about lexical, and what are Javanese levels of the words are used the theory proposed by Aji (2013).

This study uses qualitative approach since the data is presented in the form of words rather than numbers. The data are Javanese words in Madiun dialect and in Surabaya dialect and the data source is Javanese utterances produced by students of English department in 2010 grade. The researcher collects the data by making question for interview and making topic to have conversation, and then recording the conversation done by the respondent. Then, transcribing the recording and analyzing them and finally drawing a conclusion.

The researcher found 29 utterances that contain lexicon in Javanese using Madiun and Surabaya dialects. There are twenty two words of *Ngoko Kasar*, seven words of *Ngoko Alus* and no one word of *Madya* used in Surabaya dialect. It happens because the societies of Surabaya do not use *Madya* language to communicate with teenagers or the younger persons. And the researcher also found twenty six words of *Ngoko Alus* language, three words of *Madya* language, and no word of *Ngoko Kasar* language in Madiun dialects. The societies of Madiun do not use *Ngoko Kasar* language because they think that it is so rude to use at the daily communication. *Ngoko Alus* language is used to communicate with teenagers or the younger person than the speaker.

The conclusion is that Surabaya dialects are ruder than the societies of Madiun dialect. The next researcher is recommended to conduct the study of dialects using the other theories. The researcher also suggests the next researchers to conduct a research on other regional dialects for example; Sundanese dialects, Chinese dialects, Batak dialects, to broaden the understanding of dialects.

ABSTRAK

Megawati, Tiara Puspa. 2014. **Dialek Bahasa Jawa yang Digunakan oleh Mahasiswa Jurusan Bahasa Inggris di Universitas Brawijaya dari Madiun dan Surabaya.** Program Studi Bahasa Inggris, Jurusan Bahasa dan Sastra, Fakultas Ilmu Budaya, Universitas Brawijaya. Pembimbing I: Endang Sasanti; Pembimbing II: Ismarita Ida Rahmiati

Kata kunci: Dialek, Dialek Jawa, Mahasiswa Sastra Inggris dari Madiun dan Surabaya.

Bahasa dan masyarakat tidak dapat dipisahkan. Karena dengan bahasa, masyarakat dapat berkomunikasi dengan yang lain. Ada pula hubungan antara bahasa dan daerah dimana mereka tinggal. Karena hubungan itu, masyarakat yang tinggal di daerah tertentu mempunyai bahasa atau dialektanya sendiri. Permasalahan dalam penelitian ini adalah kata-kata apa saja dalam dialek Jawa yang digunakan di Madiun dan Surabaya dengan teori dari Chaer (2012) tentang leksikal dan tingkatan bahasa Jawa apa yang digunakan dengan teori dari Aji (2013).

Penelitian ini menggunakan pendekatan kualitatif karena data yang digunakan dalam bentuk kata. Data tersebut merupakan kata-kata bahasa Jawa dari dialek Madiun dan dialek Surabaya dan sumber datanya adalah kata-kata bahasa Jawa yang dihasilkan oleh mahasiswa jurusan Sastra Inggris dari Madiun dan Surabaya tahun 2010. Peneliti mengumpulkan data dengan membuat pertanyaan untuk wawancara dan membuat topik untuk percakapan dan kemudian merekam percakapan yang sudah dilakukan. Setelah itu, peneliti menulis hasil rekamannya dan menganalisisnya kemudian menarik kesimpulan.

Peneliti menemukan 29 kalimat yang mengandung bahasa Jawa menggunakan dialek Madiun dan dialek Surabaya. Ada 22 kata yang termasuk bahasa Jawa Ngoko Kasar, 7 kata dari Bahasa Jawa Ngoko Alus dan tidak ada kata yang termasuk bahasa Madya yang digunakan di dialek Surabaya. Itu terjadi karena masyarakat Surabaya tidak tahu dan tidak menggunakan bahasa Madya untuk berkomunikasi dengan remaja atau yang lebih muda. Peneliti juga menemukan 26 kata yang termasuk Ngoko Alus, 7 kata yang termasuk bahasa Madya dan tidak ada yang menggunakan bahasa Ngoko Kasar di dialek Madiun. Masyarakat Madiun tidak mengenal dan tidak menggunakan bahasa Ngoko Kasar karena mereka mengira bahwa bahasa itu terlalu kasar untuk digunakan untuk komunikasi sehari-hari. Bahasa Ngoko Alus digunakan masyarakat Madiun untuk berkomunikasi dengan para remaja atau yang lebih muda dari pembicara.

Kesimpulannya adalah dialek yang digunakan masyarakat Surabaya lebih kasar daripada dialek yang digunakan masyarakat Madiun. Bagi peneliti berikutnya, disarankan untuk melakukan studi dialek menggunakan teori lain. Peneliti juga menyarankan peneliti selanjutnya untuk melakukan studi dialek regional lainnya misalnya, dialek Sunda, dialek Cina, dialek Batak untuk memperluas pemahaman tentang dialek.

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Finally, the researcher realizes that this thesis is still imperfect and need suggestion from the readers. Hopefully this study can be useful for everyone.

Malang, 7 August 2014

Tiara Puspa Megawati

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CHAPTER I

INTRODUCTION

This chapter discusses the background of the study, problems of the study, the objectives of the study, and also the definition of key terms.

1.1 Background of Study

Sociolinguistics is the study of the connection between language and society and the way people use language in different social situations. According to Wardhaugh (1986:13) “Sociolinguistics is concerned with investigating the relationships between language and society with the goal of a better understanding of the structure of language and how language functions in communication”.

Language and society cannot be separated. Because of the language, people can communicate with each another. There is a relationship between language and the region in which they live. From that explanation, sociolinguistics has a relationship with dialect.

Sociolinguistics is concerned with understanding between language and society. Dialect is language that is used in the society in a particular area and not everyone knows the meaning. So, sociolinguistics can make us know what dialect is used by the society in a particular area.

Every country has its own language or region dialect. According to Wardhaugh (1986:40), “The term dialect is sometimes used only if there is a strong tradition of writing in the local variety”. Every individual speaks a variety

of his language, termed an idiolect or speech. According to Sumarsono (2009:21),
“*Pengertian dialek di sini adalah bahasa sekelompok masyarakat yang tinggal di suatu daerah tertentu*” (“Dialect is a language used by group of people living in a particular area”). That quotation is related with the theory of Yule (2010:240) who states “...dialekt is used to describe features of grammar and vocabulary as well as aspects of pronunciation”.

There are two varieties of dialect; region dialect and social dialect. According to Wardhaugh (1986:40) “Regional variation in the way a language is spoken is likely to be one of the most noticeable ways in which we observe variety in language”. The important thing that we learn dialect from other region is we can know the meaning of a word and we can communicate without misunderstanding, because every certain country has its own language or every region has its own dialect.

According to Thompson (2013) in his web *About World Language* state “Javanese is the spoken language of over 75 million people in the central and eastern of the island of Java”. Javanese dialect is the language group of people living in Java Island. According to Aji in InfoBimo blogspot (2013), “the following is a brief description about the dialects variation of Java language from west until east Java. In Javanese dialects there are three main variations or levels, they are *Ngoko* (“kasar”), *Madaya* (“standart”), and *Krama* (“halus”). From those variations, there are forms of “honor” (*ngajengake*) and “humiliation” (*ngasorake*) that tend not owned by the other dialects. Those variations have time to use for each level or variation.

It is expected that this study can give some contributions to the sociolinguistic study in the Faculty of Cultural Studies, particular, for the students of English Department. First contribution is the finding of this study is expected to give clear description about dialect, especially in regional dialect. Besides, the result of this study is hopefully useful to the study of Linguistics and Sociolinguistics. Then, this study can be used as a reference for other researchers who want to conduct a similar study.

The researcher is interested in the regional dialects of Surabaya and Madiun. Surabaya and Madiun in East Java have different dialects. She analyzes some words or lexicons that are taken from the conversation students from Surabaya and students from Madiun. It is supported with the theory proposed by Chaer (2012:289) states that "*Makna leksikal adalah makna yang dimiliki atau ada pada leksem meski tanpa konteks*" Lexical meaning is a meaning in lexicon without context. From that theory, the researcher only focused on lexicon. Chamber and Trudgill (2004) as cited by Lika (2011:3) describes that linguistically, the differences of dialects may be found at any structural level: lexical, pronunciation, phonetic, phonemic, and morphological or syntactic. It is related with Saeed (2003:55) who states "...that we must have a list of all the words in a language, together with idiosyncratic information about them; and call this body of information, a **dictionary** or **lexicon**."

In this research, the researcher takes the data from the English Department Students of 2010 period, some students are from Madiun and some others are from Surabaya. The researcher chooses them because they have stayed in Malang

more than three years, and they still use their own dialect although sometimes they mix it with Malang dialect in their conversation. The researcher takes two students from Madiun and three students from Surabaya because only several students still use their dialect. So, the researcher conducts a research entitled

“THE JAVANESE DIALECTS USED BY ENGLISH DEPARTMENT STUDENTS OF UNIVERSITAS BRAWIJAYA FROM MADIUN AND SURABAYA”.

1.2 Problems of the Study

Based on the background of study, the problems are formulated as follows:

1. What are the words in Madiun and Surabaya Javanese dialects used by English Department Students?
2. What are the Javanese levels of the words in Madiun and Surabaya Javanese dialects used by English Department Students?

1.3 Objectives of Study

In accordance with the problem of the study, the objectives are formulated as follows:

1. To find out the words in Madiun and Surabaya Javanese dialects used by English Department Students.
2. To analyze the Javanese levels of the words in Madiun and Surabaya Javanese dialects used by English Department Students.

1.4 Definition of Key Terms

- **Sociolinguistics** is concerned with investigating the relationships between language and society with the goal of a better understanding of the structure of language and how language functions in communication. (Wardhaugh, 1986:13).

- **Dialect** shows variety of differences in a language; it can be grammatically, lexically, or phonologically. (Chambers and Trudgill (1980) as cited by Lika (2011:10)).

- **Madiun dialect** is a language group of people living in Madiun who use Javanese language.

- **Surabaya dialect** is a language group of people living in Surabaya and its surrounding.

- **Javanese dialect** is a language group of people living in Java, from Banten in West Java until Banyuwangi in East Java.

- **English Department Students** are some students of Department of Language and Literature Universitas Brawijaya 2010 period who are from Madiun and Surabaya.

CHAPTER II

REVIEW OF RELATED LITERATURE

The researcher is going to review some theories to the study in this chapter.

They are Sociolinguistics, Language Variation, Dialect, Javanese Dialect, Word meaning or Lexical, Previous Studies.

2.1 Sociolinguistics

According to Wardhaugh (1986:13) sociolinguistics is concerned with investigated the relationship between language and society with the goal being a better understanding of the structure of language and of how languages function in communication. It is related with theory Meyerhoff (2006:1) that sociolinguistics is a very broad field, and it can be used to describe many different ways of study language. In glossary of *Introducing Sociolinguistics*, it can encompass work done in discourse analysis, studies of interaction, sociology, anthropology, cultural studies, feminism, etc (Meyerhoff, 2006:296).

