

## CHAPTER IV

### FINDINGS AND DISCUSSION

This chapter presents findings and discussion which have been resulted after doing the research.

#### 4.1 Findings

The result of this research showed there were interferences existed in Probolinggo Municipality language. This study has collected 5 respondents with 10 conversations containing 17 interferences which were in form of words, clauses, and sentences that belonged to grammatical interference of Madurese language into Javanese one. Moreover the factors affecting the interference were also found through observation and interview with Weinreich's theory guidance.

The analysis of research findings would be explained in the next part.

The data were collected during 2 periods, that was on August 2012 and October to December 2012. These periods were taken because during these periods, the researcher can intensely mingle with the society for a certain time.

The first period coincided with a long national holiday which was fasting period and *Idul-Fitri* day. Meanwhile the second period was the time of researcher was intensely doing the observation.

In order to simplify and to make the findings readable, kinds of interference were tabulated into the table below:

**Table 4.1 Utterances having grammatical interference used by people in Probolinggo Municipality**

Conversation	Interfered Utterances	Javanese	Madurese	English	Type
Conv. 1	<i>Car-kacir</i>	<i>Kocar-kacir</i>	<i>Salbut</i>	Messy	The application of final-syllable reduplication (b)
Conv. 2	<i>Kasta(h)</i>	<i>Nyesel</i>	<i>Kasta (h)</i>	to regret	The use of Madurese/grammatical category (a)
Conv. 3	<i>Mara, ta!</i>	<i>Ayo, ta!</i>	<i>Mara, ra!</i>	Come on!	The use of Madurese/grammatical category (a)
Conv. 4	<i>Ro-moro</i>	<i>Moro-moro</i>	<i>Dhak-dhâdhâk</i>	Suddenly	The application of final-syllable reduplication (b)
Conv. 4	<i>Mong-omongan</i>	<i>Omong-omongan</i>	<i>Tor-catoran</i>	To chat	The application of final-syllable reduplication (b)
Conv. 4	<i>Pet-cepetan</i>	<i>Cepet-cepetan</i>	<i>Lu-ghelluen</i>	Quickly	The application of final-syllable reduplication (b)
Conv. 4	<i>Abbo</i>	<i>Adhuh, wo, hara</i>	<i>Abbo</i>	Interjection to show surprising, shocking, or amazing.	The use of Madurese interjection (a)
Conv. 5	<i>Pola</i>	<i>Mbok menawa</i>	<i>Pola</i>	Maybe	The use of Madurese/grammatical category (a)
Conv. 6	<i>Nyokocoi</i>	<i>Goroh</i>	<i>Co-ngoco</i>	To lie	The use of Madurese/grammatical category (a)
Conv. 7	<i>Rek-arek</i>	<i>Arek-arek</i>	<i>Nak-kanak</i>	Children	The application of final-syllable reduplication (b)
Conv. 7	<i>Dicar-kacirno</i>	<i>Dikocar-kacirno</i>	<i>Epasalbut</i>	Be got messy	The use of Madurese/grammatical category (a)
Conv. 7	<i>Bboh</i>	<i>Adhuh, wo, hara</i>	<i>Bboh</i>	Interjection to show surprising, shocking, or amazing.	The use of Madurese interjection (a)
Conv. 7	<i>Cem-macem</i>	<i>Macem-macem</i>	<i>Lo'alo'!</i>	Be kidding	The application of final-syllable reduplication (b)
Conv. 8	<i>Dâ ramma</i>	<i>Piye, Kepriye</i>	<i>Dâ ramma</i>	How	The use of Madurese/grammatical category (a)
Conv. 9	<i>...takkekno Yane mbek aku</i>	<i>...takkekno Yane</i>	<i>...ebeggi Yane bi' sengko</i>	Finally, it was offered to Yane.	The application of Madurese passive structure (b)



Continuation of table 4.1

Conversation	Interfered Utterances	Javanese	Madurese	English	Type
Conv. 9	... <i>gak taksopo wes mbek aku</i>	... <i>gak taksopo wes</i>	... <i>lo' esapalah be'en bi' sengko'</i>	... was not accosted by me	The application of Madurese passive structure (b)
Conv. 10	<i>Longor</i>	<i>Edan, gendheng</i>	<i>Longor</i>	Foolish	The use of Madurese/ grammatical category (a)