Language and society cannot be separated. It is related with Holmes (2001:1) state that Sociolinguistics is a study of relationship between language and society.

Because of the language, people can communicate with each another. There is the relationship between language and the region in which they live. People who live in an area make their own language that only them who know what they means.

From that explanation, sociolinguistics has a relationship with dialect.

The term dialect is sometimes used only if there is a strong tradition of writing in the local variety (Wardhaugh, 1986:40). Dialect is one of those words that almost everybody thinks he/she can understand, but which is in fact a bit more problematic than at first seems to be the case.

2.2 Language Variation

According to Wardhaugh (2006) as cited by Lika (2011) variety are certain groups of linguistics items. They refer to sounds, words, and grammatical features.

There are three variation of language that should be known; they are idiolect, dialect, and variation.

Idiolect is a personally variation of language, because each people has own characteristics of language. Dialect is a variation of language used by people who live in particular area. For example is dialect of Tegal, Banyumas, Surabaya, and so on. Variation of language in particular area is called regional dialect or geographical dialect. Then variation of language that is used with social status is called social dialects. The last is Variation or language variation is the variation of language used in situation, condition, or particular purposes. The formal situation uses formal variation or standard variation.

2.3 Dialect

The term dialect is sometimes used only if there is a strong tradition of writing in the local variety (Wardhaugh, 1986:40). Every individual speaks a variety of his language, termed an idiolect. According to Sumarsono (2009:21),

“Pengertian dialek di sini adalah bahasa sekelompok masyarakat yang tinggal di suatu daerah tertentu” Dialect is a language of people that live in one area.

Halliday and Hasan (1989) as cited by Lika (2011:10) state that dialects are differentiated in terms of grammar, vocabulary, phonology, and phonetic. That theory is similar with Chambers and Trudgill (1980:5) as cited by Lika (2011:10) that dialect shows variety of differences in a language; it can be grammatically, lexically, or phonologically. It is likely that when we speak in the dialect of particular region, we also speak in the accent of a particular region. However, citizen may speak the dialect with a different accent. According to Thomas (2004:135) as cited by Suhriyah (2011:8) who quotes in spoken language, a dialect is often associated with a particular accent, so a speaker who uses a regional dialect will also be more than likely to have the corresponding regional accent.

Dialect consists of regional dialect and social dialect but the researcher focuses on regional dialect of Madiun dialect and Surabaya dialect, because the dialect is different one to another one. The researcher is interested in with the regional dialect of Madiun and Surabaya. Madiun and Surabaya in East Java have different dialect. The researcher explains about the lexicon or word meaning of those dialects from the words of each region. This study can be used as a reference for the other researchers who want to conduct the similar study.

Regional variation in the way a language is spoken is likely to be one of the most noticeable ways in which we observe variety in language (Wardhaugh, 1986:40). From the website “A regional dialect is a variation in speaking a

language associated with place and it is an easy way of observing variety in language” <http://educationcing.blogspot.com/2012/07/sociolinguistics-regional-dialects.html> . The differences of this dialect can be in lexicon. It means that each region has its own language or vocabulary that is not similar with other region.

Javanese is one of the regional dialects in Indonesia. The researcher analyzes what Javanese word that has different spelling. Based on researcher’s observation, regional dialect is the language which is has in one region and different with other region and just the societies know the meaning there.

2.4 Javanese Dialect

Thompson (2013) proposed in his web *About World Language* state, “Javanese is the spoken language of over 75 million people in the central and eastern of the island of Java”. Javanese dialect is the language group of people living in Java Island, from Banten in West Java until Banyuwangi in East Java.

According to Aji (2013), “The following is a brief description about the dialects variations of Javanese language from west until east Java”. First is Banten dialects, there are two levels; *bebasan (karma)* and *standar*. Banten dialects are not different with Javanese language of Cirebon dialects. The example of *bebasan (karma)* levels is *Pripun kabare? Kakang ayun ning pundi?* And the example of *standar* level is *Kepremen kabare? Sire arep ning endi?* Those sentences have a meaning “How are you? Where are you?”.

Second is Cirebon-Indramayu dialect. Cirebon dialect maintains the Javanese language ancient forms such as sentences and pronunciation, for example the

word *ingsun* (I) and *sira* (you) that are not used in the standard Javanese language.

The example in sentences of this dialect is *Permios, Kula mboten uning griya ae rara Astutiningsih kuh teng pundi?*. Its means "Excuse me, I do not know where Astutiningsih live?".

Third is Tegal-Banyumas dialect. Most of the original vocabulary in this dialect does not have common language with the Javanese standard language

(Surakarta-Yogyakarta) morphologically and phonetically, for example, the words

inyong (I), *rika* (you) in Banyumas language, *koen* (you) in Tegal language, *kepriwe* (How) in Banyumas language, *kepriben* (How) in Tegal language. The main difference between Javanese language of Yogyakarta and Surakarta dialects and Tegal-Banyumas dialects is suffix "-a" certainly said with suffix "-a" not "-o".

So, if the societies of Surakarta say *makan "sego"*, the societies of Banyumas say *makan "sega"*. Because of that, Banyumas dialect is known as *Basa Ngapak* or *Ngapak-Ngapak*.

Fourth is Surakarta-Yogyakarta dialect. This dialect is the standard Javanese language and becomes standard by lecturer of Javanese language in our country or international. The geography of Surakarta-Yogyakarta dialect are; West region (Semarang, Salatiga, Demak, Grobogan, and a part of Magelang district), Central region (Surakarta and Yogyakarta), and East region (Madiun residency, Kediri residency, the western of Jombang district, and the southern of Malang district).

There are three main variations, *ngoko* ("karas"), *madya* ("standar"), and *karma* ("halus"). From those variations, there are forms of "honor" (*ngajengake*) and "humiliation" (*ngasorake*) that tend not owned by the other dialects. The

variations are *ngoko kasar*, *ngoko alus*, *ngoko meninggikan diri sendiri*, *madya*, *madya alus*, *karma andhap*, *karma lugu*, *krama alus*. Those words have time to use for each level. It happened in communication with teenagers or the younger person and even to communicate with older person than speakers.

Fifth is Surabaya dialect. It is also called *Basa suroboyoan* or *Jawa Timuran*.

Structurally, Surabaya dialect can be said as the rudest language. The geography of Surabaya dialects are; west region (Mojokerto district and city until Jombang district, North Perak region (Perak district and Jombang)), North region (Gresik district, Lamongan district, part of Madura), Central region (Surabaya city, Sidoarjo district, Pasuruan district, Malang city and district, and Batu city), and East region (Probolinggo, Lumajang, Situbondo until the western of Banyuwangi)

2.5 Word or Lexical Meaning

From the regional dialect, researcher takes the lexicon of word or the meaning used by Madiun and Surabaya people. Each region has different words and spelling but has the same word meaning. Based on that, researcher gets the point that lexical or language is the background knowledge of the speaker about their own language in their region. It is supported by the theory proposed by Chamber and Trudgill (2004) as cited by Lika (2011:3) describing that linguistically, the differences of dialects may be found at any structural level: lexical, pronunciation, phonetic, phonemic, and morphological or syntactic.

From that theory, the researcher only focused on lexicon. According to Chear (2012:289) "*Makna leksikal adalah makna yang dimiliki atau ada pada leksem*

meski tanpa konteks” Lexical meaning is a meaning in lexicon without context. So, it can make lexicon or own dictionary in each region. It is related with the theory of Saeed (2003:55) state that “...that we must have a list of all the words in a language, together with idiosyncratic information about them; and call this body of information, a **dictionary** or **lexicon**.” Form that theory, researcher wants to know the meaning of some words that does not all people know.

The other meaning of lexical (lexicon) is from the website no name quote that a lexicon is the knowledge that a native speaker has about a language <http://www-01.sil.org/linguistics/GlossaryOfLinguisticTerms/WhatIsALexicon.htm> And then, the researcher also takes from the website quote that a lexical definition (sometimes also called a reportive definition) is any definition which explains how a word is actually used — it is thus distinct from stipulative definitions which simply propose a possible way to use a word and which may or may not be accepted http://atheism.about.com/od/logicalarguments/a/def_lexical.html.

2.6 Previous Studies

Researcher takes some previous studies. First is by Aminatus Suhriyah 2011 entitled “Dialect Variations of Madurese (A Case of Sampang and Sumenep Dialects)”. She analyzed the dialect of Madurese from Sampang and Sumenep vocabulary, suprasegmental phoneme, and morpheme. She took the data from observation, interview and questioner that is given to some people from Sampang and Sumenep. From the questioner, she took some words to be analyzed what the meaning are. She focused to find out differences in terms of vocabulary,

suprasegmental phoneme, and morpheme and to find out the factors influencing the variety on Sampang and Sumenep dialect.

The result of her thesis is that there are forty Indonesian words equivalents in Madurese especially Sampang and Sumenep dialect. There are differences of the vocabulary. And also there are some factors that she found. Suprasegmental phoneme between Sampang and Sumenep dialect can be influenced by geographical factor that get influenced from Surabaya as capital of East Java. That is based on Sutoko et al's theory that explain about the factors like geographical, historical, and linguistics factors, and also based on Nadra's theory that explain there are five factors that influence the dialect. They are geographical, politic, historical, culture, and autonomy dialect.

Second previous study is by Stephanie I.J. Lika 2011 entitled "A Study on Indonesian Dialect used by Chinese Students of Faculty of Culture Studies at University of Brawijaya". She analysed the meaning of Chinese word. She focused to find out the characteristics of Indonesian dialect used by Chinese students in the Faculty of Cultural Studies and the second to examine lexical interferences of Chinese into Bahasa Indonesia spoken by Chinese students of Faculty of Culture Studies. Using the theory proposed by Weinriech (2003) and Chambers and Trudgill (2004)

The finding of her thesis is that there are twenty two utterances containing morphological processes. These utterances are containing addition (prefix and suffix), clipping, blending, borrowing, subtraction, and reduplication. The most dominant morphological process found was addition.

By reading these two previous studies, the researcher gets some benefits to support this study. The benefits are the researcher gets some theories that support the theory used in this study and the researcher also gets the point of view to analyze the data. The similarity of this study, Suhriyah's study and Lika's study is analyzing the dialect in the particular area. The researcher presented the Javanese dialect in term of linguistic item only (lexicon) which is produced by some English Department Students from Madiun and Surabaya with theory proposed by Chear (2013) and the theory about Javanese levels proposed by Aji (2013). Suhriyah analyzes dialect of Sampang and Sumenep proposed by Sutoko et al's theory and Nandra's theory. Lika's study is analyzing Indonesian dialect of Chinese Student of Universitas Brawijaya. The theory proposed by Weinriech (2003) and Chambers and Trudgill (2004). Then, the difference with this study, Suhriyah's study and Lika's study are the theory which is used by the researcher and the area which is become the object of this study. Then, the result of Suhriyah's study is there are forty Indonesian words equivalents in Madurese especially Sampang and Sumenep dialect. There are differences of the vocabulary and some factors. And the result of Lika's study is the most dominant morphological process found was addition.

CHAPTER III

RESEARCH METHODOLOGY

This chapter describes the methodology of this study covering the research design, data and data source, data collection, and data analysis.

3.1 Research Design

The method used in this study is descriptive qualitative, because the method of qualitative tries to analyze the data start from collecting data, compiling data and then analyzing one by one from that data.

“Qualitative research is an inquiry process of understanding based on distinct methodological traditions of inquiry that explore a social or human problem. The researcher builds a complex, holistic picture, analyzes words, reports detailed views of informants, and conducts the study in a natural setting.” (Creswell 1998:15)

Moleong (2004:6) states *“Penelitian kualitatif adalah penelitian yang menghasilkan prosedur analisis yang tidak menggunakan prosedur analisis statistik atau cara kuantifikasi lainnya”*. Qualitative research is a research that results in the analysis procedure that does not use statistical analysis procedures or other means quantification. This method is descriptive. It is explained in Moleong (2004:11) *“Data yang dikumpulkan adalah berupa kata-kata, gambar dan bukan angka-angka. Hal itu disebabkan oleh adanya penerapan metode kualitatif”* The data collected is in the form of words, images, and not the numbers. It is caused by the application of qualitative methods.

3.2 Data and Data Source

The data for this study are Javanese words in Madiun dialect and Surabaya dialect. The data source is Javanese utterances produced by students of English department in 2010 grade. The researcher makes conversation with some students in the different areas used the source of data. Two students are from Madiun and three students are from Surabaya. The researcher chooses five English Department students of 2010 grade. The aim of this study is to find the regional dialect (Javanese) of FIB's students that they use and to analyze what dialects used in Madiun and Surabaya.

3.3 Data Collection

According to Ary et al (2002) as cited by Lika (2011:26) discuss "The data collection method used in qualitative research". There are three kinds of data collection methods that are most common by used in qualitative research namely observation, interviewing and document analysis. The researcher uses the interview method that is one of the three data collection methods stated above.

The researcher collects the data by using some steps, the following steps are:

1. Composing questions for interview and eliciting topic

The questions and the topics were about the daily activities of respondents by using Javanese dialects. The researcher decided the daily activities because it is easier to make the respondents show up their own dialect naturally.

2. Doing conversation with the respondents

The researcher met with the respondent from Madiun not makes appointment. The researcher has four topics, but she chooses two of them.

She started the conversation with the topic “Long time no see”. Otherwise, the topic “Wants to visit the boarding house” did with the respondent from Surabaya using appointment before.

3. Interviewing the respondents face to face

The question about when they use the Javanese language and how the Javanese language which is used to talk with guest.

4. Recording the result of the respondent talks

All of conversation and the interviewing with the respondents are recorded with the researcher’s hand phone.

5. Transcribing the recording

After listening the recording, the researcher transcribes the recording makes easy for the researcher to analyze the data. The transcribing of each topic is given to the other respondent from Surabaya or Madiun.

6. Finding some words that are difficult to understand

The words were difficult to understand by the listeners and also the researcher, especially from the different area of the speakers or respondents.

7. Analyzing the difficult words found in the conversation.

After the researcher found the words, the researcher analyzed those difficult words based on lexicon and Javanese standard levels.

3.4 Data Analysis

Patton (1980) as quoted by Moleong (2000) and as cited by Suhriyah (2011) says that the data analysis is the process of managing and organizing the data to be analyzed. According to Ary et al (2002) as cited by Lika (2011:27), data analysis is a step for researchers to collect and arrange the data systematically in order to develop their understanding of the data and present what they learned to others. In this study, the researcher analyzes the data after collecting data as follow:

1. Identifying the data containing lexicon
2. Classifying the data according to Chaer's theory and Aji's theory

The data are classified as follow:

Table 3.1 English translation of utterances by the respondents

No	Utterances		English Translation
	In Madiun Dialect	In Surabaya Dialect	

*Note: Those table above show the English Translation and there are many words have the same translation or meaning but different spelling. There are some Javanese words which never be heard by some people outside those cities.

Table 3.2 The table's example of classification of the words by the Madiun respondents based on Javanese Level

No	Madiun dialect	Javanese Level		
		Ngoko Kasar	Ngoko Alus	Madya

*Note: Those table above show the classification of the words of utterances by the Madiun respondents based on Javanese Levels. There are some Javanese words which are included in *Ngoko Alus* and *Madya*.

Table 3.3 The table's example of classification of words by the Surabaya respondents based on Javanese Levels

No	Surabaya dialect	Javanese Level		
		Ngoko Kasar	Ngoko Alus	Madya

*Note: Those table above show the classification of the words of utterances by the Surabaya respondents based on Javanese Levels. There are some Javanese words which are included in *Ngoko Kasar* and *Ngoko Alus* language.

3. Analyzing the data

Miles and Huberman (1994) as cited by Lika (2011:28) mention three current flows of the data analysis which was written as follow:

- a. Data Reduction: process of selecting, simplifying, focusing and transforming data that exists in the real transcriptions.
- b. Data Display: the data display itself was the necessary information from the interview.
- c. Conclusion Drawing or Verification: The sentences and tables, conclusion which answer the research problems were formulated.

4. Summarizing the findings

5. Drawing conclusion based on the result of the discussion.

CHAPTER IV

FINDINGS AND DISCUSSION

This chapter focuses on findings data of research and describes qualitatively in the form of findings and discussions of Javanese words from Madiun and Surabaya.

4.1 Findings

The results of this study are presented in accordance with the research problem. They include: 1) the words in Madiun and Surabaya Javanese dialects used by English Department Students, 2) the meanings of the words in Madiun and Surabaya Javanese dialects used by English Department Students.

Table 4.1 English translation of utterances by the respondents

No	Utterances		Meaning
	In Madiun Dialect	In Surabaya Dialect	
1	<i>Aku lagek ae golek data</i>	<i>Aku jek tas golek data</i>	I find out the data a moment ago
2	<i>Trus bengen sak durunge pindah kabeh, pean tinggal kambek sopo?</i>	<i>Terus biyen sak durunge pindah kabeh, koen urip barek sopo?</i>	Before all of you moved, with whom you live?
3	<i>Trus bengen sak durunge pindah kabeh, pean tinggal kambek sopo?</i>	<i>Terus biyen sak durunge pindah kabeh, koen urip barek sopo?</i>	Before your family moved, with whom you live?
4	<i>Trus bengen sak durunge pindah kabeh, pean tinggal kambek sopo?</i>	<i>Terus biyen sak durunge pindah kabeh, koen urip barek sopo?</i>	Before your family moved, with whom you live?
5	<i>Lek aku jireh kalo gitu</i>	<i>Lek aku gocik cak lek ngunu</i>	I'm coward if something like that

6	<i>Oh dadi omah kuwi kawak toh</i>	<i>Oh dadi omah iku omah lawas.</i>	So, its house is the old house
7	<i>Oh dadi omah kuwi kawak toh</i>	<i>Oh dadi omah iku omah lawas.</i>	So, its house is the old house
8	<i>Berarti pean isah-isah dewe? Lek reget diresiki dewe?</i>	<i>Berarti koen kora-kora dewe? Lek rusuh dirijiki dewe?</i>	Do you wash plate alone? If your home is dirty, do you clean it alone?
9	<i>Berarti pean isah-isah dewe? Lek reget diresiki dewe?</i>	<i>Berarti koen kora-kora dewe? Lek rusuh dirijiki dewe?</i>	Do you wash plate alone? If your home is dirty , do you clean it alone?
10	<i>Berarti pean isah-isah dewe? Lek reget diresiki dewe?</i>	<i>Berarti koen kora-kora dewe? Lek rusuh dirijiki dewe?</i>	Do you wash plate alone? If your home is dirty, do you clean it alone?
11	<i>Arep mulih aku, bar ketemu dosen.</i>	<i>Kate balek aku, mari nemoni dosen.</i>	I want to go home, I already met lecture
12	<i>Arep mulih aku, bar ketemu dosen.</i>	<i>Kate balek aku, mari nemoni dosen.</i>	I want to go home , I already met lecture
13	<i>Arep mulih aku, bar ketemu dosen.</i>	<i>Kate balek aku, mari nemoni dosen.</i>	I want to go home, I already met lecture
14	<i>Sepertinya iya. Mboyak. Apa kata besok.</i>	<i>Sepertinya iya. Sak karepe. Apa kata besok.</i>	I think so. It's Up to me . Let's look tomorrow
15	<i>Enggak, dipapak kambek kancaku.</i>	<i>Enggak, disusul barek kancaku.</i>	No, I will be picked up by my friend
16	<i>Iya, aku ora ning endi-endi kok</i>	<i>Iyo. Aku gak nang endi-endi</i>	Yes, I do not go anywhere.
17	<i>Ora, tetep ning Soekarno Hatta, Arep ning kos jam piro?</i>	<i>Gak, pancet ndek Soekarno Hatta. Kate nang kos jam piro?</i>	No, still at Soekarno Hatta. What time do you visit my boarding house?
18	<i>aku mau ketemu kancamu pas ospek bengen.</i>	<i>aku maeng ketemu koncomu pas ospek biyen.</i>	I had met your student orientation friend.
19	<i>Ning kantin. Dheweke mau maem.</i>	<i>Ndek kantin. De'e maeng pas mangan.</i>	At Cafeteria. She/He was eating.

20	<i>Ning kantin. Dheweke mau maem.</i>	<i>Ndek kantin. De'e maeng pas mangan.</i>	At Cafeteria. She/He was eating
21	<i>Aku ora melu. Aku mau bar maem.</i>	<i>Aku gak melok. Aku wes mangan maeng.</i>	I do not follow you. I had eaten.
22	<i>Ojo meneng wae cah</i>	<i>Ojok njegideg ae rek</i>	Do not be quiet guys!
23	<i>Ojo meneng wae cah</i>	<i>Ojok njegideg ae rek</i>	Do not be quite guys !
24	<i>Awas cah, ati-ati mengko nyebur kalen lho.</i>	<i>Awas rek, ati-ati nyebur got.</i>	Be careful, you can fall down gutter !
25	<i>Ojo mbethik dadi bocah kuwi, mengko tak thuthuk lho ya</i>	<i>Ojok korak ta dadi arek iku, tak gibeng koen yo</i>	Do not be naughty ! I will hit you.
26	<i>Ojo mbethik dadi bocah kuwi, mengko tak thuthuk lho ya</i>	<i>Ojok korak ta dadi arek iku, tak gibeng koen yo</i>	Do not be naughty ! I will hit you.
27	<i>Ojo ngeselno lek dadi bocah kuwi lan kudu manut wong tuwo</i>	<i>Ojok nggappleki lek dadi arek iku karo kudu nurut wong tuwo</i>	You are still a kid. Do not be peevish ! And you must obedient with your parents.
28	<i>Ojo ngeselno lek dadi bocah kuwi lan kudu manut wong tuwo</i>	<i>Ojok nggappleki lek dadi arek iku karo kudu nurut wong tuwo</i>	You are still a kid. Do not be peevish! And you must obedient with your parents.
29	<i>Ojo ngeselno lek dadi bocah kuwi lan kudu manut wong tuwo</i>	<i>Ojok nggappleki lek dadi arek iku karo kudu nurut wong tuwo</i>	You are still a kid. Do not be peevish! And you must obedient with your parents.