In addition, the next finding which is the factors affecting language interferences in this study were presented in table below:

Table 4.2 Analysis of Factors Affecting The Interferences

Participant	Factors (within individual factors)				
	A	B	C	D	E
1	Able to keep apart	Javanese (+) Madurese (-)	Not identified	Javanese (+) Madurese (-)	(+) attitude
2	Not able	Javanese (+) Madurese (-)	Illocutor	Javanese (+) Madurese (-)	(+) attitude
3	Able to keep apart	Javanese (+) Madurese (-)	Not identified	Javanese (+) Madurese (-)	(+) attitude
4	Able to keep apart	Javanese (+) Madurese (-)	Illocutor	Javanese (+) Madurese (-)	(+) attitude
5	Able to keep apart	Javanese (+) Madurese (-)	Not identified	Javanese (+) Madurese (-)	(+) attitude

A : speaker's verbal facility and ability to keep languages apart.

B : relative proficiency in each language

C : specialization use of each language by topic and interlocutors

D : manner of learning each language

E : attitudes toward each language

#### 4.1.1 The Analysis of Grammatical Interference

The analysis of grammatical interference was conducted from conversations of people in Probolinggo, whether conversations between the researcher and the society; or among the society themselves. In analyzing grammatical interference, this study used Weinreich's concept (1979, p.30) which can be formulated into: (a) The use of A-morphemes in speaking (or writing)

language B. (b) The application of a grammatical relation of language A to B-morphemes in B-speech, or the neglect of a relation of B which has no prototype in A. (c) Through the identification of a specific B-morpheme with a specific A-morpheme, a change (extension, reduction) in the functions of the B-morpheme on the model of the grammar of language A. The analyses of conversations were presented as the following:

**Conversation 1** (2 August 2012)

D : “*Dek, ono helm? Nyilih yo...*”  
 (“Do you have a helmet? I want to borrow it”)

U.U : “*Ono ndek kamar tapi, mbak.*”  
 (“But it is in the room, sister.”)

D : “*Kene tak jupukno. Ndek endine?*”  
 (“Let me take it. Where is it exactly?”)

U.U : “*Ndek nduwur lemari, mbak. Tapi kamarku sek car-kacir lho durung tak resiki*”  
 (“It is on top of the cupboard. But my room is still messy. I have not cleaned it yet”)

D : “*Gak popo... Santai*”  
 (“It is ok! Just relax.”)

Based on the conversation above, there is a form of grammatical interference that the use of grammatical rule of Madurese while speaking Javanese. Even though it was delivered by using Javanese, there was a phrase beyond the Javanese language used that was ‘*car-kacir*’ which was a kind of interference from Madurese. ‘*Car-kacir*’ should be ‘*kocar-kacir*’ which is a form of the whole-word reduplication with changing of vowel in Javanese. But it got influenced and changed into final-syllable reduplication, ‘*car-kacir*’ which is a



well-known pattern of Madurese and there is no such pattern in Javanese reduplication.

### Conversation 2 (5 August 2012)

P.P : *"Kasta..."*  
 ("I regretted..")  
*"Kasta aku ndelok Kasado wingi"*  
 ("I regretted watching Kasado last night")

D : *"Opo? Awakmu ndelok?"*  
 ("What? Did you watch it?")

P.P : *"Iyo. Wingi budhal jam 11 bengi"*  
 (Yes, I went there on 11 p.m)

D : *"Lha terus nginep?"*  
 ("So did you stay overnight there?")

The conversation above actually was delivered using Javanese language, but a grammatical category of Madurese existed in the conversation. In the first dialogue, the speaker said 'kasta' to show the regret. *Kasta* means a regret or to regret in Madurese instead of word 'getun' in Javanese. It is included to lexical category verb in form of bound morpheme and occupy predicate in the sentence.

Thus, by analyzing this conversation, there was a use of grammatical category of Madurese found in speaking Javanese language that was 'kasta'.

### Conversation 3 (11 August 2012)

P.P : *"Sinau kono lho! Lapo seh sek ndek kene?"*  
 ("Go studying! What are you doing here?")