4.2 Analysis

Data 1

Madiun dialect : *Aku lagak ae golek data*

Surabaya dialect : *Aku jek tas golek data*

Translation : I find out the data **a little while ago**

From those data, the words *lagak ae* in Madiun dialect mean “a little while ago”. The word *lagak* is synonym of word *lagi* in Indonesian language. Its word is

included in *Ngoko alus* language. *Ngoko Alus* is upper than *Ngoko*, it happened if

someone communicates with someone else who they think is older than speaker but still in one grade. Its words are usually used to communicate when someone from Madiun talk to teenagers and the younger person. But, they do not use its words if they communicate with someone who is older than them. They use *Krama Alus* language. In Surabaya dialect, the people who live there said “a little while ago” with the words *jek tas*. Its word is included in *Ngoko kasar* language.

Ngoko Kasar is the lowest levels of main Javanese language variation. Its word is from word *jek entas*. The societies of Surabaya use *tas* to make short and easy to say and understand. Little bit different with Madiun dialect *lagek ae*, the words *jek tas* are also usually used to communicate with other in the surrounding environment in their daily activities.

Data 2

Madiun dialect : *Trus **bengen** sak durunge pindah kabeh, pean tinggal kambek sopo?*

Surabaya dialect : *Terus **biyen** sak durunge pindah kabeh, koen urip barek sopo?*

Translation : **Before** all of you moved, with whom you live?

From the data above, the bold word *bengen* that is used by Madiun dialect has meaning “before”. It is different with Data 1, the word *bengen* is usually used to talk with everyone who is familiar with them and with older person. Its word is included in *Ngoko alus* language. Its word is also used by people to communicate with someone else who live in the surrounding Madiun, for example Kediri,

Magetan etc. However, in Surabaya dialect, the societies use the word *biyen* to say “before”. Its word is used in daily activities to communicate with people who live

Surabaya and its surrounding. Actually, the real meaning of the word *bengen* and *biyen* itself is “ago”. Because of the next words *sak durunge* after word *bengen* and *biyen*, so those words have change the meaning into “before” to make the good meaning sentence. Its word is included in *Ngoko Kasar* language.

Data 3

Madiun dialect : *Trus bengen sak durunge pindah kabeh, pean tinggal kambek sopo?*

Surabaya dialect : *Terus biyen sak durunge pindah kabeh, koen urip barek sopo?*

Translation : Before your family moved, with whom **you** live?

From the data, the bold word *pean* that is used in the sentence of Madiun dialect has the same meaning with the word *koen* used in Surabaya dialect. The meaning of those words is “you”. The societies of Madiun use the word *pean* in their daily communication with peers or the younger persons. In the Javanese language, the word *pean* is *Madya* language. The word *koen* used in Surabaya dialect is *Ngoko kasar* language. *Pean* is abbreviation by *Sampean*. Surabaya’s societies also use the word *pean* or *sampean*. They use its word to communicate in formal situation or with older person. However, the societies of Madiun know but they do not use the word *koen* to communicate with other. They think that its word is quite rude.

Data 4

Madiun dialect : *Trus bengen sak durunge pindah kabeh, pean tinggal kambek sopo?*

Surabaya dialect : *Terus biyen sak durunge pindah kabeh, koen urip barek sopo?*

Translation : Before your family moved, **with** whom you live?

In the data 4, the bold word *kambek* that is used in the sentence of Madiun dialect has the same meaning with the word *barek* used in Surabaya dialect. The word *kambek* has similar lexicon of *ambek* and its word also means “with”. Its word is included in *Ngoko Alus* language. And the word *barek* in Surabaya dialect has the similar lexicon with *bareng* and it also has the same meaning “with”. It is the same with Madiun dialect; the word *barek* is also included in *Ngoko Kasar* language. Those words are usually used to talk with someone who is teenagers or younger persons than the speaker is. This data use *Krama Alus* language when society of Madiun communicates with the older persons. However, in Surabaya, the societies use the word *bareng* to communicate in the formal situation

Data 5

Madiun dialect : *Lek aku **jireh** kalo gitu*

Surabaya dialect : *Lek aku **gocik** cak lek ngunu*

Translation : I’m **coward** if something like that

In the data 5, the bold word *jireh* that is used in the sentence of Madiun dialect has the same meaning with the word *gocik* used in Surabaya dialect. The meaning of those words is “coward”. The society of Madiun seldom uses the word *jireh* to communicate with everyone. Its word is included in *Ngoko alus* language.

They just use it when the speaker communicates with their friends or their community. The word *gocik* in Surabaya dialect is usually used in the formal situation. Its word is included in *Ngoko Kasar* language. For the informal talk with friends, the societies seldom use the word *lecek*. However, in Madiun dialect,

the societies know the meaning if someone says *lecek*, but they seldom use it because they think that its word is a little bit rude to say.

Data 6

Madiun dialect : *Oh dadi omah **kuwi** kawak toh.*

Surabaya dialect : *Oh dadi omah **iku** omah lawas.*

Translation : So, **its** house is the old home.

In this data, the bold word *kuwi* that is used in the sentence of Madiun dialect has the same meaning with the word *iku* used in Surabaya dialect. The real meaning of those words is *itu* in *Bahasa Indonesia*. Because of the next words that explain the thing which the speakers had, the meaning changes into “you”.

The word *iku* is the abbreviation of *niku*. The word *iku* used in Surabaya dialect is *Ngoko alus* language, and the word *kuwi* used in Madiun dialect is *Madya* language. Surabaya societies do not know the word *kuwi*, however the societies in Madiun know the word *iku*. Its word is included in *Ngoko alus* language. They use its word to communicate with the teenagers or younger persons. They think that its word is quite rude if they use to communicate with older persons.

Data 7

Madiun dialect : *Oh dadi omah **kuwi** kawak toh.*

Surabaya dialect : *Oh dadi omah **iku** omah lawas.*

Translation : So, its house is the **old** home.

From the data above, the bold word *kawak* in the Madiun dialect has the meaning of “old”. The real meaning of *kawak* is “the lapse thing”. Because the sentence is talking about home, the meaning of *kawak* changes into “old”. Its

word is included in *Ngoko alus* language. It is different with Surabaya dialect, Surabaya dialect uses the word *lawas* to interpret the word “old”. Not only Surabaya societies that use the word *lawas* to interpret the word “old” but also the societies surrounding of Surabaya, such as Sidoarjo, Gresik and so on. The societies of Surabaya do not know the word *kawak*, however, for the societies of Madiun know and use the word *lawas* that is used in Surabaya dialect to communicate with the younger persons. Its word is included in *Ngoko kasar* language.

Data 8

Madiun dialect : Berarti pean **isah-isah** dewe? Lek reget diresiki dewe?

Surabaya dialect : Berarti koen **kora-kora** dewe? Lek rusuh dirijiki dewe?

Translation : Do you **dishwasher** alone? If your home is dirty, do you clean it alone?

From the data, the word *isah-isah* means “dishwasher”. Its word is not familiar for the societies outside Madiun and surrounding, because just them that use its word. It is different with Surabaya dialect. In Surabaya, the societies use the word *kora-kora* to interpret the word “dishwasher”. Its word is used for the Surabaya societies in the daily communication. The societies in Surabaya do not know the meaning of the word *isah-isah*. Otherwise, the societies in Madiun know the word *kora-kora* to interpret “dishwasher”. They use its word to communicate with teenagers or younger persons. It happened because the word *kora-kora* is *Ngoko kasar* language that is not polite if they use it to communicate with the

older person or in formal situation. So, they use *isah-isah* which is *Ngoko Alus* language to communicate.

Data 9

Madiun dialect : *Berarti pean isah-isah dewe? Lek **reget** diresiki dewe?*

Surabaya dialect : *Berarti koen kora-kora dewe? Lek **rusuh** dirijiki dewe?*

Translation : Do you dishwasher alone? If your home is **dirty**, do you clean it alone?

From those data, the bold words *reget* in Madiun dialect means “dirty”. Its words are usually used to communicate when someone from Madiun talks in daily activities. In Surabaya dialect, the people who live there use the words *rusuh* instead of “dirty”. The societies in Surabaya do not know the meaning of the word *reget*. However, the societies in Madiun know the word *rusuh* to interpret “dishwasher”. They use its word to communicate with teenagers or younger person. It happened because the word *rusuh* is *Ngoko kasar* language that is not polite if they use it to communicate with the older person or in formal situation. So, they use *reget* which is *Ngoko Alus* language to communicate.

Data 10

Madiun dialect : *Berarti pean isah-isah dewe? Lek **reget** **diresiki** dewe?*

Surabaya dialect : *Berarti koen kora-kora dewe? Lek **rusuh** **dirijiki** dewe?*

Translation : Do you dishwasher alone? If your home is dirty, do you **clean** it alone?

In the data 10, the bold word *diresiki* in the Madiun dialect has the meaning of “cleaned up”. It is the same with Surabaya dialect; Surabaya dialect uses the

word *dirijiki* to interpret the word “cleaned up”. The different of those are, in Madiun dialect, it is used to communicate with teenagers or younger people. But, if in Surabaya dialect, they use its word to communicate in the daily activities.

Both of those words are included in *Ngoko Alus* language.

Data 11

Madiun dialect : ***Arep*** *mulih aku, bar ketemu dosen.*

Surabaya dialect : ***Kate*** *balek aku, mari nemoni dosen.*

Translation : I **want to** go home, I already met lecture

From the data above, the bold word *arep* in the Madiun dialect has the meaning of “want to”. The word *arep* is the abbreviation of *karep*. It also means “want to”. Its word is usually used to communicate with the teenagers or the younger person. It is the same with previous data. If they talk with the older people, they use *Krama Alus* language. It is different with Surabaya dialect, Surabaya dialect uses the word *kate* to interpret the word “want to”. Not only in Surabaya that the word *kate* is used to interpret the word “want to” but is also used in the surrounding of Surabaya, such as Sidoarjo, Gresik, Malang and so on.

In Madiun dialect, the societies know the word *kate*. Both of those words are *Ngoko Alus* language.

Data 12

Madiun dialect : ***Arep*** *mulih aku, bar ketemu dosen.*

Surabaya dialect : ***Kate*** *balek aku, mari nemoni dosen.*

Translation : I **want to go home**, I already met lecture

From the data above, the bold word *mulih* in the Madiun dialect has the meaning of “go home”. The word *mulih* is *Ngoko Alus* language. It is upper than *Ngoko kasar* language. It is different with Surabaya dialect, the societies of Surabaya use the word *balek* to interpret the word “go home”. Not only in Surabaya that the word *balek* is used to interpret the word “go home” but also in the surrounding of Surabaya, such as Sidoarjo, Gresik, Malang and so on. Its word is *Ngoko Kasar* language. The word *balek* itself is from *Bahasa Indonesia* which is *balik* or *kembali*. However, in Surabaya dialect, the societies know the word *mulih* to interpret the word “go home”. They use it to communicate with the older person in the formal situation. However, in Madiun, the societies do not know and use the word *balek* to interpret “go home”.