S.A : *"Kan sekarang sabtu, mas. Liat film panda-panda kemaren."*  
 ("Today is Saturday, right. I want to watch film about panda as yesterday")

P.P : *"hhmmm..."*  
 ("Hhmmm...")

S.A : (she pulls P.P's cloth and begs him to watch the film )

P.P : *"Mara, ta!"* (He keep playing the game)  
 ("Come on!")

It can be found a grammatical interference in conversation 3. The bold word '*mara*' belongs to Madurese grammatical category that is particle of Madurese language. The word '*mara*' means 'come on' and the function is to express emotion or to state speaker's mind. Actually speaker P.P could say '*ayo, ta!*' to express their feeling in Javanese, but because of Madurese influence, he uttered '*mara, ta!*' which is a combination of Madurese and Javanese particles *mara+ta*. In short there was a form of grammatical interference which was the use of Madurese particle into Javanese phrase.

#### Conversation 4 (27 August 2012)

G.A : *"Nggak genah, Ce-ce iku. **Ro-moro** kompre."*  
 ("What happened to Ce-ce. She suddenly had the comprehensive test")

R.MB : *"Kapan? Lho kok dhisikan? Kapan iku bareng aku"*  
 ("When? How come did she get it first? At that time she was (enroll the test) together with me.")

G.A : *"Lha kemaren ke Malang, Ki'. Kn maksude te ngrayakno Popo sing kate kompre, kumpul-kumpul karo Nad-nad barang. Tiba-tiba kok **mong-omongan** Ce-ce lho mari kompre..."*  
 ("Yesterday I went to Malang, Ki'. We, gathered with Nad-nad too, planned to have celebration for Popo who would have comprehensive test. But suddenly there was a report that Ce-ce had finished the comprehensive test")

G.A : *"Opo maneh saiki ono SPP regular iku. **abbo** wez... **pet-cepetan** sing angkatan dua ribu piro iku cek ndak munggah..."*  
 ("It becomes more seriously because of regular tuition fee. Oh my... the cohort 2000-some must get quicker (to finish their thesis) in order to not get the rising tuition")

D : *"Opo seh SPP regular?"*  
 ("What is regular tuition fee?")



R.M : *"Iku lho mbah sing SPP munggah iku. SPP Progressif!"*  
 ("It is about the rising of tuition fee, grandma. SPP Progressif!")

D : *"Nah ngomong sing bener, mahasiswa! Hahaha"*  
 ("See.. You should say correctly, university student! Hahaha")

.....

There are four grammatical interferences found in the conversation. These can be categorized into two groups. The first group is the use of grammatical rule of Madurese that is the final-syllable reduplication. In the first sentence, there is a word '*ro-moro*', which means suddenly. It is derived from Javanese adverb '*moro-moro*', but because of the influence of Madurese feature, final-syllable reduplication, it was uttered '*ro-moro*'. The same case also happened to words '*mong-omongan*' and '*pet-cepetan*'. These words are also Javanese words which got influenced from the feature of Madurese. These should be '*omong-omongan*' and '*cepat-cepetan*' if these did not get affected by Madurese language. The other kind of interference is the use of grammatical category in speaking Javanese. In conversation above, participant G.A used '*abbo*' to show exclamatory expression in Javanese conversation. But actually '*abbo*' is a kind of interjection in Madurese language to show feeling surprise, shock or amazement. In Javanese itself, there are some interjections which can be used to show these expression, such as *aduh*, *wo*, or *hara*. Yet because of the interference, the participant uttered the Madurese grammatical category while speaking in Javanese language.

#### **Conversation 5** (26 October 2012)

P.P : *"Tak pikir-pikir aku pengen sara sing iku."*  
 ("I think I want it so much.")

D : *"Yowes kari tuku kok repot. Aku yo pisan sakjane seh."*  
 ("Well, just buy it, don't be bothered. Actually I also want it.")

.....

P.P : “*Yo pola ono, mbak. Ayok digoleki maneh*”  
 (“Maybe... let us look for it again (it means a sweater)”)

D : “*Yo mugo-mugoe wes ono.*”  
 (“Hopefully it has existed.”)

The interference found in this part was the use of word ‘*pola*’. In fact, there is no adverb ‘*pola*’ in Javanese language. It is actually an adverb of Madurese which means perhaps. The participant P.P used Madurese word, however, there was a word having the same meaning, namely ‘*mbok menawa*’. So once more it can be found kind of grammatical interference in the conversation that was the use grammatical category of Madurese in the form of mono morpheme adjective ‘*pola*’, which means perhaps, while speaking in Javanese language.

#### Conversation 6 (27 October 2012)

D : “*Le, awakmu ganti nomer maneh? Bolak-balik ganti lapo seh?*”  
 (“Brother, why do you change your number again? Why do you change it frequently?”)

P.P : “*hehe... sing iki aku nyokocoi koncoku, mbak. I’ve a secret mission!*”  
 (“hehe... At this time I lie my friend, sister. I have a secret mission!”)

Among the Javanese utterances above, there was a different word existed in the conversation. The word was Madurese language ‘*nyokocoi*’ which means to lie or to make a joke. The root is from Madurese ‘*co-koco*’ or ‘*co-ngoco*’. He put morpheme *N-/i* to show an active verb, so this process is like word formation in Javanese that creates a transitive active verb ‘*nyokocoi*’. But actually there is the same meaning with that word in Javanese, namely ‘*goroh*’, but speaker did not use it. By the use of such word while speaking in Javanese language, it indicated



that there was a deviation system of language that was grammatical interference of Madurese in the form of the use of Javanese morpheme applied into Madurese morpheme while speaking into Javanese language.

### Conversation 7 (2 December 2012)

G : *"Hhuh... lengkap... mari sarapan sek susu."*

("Hhuh.. Complete... After having breakfast, then still drinking milk.")

D : *"Hahaha... yoiyo lah."*

("Hahaha... Surely.")

S.L : *"Ngene nek rek-arek ngene. Barusan makan, nak.. masak sek mimik susu. Nek kene wes podo karo sarapan wes."*

("It is kind of children today's. You have already eaten, kid. You still wanted milk, huh. But it is the same like breakfast for us.")

D.O : *"Yo ngene nek arek cilik"*

("That is a kid.")

S.L : *"Nek ndek omah kari digaweno sego goreng ndek piring. Mangan lungguh ndek kursi. Makan sendiri. Dicar-kacirno kabeh wes segoe."*

("if it is at home, I just cooked a plate of fried rice for them, eating and sitting on the chair, eating by themselves. Then the rice was put disordered.")

D.O : *"Antemane arek iki lara. Awakmu kuat nampani antemane arek iki kiro-kiro?"*

("Punch of the kid, R.K, is painful. Can you defend his punch?")

R.K : *"Om, Om janji aku dibeliin ini"*

(Uncle, Uncle promise me to buy this.)

D.O : *"De'e ngera kene lho."*

("He concerns to hit here (point out the head).")

S.L : *"Bboh. Arek-arek sangar, Dod. Tau nek narik kembarane iku? Nek narik dibathek thek, digini'no. Podo-podo arek cilik dibanting ngene. Minggir, Nya.. ditarik rambute. Nek nggag diginikno, ppok, mbek dulure iku. Mbage iku tuwuk dinangisno, chaca iku. Jo' cem-macem. Diapakno kamu? Diwiwit sama mbak, Mi... Gepuk mbake! Parani wes. Ppok. Gak usah nangis, gak usah nangis."*

("Woo, Today's children is cool, Dod. You know when my niece pulls her twin? She pulled like this. Even though she is also a kid, she was slammed in this way. Stay away, Nya, and then her hair was pulled. Or she treated her like this, Ppok, by the sibling! The older sister, Chaca, often cries. Don't be kidding, What did she do? I was pinched by sister, Mi... Hit your sister! She approached her, ppok, don't cry, don't cry.")