Data 13

Madiun dialect : *Arep mulih aku, **bar** ketemu dosen.*

Surabaya dialect : *Kate balek aku, **mari** ketemu dosen.*

Translation : I want to go home, I **already** met lecture

From data 12, the bold word *bar* in the Madiun dialect has the meaning of “recently”. For some people that do not know the dialect meaning of the word *bar*, the real meaning of *bar* is the entertaining place or night club. It included in *Ngoko Alus* language. In Surabaya dialect, the societies use the word *mari* to interpret the word “recently”. It is also included in *Ngoko Alus* language. They use *Ngoko Alus* when they talk with someone who they think older than the speaker is but in the one grade. In Surabaya dialect, the word *bar* is used to interpret the word “go home”. They know *bar* in the real meaning which been explained before.

However, in Madiun dialect, the societies know and use the word *mari* to interpret “recently”. But, they use it to communicate with teenagers or the younger person.

Both of those words have the same meaning in *bahasa Indonesia* language is “sudah” or “baru saja”.

Data 14

Madiun dialect : *Sepertinya iya. Mboyak. Apa kata besok.*

Surabaya dialect : *Sepertinya iya. Sak karepe. Apa kata besok.*

Translation : I think so. It's **Up to me**. Let's look tomorrow

From the data 14 above, the bold word *mboyak* in the Madiun dialect has the meaning of “up to me”. It is not familiar for the society outside of Madiun and the surrounding. Its word is included in *Ngoko alus* language. Its word is usually used to communicate with everyone who is younger persons or teenagers. In Surabaya dialect, the societies use the word *sak karepe* to interpret the word “up to me”.

The societies use its word to communicate with everyone, either in the formal or informal situation. Not only in Surabaya the word *sak karepe* is also used in the surrounding of Surabaya, such as Malang, Gresik and so on. In Surabaya, the societies do not know and use the word *mboyak*. However, the societies of

Madiun know and use the word *sak karepe*. They use it to communicate with teenagers or the younger person, because its word is included in *Ngoko kasar* language which is not polite to be used to communicate in formal situation with older person.

Data 15

Madiun dialect : *Eggak, dipapak kambek kancaku.*

Surabaya dialect : *Enggak, **disusul** barek kancaku.*

Translation : No, I will be **picked up** by my friend.

In the data 15, the bold word *dipapak* in the Madiun dialect has the meaning of “picked up”. Its word is usually used to communicate with teenagers or younger person. In Surabaya dialect, the word *disusul* is used to interpret the word “picked up”. The word is used to communicate with everyone, not only to younger person but also to older person. Both of those words are included in *Ngoko Alus* language.

Data 16

Madiun dialect : *Iya, aku **ora** ning endi-endi kok*

Surabaya dialect : *Iyo. Aku **gak** nang endi-endi*

Translation : Yes, I **do not** go anywhere.

In those data, the words *ora* in Madiun dialect mean “do not”. the word is included in *Ngoko alus* language. *Ngoko Alus* is upper than *Ngoko*, it is used if someone communicates with someone else who he thinks older than speaker is but is still in one grade. The word is usually used to communicate when someone from Madiun talks to teenagers and the younger person. But, he does not use it if he communicates with someone who is older than he is. They use *Krama Alus* language. In Surabaya dialect, the people use “do not” meaning *gak*. The word is included in *Ngoko kasar* language. *Ngoko Kasar* is the lowest levels of main Javanese language variation. Its word is from word *enggak* which is in *Bahasa*

Indonesia means “no”. The societies of Surabaya use *gak* to make short and easy to say and understand.

Data 17

Madiun dialect : *Ora, tetep **ning** Soekarno Hatta. Arep ning kos jam piro?*

Surabaya dialect : *Gak, pancet **ndek** Soekarno Hatta. Kate nang kos jam piro?*

Translation : No, still **at** Soekarno Hatta. What time do you visit my boarding house?

From the data 17 above, the bold word *ning* in the Madiun dialect has the meaning of “at”. Its word is included in *Ngoko alus* language. The word is usually used to communicate with teenagers or younger person. In Surabaya dialect, the word *ndek* is used to interpret the word “at”. The societies use its word to communicate with everyone, in the formal or informal situation. It is used not only in Surabaya but also in the surrounding of Surabaya, such as Malang, Gresik and so on. It is called *Basa Suroboyoan* or *Jawa Timuran* dialect. Its word is included in *Ngoko kasar* language.

Data 18

Madiun dialect : *Aku **mau** ketemu kancamu pas ospek bengén.*

Surabaya dialect : *Aku **maeng** ketemu koncomu pas ospek biyen.*

Translation : I **had been** met your student orientation friend.

In this data, the bold word *mau* in Madiun dialect mean “had been”. The word is included in *Ngoko alus* language. *Ngoko Alus* is upper than *Ngoko*, it is used if someone communicates with someone else who he thinks older than the speaker is but is still in one grade. It is usually used to communicate when someone from

Madiun talks to teenagers and to the younger persons. But, he does not use it if he communicates with someone who is older than he is. They use *Krama Alus*

language. In Surabaya dialect, the people use “had been” meaning *maeng*. The word is included in *Ngoko kasar* language. *Ngoko Kasar* is the lowest levels of main Javanese language variation. In the Surabaya societies, the word *mau* is used to interpret “had been” but they just know that the word *mau* has meanings that “want to”. However, in Madiun, the societies do not use the word *maeng* to equalize to word “had been”.

Data 19

Madiun dialect : *Ning kantin. **Dheweke** mau maem.*

Surabaya dialect : *Ndek kantin. **De’e** maeng pas mangan.*

Translation : At Cafeteria. **She/He** was eating.

From the data above, the bold word *dheweke* in the Madiun dialect has the meaning of “she/he”. The word *dheweke* is *Ngoko Alus* language. It is upper than *Ngoko kasar* language. It is different with Surabaya dialect, the societies of Surabaya used the word *de’e* to interpret the word “she/he”. Not only in Surabaya the word *de’e* is also used in the surrounding of Surabaya, such as Sidoarjo, Gresik, Malang and so on. It is called *Basa Suroboyoan* or *Jawa Timuran* dialect.

Its word is included in *Ngoko kasar* language. In Surabaya dialect, the societies do not know the word *dheweke* to interpret the word “she/he”. However, in Madiun dialect, the societies know the word *de’e* to equalize to word “she/he”.

Data 20

Madiun dialect : *Ning kantin. **Dheweke** mau **maem**.*

Surabaya dialect : *Ndek kantin. **De’e** maeng pas **mangan**.*

Translation : At Cafeteria. **She/He** was **eating**.

From those data, the bold word *maem* in Madiun dialect means “eat”. Its word is included in *Ngoko alus* language. *Ngoko Alus* is higher than *Ngoko*, it is used if someone communicates with someone else who he thinks older than the speaker is but is still in one grade. It is usually used to communicate when someone from Madiun talks to teenagers and to the younger person. But, he does not use it if he communicates with someone who is older than he is and he knows it. They use *Krama Alus* language. In Surabaya dialect, the people who live there used the words *mangan* instead of “eat”. Its word is included in *Ngoko kasar* language. *Ngoko Kasar* is the lowest levels of main Javanese language variation.

In the Surabaya societies, they use the word *maem* to equalize to “eat”. They use it to communicate with the older person in formal situation. However, in Madiun, the societies do not use the word *mangan* to equalize to word “eat”, but they know the meaning of *mangan*.

Data 21

Madiun dialect : *Aku ora **melu**. Aku mau bar maem.*

Surabaya dialect : *Aku gak **melok**. Aku wes mangan maeng.*

Translation : I do not **follow** you. I had eaten.

From the data 21, the bold word *melu* in Madiun dialect means “follow”. Its word is included in *Ngoko alus* language. Its word is usually used to communicate when someone from Madiun talks to teenagers or the younger person. But, he does not use its words if he communicates with someone who is older than he is and he knows it. He always uses *Krama Alus* language. In Surabaya dialect, the people who live there use the words *melok* instead of “follow”. Its word is

included in *Ngoko kasar* language. *Ngoko Kasar* is the lowest levels of main Javanese language variation. In the Surabaya societies, they use the word *melu* to equalize to “eat”. They use it to communicate with the older person in formal situation. However, in Madiun, the societies do not use the word *melok* to equalize to word “follow”, but they know the meaning of *melok*.

Data 22

Madiun dialect : *Ojo **meneng** wae cah.*

Surabaya dialect : *Ojok **njegideg** ae rek.*

Translation : Do not **be quiet** guys!

In this data, the bold word *meneng* in Madiun dialect means “be quiet”. Its word is included in *Ngoko alus* language. *Ngoko Alus* is higher than *Ngoko*, it is used if someone communicates with someone else who he thinks older than the speaker is but is still in one grade. Its word is usually used to communicate when someone from Madiun talks to teenagers and to the younger person. In Surabaya dialect, the people who live there use the words *njegideg* instead of “be quite”. Its word is included in *Ngoko kasar* language. *Ngoko Kasar* is the lowest levels of main Javanese language variation. In the Surabaya societies, they use the word *meneng* to equalize to “be quiet”. They use it to communicate with the older person in formal situation. However, in Madiun, the societies do not know and use the word *njegideg* to equalize to word “be quiet”.

Data 23

Madiun dialect : *Ojo **meneng** wae cah.*

Surabaya dialect : *Ojok **njegideg** ae rek.*

Translation : Do not be quite **guys!**

From the data, the word *cah* means “guys/kid”. The word *cah* is the abbreviation of the word *bocah*. They called it to make short and easy to say. Its word is usually used to communicate when someone from Madiun talks to teenagers and to the younger person. It is different with Surabaya dialect. In Surabaya, the societies use the word *rek* to equalize to “guys/kid”. It is also the abbreviation of the word *arek*. Its word is usually used to communicate when someone from Surabaya talks to teenagers and to the younger person. It is used in their daily activities. Both of them are included in *Ngoko* level, the lower levels of each dialect.

Data 24

Madiun dialect : *Awas cah, ati-ati mengko nyebur kalen lho.*

Surabaya dialect : *Awas rek, ati-ati nyebur got.*

Translation : Be careful, you can fall down **gutter!**

From the data above, the bold word *kalen* in the Madiun dialect means “gutter”. The word *kalen* is *Ngoko Alus* language. It is the lowest levels in Madiun dialect. And it is higher than *Ngoko kasar* language. It is different with Surabaya dialect, the societies of Surabaya used the word *got* to equalize to word “gutter”. It is used not only in Surabaya but also in the surrounding of Surabaya, such as Sidoarjo, Gresik, Malang and so on. It is called *Basa Suroboyoan* or *Jawa Timuran* dialect. Its word is included in *Ngoko kasar* language. In Surabaya dialect, the societies do not know the word *kalen* to interpret the word “gutter”.