After reading conversation above, it can be found some bold words which are the forms of grammatical interference of Madurese language. The first bold word is *'rek-arek'* which means children. It is a Javanese word *'arek-arek'* which got affected by final-syllable reduplication. The words *'dicar-kacirno'* and *'cem-macem'* are also derived from Javanese *'dikocar-kacirno'* and *'macem-macem'*, which mean be got messy and be kidding in order. The other bold one was word *'bboh'* which is the same like the previous analysis on conversation 4 *'abboh'*. It is also an interjection of Madurese language to emphasize speaker's feeling. By these finding, once more it can be concluded that the grammatical interference of Madurese happened through the application of grammatical rule of Madurese language, which is final-syllable reduplication and also the use of Madurese morpheme or grammatical category, such as *bboh*.

### Conversation 8

S.L : *"Mungkin kalo' balajar sheincin, mungkin, itune lebih alus, mungkin. Aku gak ngerti maksude. Soale sek kasar iku jare ngomong ngono. Mangkane jatuhnya panas."*  
 ("Maybe by practicing *sheincin*, the power will be softer, perhaps. I do not really understand about it. He said because it was still rough. Thus, it becomes warm.")

D B : *"Enak kan anget."*  
 ("It is better when it is warm, right.")

S.L : *"Opo?"*  
 ("What?")

D B : *"Enak kan anget gae pasiene."*  
 ("When it is warm, it is pleasant for the patient, right.")

S.L : *"Anget-anget dā rāmma, Diah. Pokok tanganku gini."*  
 ("What kind of warm, Diah. My hand is just like this")

In this conversation, it can be found a clause beyond Javanese language. Even though it was delivered in Javanese language, there was still a fragment of



Madurese that was phrase ‘*dâ ramma*’ in the sentence. It is a kind of interrogative phrase of Madurese, ‘how’. But actually in Javanese there is the same pronominal to substitute it, namely ‘*piye*’ or ‘*kepriye*’. Yet the speaker did not use it. Thus in this case there was Madurese phrase in speaking Javanese language found in conversation above.

### Conversation 9

R.D B : “*Yo pas kapan iku kok ndlalah pas aku lagi down pengen metu, sesoke iku ono sing sms aku, anu, nawari aku kerjo neng Husada. Iku kakak tingkatku mboh nemu nomer hp-ku ndek hp-ne jare. Tak pikir wonge goroh, ee ternyata bener pas ketemuan kakak tingkatku. Areke kate melu bojone neng Papua.*”

(“At the last time when I was down and wanted to resign, suddenly there was someone texted me, offered a job in Husada. That was my senior who found my number; I did not know where she found it, but she said it was on her contact. I thought she lied to me, but actually it was true that she was my senior after we met. She would stay with her husband in Papua.”)

D : “*Oh nggantikno berarti?*”

(“Oh it means you replaced her?”)

R.D : “*He’eh. Tapi njaluk cepet trus gajine kecil. Kan resign gak iso dadakan, iah. Mbake butuh waktu 1 minggu. Akhire tak kekno Yane mbek aku.*”

(“Uh-huh. But she asked my decision quickly, and the salary was low. You know that resignation cannot be sudden, iah. She gave me a week. Finally it was offered to Yane.”)

D B : “*Yane ketrimo berarti?*”

(“So it means Yane was accepted?”)

R.D : “*Sing nggarai mangkel iku, aku kan putus karo pacarku, pacarku sek nyedeki aku, aku cerito mbek konco-koncoku, haduh lanang iku PK nek koyo ngono iku. Wes nduwe cewek kok sek nyedek-nyedeki. Lha kok maringono krungu mantanku iku*”

(“Which made me angry was when the time I broke up, my ex-boyfriend was still approaching me, then I told to my friends, the man like him is PK. He has had a girlfriend but he is still approaching you. And then unfortunately my ex-boyfriend heard it.”)

D : “*Iki mantan sing endi? Yo sing arek kantor iku?*”

(“Which ex-boyfriend is he? Is he the one who is in the office?”)