However, in Madiun dialect, the societies know the word *got* to equalize to word “gutter”.

Data 25

Madiun dialect : *Ojo mbethik dadi bocah kuwi, mengko tak thuthuk lho ya.*

Surabaya dialect : *Ojok korak ta dadi arek iku, tak gibeng koen yo.*

Translation : Do not be **naughty!** I will hit you.

In this data, the word *mbethik* in Madiun dialect means “naughty”. Its word is included in *Ngoko alus* language. It is the lowest levels in Madiun dialect. And it is higher than *Ngoko kasar* language. It is used if someone communicates with someone else who he thinks older than the speaker is but is still in one grade. Its word is usually used to communicate when someone from Madiun talks to teenagers and to the younger person. In Surabaya dialect, the people who live there use the words *korak* instead of “naughty”. Its word is included in *Ngoko kasar* language. *Ngoko Kasar* is the lowest levels of main Javanese language variation. In the Surabaya societies, they use the word *mbethik* to interpret the word “naughty”. They use it to communicate with the older person in the formal situation. However, in Madiun, the societies do not know and use the word *korak* to equalize to word “naughty”.

Data 26

Madiun dialect : *Ojo mbethik dadi bocah kuwi, mengko tak thuthuk lho ya.*

Surabaya dialect : *Ojok korak ta dadi arek iku, tak gibeng koen yo.*

Translation : Do not be **naughty!** I will **hit** you.

From those data, the word *thuthuk* in Madiun dialect means “hit”. Its word is included in *Ngoko Alus* language. It is the lowest levels in Madiun dialect. And it is higher than *Ngoko kasar* language. Its word is usually used to communicate when someone from Madiun talks to teenagers and to the younger persons. In Surabaya dialect, the people who live there use the words *gibing* instead of “hit”. Its word is included in *Ngoko kasar* language. *Ngoko Kasar* is the lowest levels of main Javanese language variation. In the Surabaya societies, they do not know the word *thuthuk* to equalize to “hit”. It is the same with Madiun dialect, the societies do not use the word *gibeng* to equalize to “hit”.

Data 27

Madiun dialect : *Ojo **ngeselno** lek dadi bocah kuwi lan kudu manut wong tuwo*

Surabaya dialect : *Ojok **nggappleki** lek dadi arek iku karo kudu nurut wong tuwo*

Translation : You are still a kid. Do not be **peevish!** And you must obedient with your parents.

From the data, the bold word *ngeselno* in Madiun dialect means “peevish”. Its word is included in *Ngoko alus* language. It is the lowest levels in Madiun dialect. And it is higher than *Ngoko kasar* language. It is used if someone communicates with someone else who he thinks older than the speaker is but is still in one grade.

Its word is also usually used to communicate when someone from Madiun talks to the teenagers or to the younger person. In Surabaya dialect, the people who live there use the words *nggappleki* instead of “peevish”. Its word is included in *Ngoko kasar* language. *Ngoko Kasar* is the lowest levels of main Javanese language variation. In the Surabaya societies, they use the word *ngeselno* to equalize to

“peevish”. They use it to communicate with the older person in the formal situation. In Surabaya, its word is included in *Ngoko Alus* language. Otherwise, in Madiun, the societies do not use the word *nggapleki* to equalize to word “peevish”.

It is used because its word is so rude to be used in the daily communication.

Data 28

Madiun dialect : *Ojo ngeselno lek dadi bocah kuwi **lan** kudu manut wong tuwo.*

Surabaya dialect : *Ojok nggapleki lek dadi arek iku **karo** kudu nurut wong tuwo.*

Translation : You are still a kid. Do not be peevish! **And** you must obedient with your parents.

From the data 28 above, the bold word *lan* in the Madiun dialect has the meaning of “and”. Its word is included in *Ngoko alus* language, also can be included in *Madya* language. Its word is usually used to communicate with everyone who is the younger person or teenagers. In Surabaya dialect, the societies use the word *karo* to equalize to word “and”. It is included in *Ngoko Alus* language. The societies use its word to communicate with everyone, in the formal or informal situation. In Surabaya, the societies do not use the word *lan* to equalize to word “and”. Otherwise, the societies of Madiun use the word *karo* in the different meaning. In Madiun, the societies use it with the meaning “with”.

They use it to communicate with teenagers or the younger persons.

Data 29

Madiun dialect : *Ojo ngeselno lek dadi bocah kuwi **lan** kudu **manut** wong tuwo.*

Surabaya dialect : *Ojok nggapleki lek dadi arek iku karo kudu **nurut** wong tuwo.*

Translation : You are still a kid. Do not be peevish! And you must **obedient** with your parents.

From the data, the bold word *manut* in Madiun dialect means “obedient”. Its word is included in *Madya* language. Its words usually used to communicate when someone from Madiun talks to the teenagers or to the younger person. In Surabaya dialect, the people who live there use the words *nurut* instead of “obedient”. Its word is included in *Ngoko Alus* language. It is higher than *Ngoko kasar* language. In the Surabaya societies, they use the word *manut* to equalize to “obedient”. They use it to communicate with the older person in the formal situation. In Surabaya, its word is included in *Ngoko Alus* language. It is the same with in Madiun, the societies also use the word *nurut* to equalize to word “obedient”. Its word is usually used to communicate with brother or sister.

From those analyses, the researcher got the classification of those proposed by Aji’s theory. The data are classified as follow:

Table 4.2 The Classification of the words of utterances by the Madiun respondents based on Javanese Level

No	Madiun dialect	Javanese Level		
		Ngoko Kasar	Ngoko Alus	Madya
1	<i>Lagek ae</i>		√	
2	<i>Bengen</i>		√	
3	<i>Pean</i>			√
4	<i>Kambek</i>		√	
5	<i>Jireh</i>		√	
6	<i>Kuwi</i>		√	
7	<i>Kawak</i>		√	
8	<i>Isah-isah</i>		√	
9	<i>Reget</i>		√	

10	<i>Diresiki</i>		√	
11	<i>Arep</i>		√	
12	<i>Mulih</i>		√	
13	<i>Bar</i>		√	
14	<i>Mboyak</i>		√	
15	<i>Dipapak</i>		√	
16	<i>Ora</i>		√	
17	<i>Ning</i>		√	
18	<i>Mau</i>		√	
19	<i>Dheweke</i>		√	
20	<i>Maem</i>		√	
21	<i>Melu</i>		√	
22	<i>Meneng</i>		√	
23	<i>Cah</i>		√	
24	<i>Kalen</i>		√	
25	<i>Mbethik</i>		√	
26	<i>Thuthuk</i>		√	
27	<i>Ngeselno</i>		√	
28	<i>Lan</i>		√	√
29	<i>Manut</i>			√

***Note:** From those data, in Madiun dialect, there are twenty six words of *Ngoko*

Alus language, three words of *Madya* language, and no word of *Ngoko Kasar*

language. It happened because in Madiun societies *Ngoko Kasar* language is so rude to be used at the daily communication.

Table 4.3 The classification of the words of utterances by the Surabaya respondents based on Javanese Levels

No	Surabaya dialect	Javanese Level		
		Ngoko Kasar	Ngoko Alus	Madya
1	<i>Jek tas</i>	√		
2	<i>Biyen</i>	√		
3	<i>Koen</i>	√		
4	<i>Barek</i>		√	
5	<i>Gocik</i>	√		
6	<i>Iku</i>		√	

7	<i>Lawas</i>	√		
8	<i>Kora-kora</i>	√		
9	<i>Rusuh</i>	√		
10	<i>Dirijiki</i>		√	
11	<i>Kate</i>	√		
12	<i>Balek</i>	√		
13	<i>Mari</i>		√	
14	<i>Sak karepe</i>	√		
15	<i>Disusul</i>		√	
16	<i>Gak</i>	√		
17	<i>Ndek</i>	√		
18	<i>Maeng</i>	√		
19	<i>De'e</i>	√		
20	<i>Mangan</i>	√		
21	<i>Melok</i>	√		
22	<i>Njegideg</i>	√		
23	<i>Rek</i>	√		
24	<i>Got</i>	√		
25	<i>Korak</i>	√		
26	<i>Gibeng</i>	√		
27	<i>Nggapleki</i>	√		
28	<i>Karo</i>		√	
29	<i>Nurut</i>		√	

***Note:** From those data, in Surabaya dialect, there are twenty two words of *Ngoko*

Kasar language, seven words of *Ngoko Alus* language, and no word of *Madya*

language. It happened because the societies of Surabaya do not use *Madya*

language to communicate with teenagers or the young persons, however in this

data the respondents communicate with teenagers or peers.

4.3 Discussion

After presenting the data analysis, the researcher finds some interesting

finding related to the theory that will be discussed further in this section. The

researcher focuses on the discussion based on the problems proposed. Relating to the problem presented in chapter I, the researcher finds the differences of Madiun and Surabaya dialects.

The analysis above has extended the researcher's knowledge about dialects. From the dialects of Madiun and Surabaya, the differences of them are found.

They are included in lexicon with theory proposed by Chaer (2012:289) states about lexical meaning and Javanese levels with theory proposed by Aji (2013).

Based on the result, there are twenty nine utterances containing lexicon in Javanese dialect especially Madiun and Surabaya dialect. Most of those are used to communicate with teenagers or the younger persons. If someone lives in a region, and he/she moves to other region, so he/she also finds new lexicon. For example, someone lives in Madiun and then he/she moves to Surabaya. He/she definite finds new lexicon in Surabaya dialect. In Madiun, he/she uses the word *lagek ae* to equalize to word "a little while ago", but he/she does not find its word in Surabaya. In Surabaya, he/she uses the word *jek tas* to equalize to word "a little while ago". Besides, in the societies of Surabaya he/she does not find the words *jek tas* to say *lagek ae*. Similarity, if he/she lives in Surabaya and then he/she moves to Madiun, there he/she does not find the word *gocik* to equalize to word "coward". It happened because the societies of Madiun use the word *jireh* to equalize to word "coward".

The other example, the societies of Madiun use the word *pean* or *sampean* to equalize to word "you". If they move to Surabaya, they also find its word. But, its word finds in formal situation to communicate with the older person. The

societies of Surabaya usually use the word *koen* to equalize to word “you.

Otherwise, in the Madiun societies, they know the meaning of *koen* but they do not use it for communication, because they thing its words is quite rude to use in communication.

According to Thompson (2012), there are three main variations of Javanese language. There are *Ngoko* (informal), *Madya* (polite informal, neutral), and *Krama* (polite formal). And according to Aji (2013), there are eight levels of Javanese Standard language (Surakarta-Yogyakarta dialects). They are *Ngoko Kasar*, *Ngoko Alus*, *Ngoko meninggikan diri sendiri*, *Madya*, *Madya Alus*, *Krama Andhap*, *Krama Lugu*, and *Krama Alus*. Based on the levels, the researcher found twenty two words of *Ngoko Kasar* language used in the Surabaya dialect and no word used in the Madiun dialects. The societies of Surabaya use the words *jek tas* (“a little while ago”), *biyen* (“before/ago”), *koen* (“you”), *gocik* (“coward”), *lawas* (“old”), *kora-kora* (“dishwasher”), *rusuh* (“dirty”), *kate* (“want to”), *balek* (“go home”), and *sak karepe* (“up to you/me”), *gak* (“do not”), *ndek* (“at”), *maeng* (“had been”), *de’e* (“she/he”), *mangan* (“eat”), *melok* (“follow”), *njegideg* (“be quiet”), *rek / arek* (“kid”), *got* (“gutter”), *korak* (“naughty”), *gibeng* (“hit”), and *nggapleki* (“peevisish”). The researcher also found seven words of *Ngoko Alus* language used in Surabaya dialects and twenty six words used in Madiun dialect.

The words that used in Surabaya societies are *barek* (“with”), *iku* (“its/your”), *dirijiki* (“clean up”), *mari* (“recently”), *disusul* (“picked up”), *nurut* (“obedient”), and *karo* (“and”). And for in Madiun societies, the words are *lagek ae* (“a little while ago”), *kambek* (“with”), *reget* (“dirty”), *dirsesiki* (“cleaned up”), *mulih* (“go

home”), *bar* (“recently”), *mboyak* (“up to you/me”), *dipapak* (“picked up”), *jireh* (“coward”), *kuwi* (“its”), *kawak* (“old”), *isah-isah* (“dishwasher”), *arep* (“want to”), *ora* (“do not”), *ning* (“at”), *mau* (“had been”), *dheweke* (“she/he”), *maem* (“eat”), *melu* (“follow”), *meneng* (“be quiet”), *cah / bocah* (“kid”), *kalen* (“gutter”), *mbethik* (“naughty”), *lan* (“and”) its word can be included in *Madya* language, *thuthuk* (“hit”), and the last word is *ngeselno* (“peevish”). The last level that the researcher finds is *Madya* language. There is no word in this level that is found in Surabaya dialect. Otherwise, there are three words that are found in Madiun dialect. Its words are *pean/sampean* (“you”), *manut* (“obedient”), and *lan* (“and”).

From the interview face to face, the researcher found the time to use the Javanese level (*Ngoko Kasar*, *Ngoko Alus*, and *Madya*). In Surabaya dialect, the societies do not know Javanese level of *Krama*. Their highest level is *Madya* language. They use *Madya* language if they communicate with older person than speakers in the formal situation. And they use *Ngoko Kasar* when they communicate in their daily activities with teenagers or the younger person.

Otherwise, in Madiun dialect, the societies do not use the word included in *Ngoko Kasar* language, because their lowest levels is start from *Ngoko Alus* language.

Their highest level is *Krama Alus* language. They use *Ngoko Alus* language when they communicate with teenagers or the younger persons and also with someone who never meet before. And they use *Krama Alus* language when they communicate with older person in the formal situation.

There are some of those words used in the Madiun dialect, but in the difference lexicon. For example in data 11, the societies of Madiun used *arep* to equalize to word “want to”, but in the Surabaya societies used the word *kate* to equalize to word “want to”. The other example is in data 15, the societies of Surabaya use the word *disusul* to equalize to word “picked up”, but in the Madiun societies, they use the word *dipapak* to equalize to word “picked up”. Both of them are include in *Ngoko Alus* in the different lexicon.

There are similar studies on analyzing regional dialect that had been conducted. The first had ever been conducted by Lika (2011) that find out the meaning of Chinese word and it focuses to find out characteristics of Indonesian dialect used by Chinese students and to examine lexical interferences. She finds the characteristics as the cause of the differences. The seconds had ever been conducted by Aminatus (2011) that how dialect of Madurese from Sampang and Sumenep vocabulary, suprasegmental phoneme, and morpheme and it focuses to find out the factors influencing the variety on Sampang and Sumenep dialect.

Besides, the objects of the study also cause the differences. So, this study is a development from the previous studies and more complete by adding levels of Javanese standard language to be analyzed.

CHAPTER V

CONCLUSION AND SUGGESTION

5.1 Conclusion

Based on the finding, the researcher gets the conclusion that the researcher found some interesting findings related to the theory that will be discussed further in this section. There are twenty nine utterances containing lexicon in Javanese using by Madiun and Surabaya dialect. Most of those are used to communicate with teenagers or the younger persons. There are three main variation of Javanese language. They are *Ngoko*, *Madya*, and *Krama*. The levels, there are eight levels of Javanese Standard language (Surakarta-Yogyakarta dialects). And in this thesis, the researcher found three levels of Javanese Standard language; they are *Ngoko Kasar*, *Ngoko Alus*, and *Madya*. Based on the levels, the researcher found twenty two words of *Ngoko Kasar* language, seven words of *Ngoko Alus* language, and no one word of *Madya* language used in the Surabaya dialect. It happened because the societies of Surabaya do not use *Madya* language to communicate with teenagers or the younger persons.

And the researcher also found no one word of *Ngoko Kasar* language, twenty six words of *Ngoko Alus* language, and three words of *Madya* language in the Madiun dialects. In Madiun dialect do not use *Ngoko Kasar* language because it is so rude to be used at the daily communication. *Ngoko Alus* language is used to communicate with teenagers or the younger persons than the speakers. And

language that is used to communicate with older person or in the formal situation is *Krama Alus* language. So, the lowest level of Madiun dialect is *Ngoko Alus* language, and the highest language is *Krama Alus* language.

From the findings, the researcher concluded that the societies of Surabaya dialect are rude language than the societies of Madiun dialect. It can be seen from the total of Javanese standard level. Mostly, the societies of Surabaya use *Ngoko Kasar* language to communicate and no one word use with *Madya* language.

Otherwise, Mostly of the societies in Madiun use *Ngoko Alus* language to communicate and just one word use with *Madya* language. It is happened because in the societies of Surabaya do not use *Krama* to communicate with other people.

The lowest level is *Ngoko Kasar* and their highest levels just stuck until level *Madya* to communicate with the older person. Otherwise, in the societies of Madiun do not use *Ngoko Kasar* to communicate with other people. They use *Ngoko Alus* to communicate with teenagers or younger persons, because they do not know about *Ngoko Kasar*. Their lowest level is *Ngoko Alus* and the highest level is *Krama Alus* which is the highest level of Javanese Standard Levels.

5.2 Suggestion

This study explains about Madiun and Surabaya dialects. Therefore, English Study Program should provide more references dealing with the study. So that it could enrich literature review which can support the analysis of the topic. In addition, the finding of this study can be used by the students especially English Department students in course outline of dialect. For the lecturer, the researcher

suggests to give more explanations about dialects in other region to make easy for the next researcher. For the next researcher, it is recommended to conduct the study of dialects using the other theory. The researcher also suggests the next researchers to conduct a research on regional dialects in other objects for example; Sundanese dialects, Chinese dialects, Batak dialects, to broaden the understanding of dialects.



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APPENDICES



Appendix 1

Madiun Conversation with Topic "Long time no see"

A: Gimana kabare rek?

B: Apik-apik ae. Awakmu piye?

A: Apik kok. Eh, wes mari compre a?

B: Durung semhas. Aku lagek ae golek data haha

A: Owalah. Tak kiro wes mari, soale gak onok kabar se.

B: Do'ano ae yo.

A: Amin. Mugo ndang lulus yo.

B: Amin. Oh iyo awakmu sek ngekos ta?

A: Lho, aku wes tinggal ndek omah dewe. Keluargaku wes pindah kabeh ndek Malang.

B: Kapan?

A: Sek tas ae kok. Hampir satu bulanan paling. Tapi lek aku wes 2 tahun tinggal dewe ndek omah iku.

B: Oh, lagek ngerti aku.

Trus bengen sak durunge pindah kabeh, pean tinggal karo sopo?

A: Yo sendirian aku.

B: Gak takut sampean?

A: Enggak kok. Wes biasa aku.

B: Lek aku yo jireh kalo gitu.

A: Opo jireh?

B: Jireh kuwi penakut.

A: Oh. Tapi wes setahun ayah ku pindah kerjo ndek Malang, dadi aku karo ayahku tok ndek Malang. Adek ku ndek Pasuruan karo mama ku.

B: Oh ngunu. Terus omah kuwi tumbas anyar perumahan?

A: Enggak. Itu dulu punya saudaraku, terus saudaraku jual itu rumah soale suaminya sakit, butuh biaya.

B: Oh dadi omah kuwi kawak toh?

A: Kawak?

B: Bekas maksudku.

A: Oh, iya. Tapi waktu saudaraku jual itu dalam keadaan renovasi dan sudah mau jadi. Dadi pas tak tempati iku dalam keadaan anyar omahe.

B: Oh, trus pean ada pembantu?

A: Enggak ada.

B: Berarti pean isah-isah dewe? Lek reget diresiki dewe?

A: Iyo, dewean kabeh. Tapi isah-isah iku opo?

B: Oh kuwi cuci piring mbak yu.

A: Owalah, tas wero aku bahasa iku haha

B: Sinau jadi ibu rumah tangga toh.

A: Yo iyo a. awakmu sesuk yo dadi ibu rumah tangga.

B: Haha pasti lah kuwi.

A: Oh iyo, kate nang endi awakmu?

B: Arep mulih aku, bar ketemu dosen.

A: Numpak motor a?

B: Enggak, dipapak karo kancaku.

A: Oh, mene nang kampus maneh a?

B: Sepertinya iya. Mboyak. Apa kata besok.

A: Hah? Mboyak? Opo iku?

B: Terserah, liat besok.

A: Owalah. Ada lagi. Sorry yo aku tanya terus.

B: Gak popo kok, nyantai wae.

A: Yo wes, aku kate nang cafet disik yo. Suwun yo

B: Oh iya, sami-sami.

Appendix 1

Surabaya Conversation with Topic “Long time no see”

A: Yok opo kabare, rek?

B: Apik. Awakmu yok opo?

A: Apik pisan. Wes mari compre ta?

B: Gurung semhas. Aku jek tas golek data haha

A: Owalah. Tak kiro wes mari, soale gak onok kabar se.

B: Do'ano ae yo.

A: Amin. Mugo ndang lulus yo.

B: Amin. Oh iyo awakmu sek ngekos ta?

A: Lho, aku wes urip ndek omah dewe. Keluargaku wes pindah kabeh ndek Malang.

B: Kapan?

A: Jek tas ae kok. Hampir satu bulanan paling. Tapi lek aku wes 2 tahun urip dewe ndek omah iku.

B: Oh, tas ngerti aku.

Trus biyen sak durunge pindah kabeh, urip barek sopo?

A: Barek iku opo?

B: Oh, barek iku karo

A: Oh, Yo sendirian aku.

B: Gak wedi koen?

A: Enggak kok. Wes biasa aku.

B: Lek aku yo gocik lek koyo ngono.

A: Opo gocik?

B: Gocik iku penakut.