R.D : “*Ndak. Areke ndek produksi, aku ndek lantai 2 kan. Aku ceritone mesti mbek arek kantor. Otomatis de’e krungu. Tak takoni sithok, kecuali de’e. Temenan gak cerito opo-opo. Kan areke Cuma sethitik, yo gak ono maneh wes mek arek iku tok. Sejak iku gak taksopo wes mbek aku. Nek pas aku lara iku sek tak sopo. Mari kejadian iku akhire aku dimusuhi karo mantanku.*”

(“No. He is on the production section, while I am on the second floor. I always tell to my work-mates. Automatically she heard. Then I asked my friends one by one, except her. They said that honestly they did not tell anything. The member of my office is just a few, so there was no more suspect, except her. Since that time, I have not accosted her anymore, however, when I was sick I still accosted her. After that moment, finally I was not accosted by my ex-boyfriend.”)

In the conversation above, there is an interference of Madurese in terms of grammatical relation. The bold sentence was in form of passive sentence, but grammatically, pattern of Javanese passive sentence was not like such sentence.

Passive sentence in Javanese is indicated by affix *di-*, *di-/-*, *tak-*, *tak-/-i*, *tak-/-ake*, *tak-/-ne*, and soon. Thus, sentence ‘*Akhire takkekno Yane mbek aku*’ should be ‘*Akhire tak kekno Yane*’ without ‘*mbek aku*’. The addition ‘*mbek aku*’ was considered as influence of passive sentence in Madurese in which the doer is in next to the verb, for example ‘*Na'-kana' rowa e-berri' pesse bi' Baba*’ (the children were given money by the father). The position of phrase ‘*mbek aku*’ is the same as pattern ‘*bi' Baba*’ (English: the father) that it must not be attached in Javanese passive sentence, instead of morpheme *tak-*. This case was also the same with another bold phrase ‘*gak taksopo wes mbek aku*’. The phrase ‘*mbek aku*’ should be omitted because the function was represented by morpheme *tak-*.

Therefore, this conversation contained a form of grammatical interference that was the application of a grammatical relation of Madurese structure, in terms of passive sentence.

### Conversion 10

R.D : “*Arek iku longor, iah!*”



(“He is a foolish man, iah!”)

D : “*Sopo?*”

(“Who?”)

R.D : “*Yo musuhku iku E.R.*”

(“That is my rival, E.R.”)

This conversation contained a grammatical interference of Madurese.

There was word ‘*longor*’ within the conversation. It is a Madurese adjective which means foolish. The speaker actually could say another word in Javanese, like ‘*edan*’ or ‘*gendheng*’ instead. By the use of Madurese word, mono morpheme ‘*longor*’ in this condition, once more there was a grammatical interference happened in this conversation.

#### 4.1.2 Factors Affecting Grammatical Interference

To analyze factors affecting the language interference, the researcher used Weinreich’s theory as the guidance. In addition the factors were what the researcher got based on the observation and the informal interview results. Then, transcripts of interview were attached in appendices. The explanation below is the analysis results of the interview.

According to Weinreich’s theory, there were several factors motivating interference found in this study. They were speaker’s facility of verbal expression and ability to keep languages apart, relative proficiency in each language, the specialization use of each language by topic and interlocutors, manner of learning each language, and the attitudes toward each language. And the analysis of these factors is explained in this section.

The first factor was speaker's facility of verbal expression and ability to keep languages apart. Based on the result of interview, mostly participant knew that what they had said is Madurese language. As instances, participant U.U, P.P, S.L, and R.D could identify which one words belong to Javanese or Madurese. it means most of them, 4 of 5 participants, were able to separate both languages. But there was one participant could not do it that was participant G.A. She could not distinguish when what she said was influenced by feature of Madurese language. They also did not recognize that interjection 'aboh' belongs to Madurese language. Overall it can be concluded that people could keep languages apart, but they could not keep conversation purely in Javanese language. Unconsciously they are accustomed to speak in such way by putting Madurese language part in their conversation however they knew which one was Javanese or Madurese. In short, this factor did not affect the interference. Even though are able to separate both; Javanese and Madurese, the interference still happens.

Secondly relative proficiency in each language was also influenced how one language can be interfered by other. In this case, the interference happens because of the difference of proficiency between Javanese and Madurese language. Their Javanese proficiencies are higher than Madurese one that it is proven by these reasons. Firstly, all of participants of this study have Javanese language as their mother tongue, and Javanese is also the language used in daily conversation. And then formally, Javanese becomes a lesson at school in Probolinggo Municipality. So that is why their capability of Madurese language is lower and they just use Madurese language as fragments of their utterances and



makes interference. The result showed that participants were dominantly more mastering Javanese language than Madurese one, as it was said in interview section by U.U, P.P, and R.D that they only knew Madurese common words. In short, it is related to not mastering one language well can create interference.

The next factor motivating interference in this study is the specialization use of each language by topic and interlocutors. It was proven in conversation 3 in which R.M stated that participant G.A were talking differently when she was talking with them (R.M and D) comparing to talk with other people outside Probolinggo people. In this case, actually R.M was a friend of G.A in university, so that was why he knew about G.A's speaking habit. The interview result of S.L also showed that the existence of interlocutor affected the language used. She said that she uses Javanese when talking to Javanese people, but she uses Madurese when talking to Madurese one. But the rest of participants acknowledged that they unconsciously uttered Madurese word because of their habit, without any reasons. So that this factor gives contribution to creating interference but it needs to be examined further later.

How people learning language also has role in generating interference. It is about manner of learning each language. In this case, participants of this study are bilingual, especially Javanese and Madurese language, but most of them acquire Madurese language in daily interaction, not learn it, as what was said by U.U, P.P, S.L, and R.D. Therefore, their Madurese language capability was not perfectly learned. This factor was related to their proficiency of language. This condition made people did deviation of Javanese language by putting some part of

Madurese language as fragments in Javanese speaking, and this situation is grammatical interference.

The other factor which supported language interference was speakers' attitudes toward each language. People may show positive attitude or even negative one. But in this study there was no participant in this study showed negative attitude toward Javanese or Madurese language. The positive attitudes mean they open to those languages and it enlarges the possibility of language contact. Therefore they speak Javanese or Madurese on their habitual routine.

## 4.2 Discussion

After doing the analysis, the result of this study found that there were grammatical interferences happen in spoken conversation among society in Probolinggo Municipality. The interference comprised with (a) the use of Madurese morpheme or grammatical category while speaking Javanese, (b) the application of grammatical relation of Madurese language into Javanese one, and (c) the changing function of morpheme, whether expansion or reduction. Based on the finding, the study found there were grammatical interferences in the form of (a) and (b).

The first type of grammatical interferences was in form of Madurese morphemes or grammatical categories which were used in Javanese language speaking. It happens in high number, for example the use of words *kasta*, *mara*, *abboh*, *pola*, *nyokocoi*, *bbo*, *dâ ramma*, and *longor*. All of these words fill the position of Javanese structures; not only lexicons but also interjection (*abboh*,



*bbo*) and pronominal (*dâ râmna*). The use of Madurese words like these should not happen because there are Javanese words to represent all of these words.

Those are *nyesel*, *ayo*, *aduh/wo/hara*, *mbok menowo*, *goroh*, *aduh/wo*, *piye/kepriye*, and *edan*. Yet because of the interference, people tend to do this.

Then the other high number was the application of grammatical relation of Madurese language. This type consisted of 7 applications of final-syllable reduplication such as *car-kacir*, *ro-moro*, *mong-omongan*, *pet-cepetan*, *rek-arek*, *dicar-kacirno* and *cem-macem*. Actually there is no such pattern in Javanese. The similar patterns are whole-word reduplication, like *mlaku-mlaku* (root: *mlaku*), partial reduplication with addition of vowel, such as *bebungah* (root: *bungah*) or a combination form of affixation and reduplication, like *anak-anakan* (root: *anak*) (Wedhawati, et.al, 2001, p.80). Thus these words should be *kocar-kacir*, *moro-moro*, *omong-omongan*, *cepat-cepetan*, *arek-arek*, *dikocar-kacirno* and *macem-macem*.

The other form of the application of grammatical relation was the applications of Madurese passive structure into Javanese language, for example 'Akhire takkekno Yane mbek aku' and 'gak taksopo wes mbek aku' that words 'mbek aku' should be omitted because it has been represented by morpheme '-tak' to show passive sentence with the first person as the doer. This condition happened because of Madurese interference. The application of addition words 'mbek aku' was similar to Madurese pattern, which put 'bi' engko'.