A: Oh. Tapi wes setahun ayah ku pindah kerjo ndek Malang, dadi aku karo ayahku tok ndek Malang. Adek ku ndek Pasuruan karo mama ku.

B: Oh ngunu. Terus omah iku tuku perumahan anyar ta?

A: Enggak. Itu dulu punyae saudaraku, terus saudaraku jual itu rumah soale suaminya sakit, butuh biaya.

B: Oh dadi omah iku lawas?

A: Iya. Tapi waktu saudaraku jual itu dalam keadaan renovasi dan sudah mau jadi. Dadi pas tak tempati iku dalam keadaan anyar omah.

B: Oh, trus koen onok pembantu?

A: Enggak ada.

B: Berarti pean kora-kora dewe? Lek rusuk dirijiki dewe?

A: Iyo, dewean kabeh.

B: Belajar dadi ibu rumah tangga toh.

A: Yo iyo a. awakmu sesuk yo dadi ibu rumah tangga.

B: Haha pasti lah iku.

A: Oh iyo, kate nang endi awakmu?

B: Kate balek aku, mari ketemu dosen.

A: Numpak motor a?

B: Enggak, disusul karo koncoku.

A: Oh, mene nang kampus maneh a?

B: Sepertinya iya. Sak karepe. Opo jare mene.

A: Yo wes, aku kate nang cafet disik yo. Suwun yo

B: Oh iya, podo-podo.



Appendix 2

Madiun Conversation with Topic “Wants to visit boarding house”

A: Dirimu nanti onok ndek kos ta?

B: Iya, aku ora ning endi-endi kok.

A: Oh yo wes, aku nanti kate dolan, oleh ta?

B: Oleh kok, ora pop o. dulan wae.

A: gak pindah kan kos mu?

B: Ora, tetep ning Soekarno Hatta. Arep ning kos jam piro?

A: Lek jam 3 yak apa?

B: Ok. Ora po po. Tak enteni yo

A: Okay.

B: Oh iyo, aku mau ketemu kancamu pas ospek bengen.

A: Arep ketemu ndek endi?

B: Lho, mau aku ketemune

A: Lha iyo ketemu ndek endi engko?

B: Piye toh?

A: Sek, awakmu ngomong mau ketemu kan?

B: Oh, aku tadi ketemu temenmu

A: Oh, mau iku tadi ta. Ya ya ya

B: Dirimu ora mudeng toh.

A: Iya sorry ya. Iya ta? Sopo?

B: Aku ora iling namane, tapi aku iling wajahne.

A: Oh, ketemu de'e ndek endi?

B: Ning kantin. Dheweke mau maem.

A: Oh ngono toh. Ya wes, aku kate mangan, melok ta?

B: Ehm, suwun. Aku ora melu. Aku mau bar maem.

A: Oh yo wes, tak tinggal sek yo.

B: Iya, sampai ketemu nanti ya.

A: Ok. Bye.

B: Bye.

Appendix 2

Surabaya Conversation with Topic “Wants to visit boarding house”

A: Dirimu nanti onok ndek kos ta?

B: Iyo. Aku gak nang endi-endi

A: Oh yo wes, aku nanti kate dolan, oleh ta?

B: Gak po po kok. Dolan ae

A: Gak pindah kan kos mu?

B: Gak, pancet ndek Soekarno Hatta. Kate nang kos jam piro?

A: Lek jam 3 yak apa?

B: Ok. Tak enteni yo

A: Okay.

B: Oh iyo, aku maeng ketemu koncomu pas ospek biyen.

A: Iyo ta? Sopo?

B: Aku gak iling jenenge, tapi aku iling wajahne.

A: Oh, ketemu de' e ndek endi?

B: Ndek kantin. De' e maeng pas mangan.

A: Oh ngono toh. Ya wes, aku kate mangan, melok ta?

B: Suwun. Aku gak melok. Aku wes mangan maeng.

A: Oh yo wes, tak tinggal sek yo.

B: Iya, sampai ketemu nanti ya.

A: Ok. Bye.

B: Bye.



Appendix 3

Interview with Surabaya's respondent

A: boleh interview bentar ya?

B: oh iya gak apa kok.

A: gimana pengucapan di daerahmu kalau kalimatnya “jangan diam saja”?

B: yang sering aku denger dan aku gunakan itu “oyo njegideg ae”

A: oh, kalau di keluargamu apakah kamu juga menggunakan kata itu di aktifitas sehari-hari?

B: iya, aku pake kata itu, tapi kalau komunikasi sama saudara aja.

A: kalau sama orang tua kamu pakai kata apa?

B: aku biasanya pake bahasa Indonesia, soalnya aku gak bisa bahasa jawa yg halus.

A: oh gitu, kalau memperingatkan seseorang agar tidak masuk ke selokan, kamu ngasih tahunya bagaimana?

B: biasanya bilang “awas rek, ati-ati nyebur got”

A: oh gitu ya, kamu kan punya saudara, pasti pernah berantem kan? Terus kamu biasanya bilang apa kalau berantem gitu?

B: iya pernah dong, namanya juga saudara. Aku biasanya bilang gini “oyo korak ta dadi arek iku, tak gibeng koen yo”

A: kalau berantem gitu kan pasti sebel ya, kalau sebel atau menyebalkan itu bahasa surabayanya apa?

B: “nggapleki”. Kalimatnya gini “ojok nggapleki lek dadi arek iku karo kudu nurut wong tuwo”

A: oh gitu, agak kasar ya bagi yang gak pernah berkomunikasi sama orang Surabaya?

B: iya juga sih. Biasanya agak kaget bagi yang belum terbiasa.

A: kamu biasanya gunain kata-kata tadi itu pas ngomong sama siapa aja?

B: biasanya sih pas ngomong sama temen dan yang lebih muda dari aku.

A: kalau sama orang yang baru kenal atau ketemu di jalan yang gak kamu kenal gitu, kamu gunain bahasa itu juga?

B: oh ya enggak. Aku pake bahasa Indonesia sih untuk amannys. Takutnya ada yang tersinggung kalau aku gunakan bahasa Surabaya asli.

A: iya juga sih, soalnya kan kita gak tau juga dia ngerti atau enggak bahasa yang kita gunakan.

B: nah, bener tuh.

A: ya udah. Makasih ya waktunya.

B: iya sama-sama.

Appendix 3

Interview with Madiun's respondent

A: maaf ya ganggu waktumu bentar, mau interview nih, boleh?

B: ya boleh dong. Buat skripsimu kan?

A: hehe, iya nih.

B: ok, silahkan sist.

A: gimana pengucapan di daerahmu kalau kalimatnya “jangan diam saja”?

B: kalau aku biasa pakai kata “ojo meneng wae toh”

A: oh, kalau di keluargamu apakah kamu juga menggunakan kata itu di aktifitas sehari-hari?

B: iya, tapi buat komunikasi sama saudara.

A: kalau sama orang tua kamu pakai kata apa?

B: aku biasanya pakai bahasa jawa yang halus, biasa disebut Krama atau Krama inggil. Kadang juga pakai bahasa Indonesia sih.

A: sejak kapan kamu pakai bahasa jawa halus itu?

B: di keluarga kami sudah dibiasakan pakai bahasa jawa halus atau Krama untuk komunikasi sama orang tua, kakek nenek, om, tante, pakde, budhe. Pokoknya yang lebih tua dari aku lah.

A: kalau sama orang yang baru kenal atau ketemu di jalan yang gak kamu kenal gitu, kamu gunain bahasa itu juga?

B: pakai bahasa Indonesia tapi kadang juga pakai bahasa Jawa Krama. Liat-liat dulu sih kalau misal orang itu feedback pakai bahasa jawa, ya, aku juga pakai bahasa jawa. Kalau orang itu feedback pakai bahasa Indonesia, aku juga pakai bahasa Indonesia.

A: oh gitu, kalau memperingatkan seseorang agar tidak masuk ke selokan, kamu ngasih tahunya bagaimana?

B: “awas cah, ati-ati mengko nyebur kalen lho”

A: oh gitu ya, kamu kan punya saudara, pasti pernah berantem kan? Terus kamu biasanya bilang apa kalau berantem gitu?

B: iya pernah, namanya juga saudara, pasti ada berantemnya. Aku biasanya bilang gini “ojo mbethik dadi bocah kuwi, mengko tak thuthuk lho ya”

A: kalau berantem gitu kan pasti sebel ya, kalau sebel atau menyebalkan itu bahasa madiunnya apa?

B: “ngeselno”

A: oh gitu ya. gimana kamu bilangnyanya pakai kata itu?

B: “ojo ngeselno lek dadi bocah kuwi lan kudu manut wong tuwo”

A: hehe rada kasar ya, tapi pengucapannya halus. Beda banget sama Surabaya.

B: iya lah beda Sist. Aku aja kaget kalau ngomong sama orang Surabaya.

A: iya sama, aku juga kaget. Ya udah. Makasih ya waktunya. Maaf ngerepotin.

B: halah, santai aja Sist. Toh ini juga buat skripsimu.

A: Iya. Makasih ya.

B: Sama-sama.

Appendix 4

Questions for Surabaya's respondent:

1. Gimana pengucapan di daerahmu kalau kalimatnya “jangan diam saja”?
2. Kalau di keluargamu apakah kamu juga menggunakan kata itu di aktifitas sehari-hari?
3. Kalau sama orang tua kamu pakai kata apa?
4. Kalau memperingatkan seseorang agar tidak masuk ke selokan, kamu ngasih tahunya bagaimana?
5. Kamu kan punya saudara, pasti pernah berantem kan? Terus kamu biasanya bilang apa kalau berantem gitu?
6. Kalau berantem gitu kan pasti sebel ya, kalau sebel atau menyebalkan itu bahasa Surabayanya apa?
7. Kamu biasanya gunain kata-kata tadi itu pas ngomong sama siapa aja?
8. Kalau sama orang yang baru kenal atau ketemu di jalan yang gak kamu kenal gitu, kamu gunain bahasa itu juga?

Appendix 4

Questions for Madiun's respondent:

1. Gimana pengucapan di daerahmu kalau kalimatnya “jangan diam saja”?
2. Kalau di keluargamu apakah kamu juga menggunakan kata itu di aktifitas sehari-hari?
3. Kalau sama orang tua kamu pakai kata apa?
4. Kalau sama orang yang baru kenal atau ketemu di jalan yang gak kamu kenal gitu, kamu gunain bahasa itu juga?
5. Sejak kapan kamu pakai bahasa jawa halus itu?
6. Kalau sama orang yang baru kenal atau ketemu di jalan yang gak kamu kenal gitu, kamu gunain bahasa itu juga?
7. Kalau memperingatkan seseorang agar tidak masuk ke selokan, kamu ngasih tahunya bagaimana?
8. Kamu kan punya saudara, pasti pernah berantem kan? Terus kamu biasanya bilang apa kalau berantem gitu?
9. Kalau berantem gitu kan pasti sebel ya, kalau sebel atau menyebalkan itu bahasa madiunnya apa?

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14	17/07/2014	Revisi I – V	Pemb.1. Dra. Endang Sasanti, M.A.
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