This study could not find grammatical interference category (c). The researcher considered it as the rare interference because the function of morpheme

cannot be interfered by another language easily. It is related to boundness of morpheme (Weinreich, p.30-35). For example in the finding conversation 6, it was found that the participant uttered *nyokocoi* which is a combination between Javanese affix *N-/i* and Madurese morpheme *cokoco/congoco* that means the participant kept the function of Javanese affix to create a verb. This condition is also supported by István's study that found "the smallest change that can be recognized from a structural point of view is a difference one morpheme (reduction and expansion) (1993, para.35). Besides, the deep and thorough analysis was also needed to analyze such category that this research have not been done yet.

The next problem which was related to factors affecting interference was revealed. Based on the result of observation and interview, there were several factors motivating interference of Madurese into Javanese language. Factors mentioned by Weinreich revealed in this study were (a) the speaker's ability to separate Madurese language and Javanese one, (b) people's language proficiencies that Madurese one was lower than Javanese, (c) specialization use of interlocutors who were also bilinguals, (d) manner of learning language, in this case Madurese language was acquired through daily social interaction, not by learning in the right manner, and the last was (e) attitudes toward each language that people showed positive attitude toward them.

All of these factors were related each other and they could be revealed in this study. The researcher found that people can separate which one was Javanese language or Madurese one. Even though they know the certain language, they



were not able to control themselves to purely use one language, purely Javanese or Madurese. According to the result of interview, they were accustomed to speak Javanese language with some influences of Madurese, such as the use of Madurese morpheme while speaking in Javanese. Thus they did it unconsciously that made the researcher could not get certain motive they did consciously, to show prestige, etc. In conclusion, based on this explanation this factor cannot affect interference because they tend to get interference, however, they can separate which one is Javanese or Madurese.

Then the researcher found that people's proficiency of Madurese and Javanese languages gave contribution to create interference. This factor correlated with how people's manner of learning the languages. The people were able or at least know Madurese language because they acquired it by social interaction, not by learning. Meanwhile the proficiencies of Javanese language were better because their mother-tongues were Javanese, they used Javanese in daily life, and they learned Javanese formally at school. Consequently that was why people's proficiencies of Madurese were lower. Thus, they used it only in some fragments while speaking in Javanese, and it is called interference.

The existence of interlocutor also generates people to do interference. This study found that two participants do the interference because of interlocutor who is Probolinggo people. Whom we speak with will influence how we speak.

The last factor is about attitude toward the languages. All of participants did not show negative attitude that means they show their openness to both

languages. It enlarges the possibility of language contact and creates the interference.

One important thing found in this study was the grammatical interferences found were habituated in their daily life. This society, which consists of Madurese and Javanese dominantly, has already interacted intensely for so long time. Such condition tends to cause contact of language between Javanese and Madurese.

Consciously or not, it generates language interference phenomenon. In addition, this phenomenon happens to generation to generation, so this makes they habituate to do some deviation system of language without any consciousness. It is supported by Jendra (2010, p.67) who says that "Forms of language contact have been also described to result from spontaneous acts of speakers." It means that interference can happen to people without a certain reason spontaneously.

Actually this situation was explained by Weinreich (1979) when he explained different phase between interference in speech and in language. He explained that "In language, we find interference phenomena which having frequently occurred in the speech of bilinguals, have become habitualized and established (1979, p.11)". It differs from interference in speech that it is the interference as result of people knowledge of other language (1979, p.11). Based on the previous explanation, this study was concluded that interference phenomenon in Probolinggo Municipality, especially in terms of grammatical interference, was a form of interference in language, not just in level of speech.

After doing this research, this study can give additional information about language interference. Current study analyzed grammatical interference which



completed the two previous studies which belong to Avid Setiyowati (2008) and Stephani Lika (2011) that both analyzed morphological and syntactical interference, and also lexical interference. This study hopefully can broaden the scope of interference studies, since there are many recent studies about morphological and lexical interference. In addition the different object of this study also can enrich findings which reveal how interesting taking study about Indonesian society, especially east-Java people who are plural society. Current study explained about Javanese-Madurese relationship, Setiyowati (2008) told about Javanese-Indonesian influence, while Lika (2011) revealed Chinese-Indonesian society.

