

CHAPTER IV

FINDING AND DISCUSSION

In this chapter the writer presents the findings and analysis of the research and makes a discussion. The findings describe the dialect distinctions of Madurese language spoken in Bangkalan and Sumenep dialect covering lexicon which are analyzed in terms of phonetic and semantic distinctions.

4.1 Findings and Analysis

In this sub chapter, phonetic and semantic distinctions are presented in some vocabularies of Madurese language spoken in Bangkalan and Sumenep dialects. The writer provided 120 lexicons of Indonesian words with their Standard Madurese and English translated which is spoken by two dialects could be identified. The vocabularies are presented in the **Table 4.1 Vocabulary Differences between Bangkalan and Sumenep Dialects** below with their equivalent in Bangkalan and Sumenep dialects of *Enja Iya'* or the lowest level in the Madurese language. The analysis was made on the basis of theory proposed by Guiraud (1970) cited in Ayatrohaedi (1979, p.3), that is about linguistic features of dialect distinctions. The difference in this research covers phonetic and semantic distinction.

Table 4.1 Table of Vocabulary Differences between Bangkalan and Sumenep

Dialects

No	Lexicon	Standard Madurese	Bangkalan Dialect	Sumenep Dialect	Glossary
1	Kepala	<i>Cètak</i>	<i>Cètak</i>	<i>Cètak</i>	'Head'
2	Rambut	<i>Obu'</i>	<i>Obu'</i>	<i>Obu'</i>	'Hair'
3	Mata	<i>Mata</i>	<i>Mata</i>	<i>Mata</i>	'Eye'
4	Telinga	<i>Kopèng</i>	<i>Kopèng</i>	<i>Kopèng</i>	'Ear'
5	Hidung	<i>Èlong</i>	<i>Èlong</i>	<i>Èlong</i>	'Nose'
6	Kaki	<i>Soko</i>	<i>Soko</i>	<i>Soko</i>	'Foot'
7	Mulut	<i>Colo'</i>	<i>Colo'</i>	<i>Colo'</i>	'Mouth'
8	Tangan	<i>Tanang</i>	<i>Tanang</i>	<i>Tanang</i>	'Hand'
9	Itu	<i>Rowa</i>	<i>Rowa , jriya, juah</i>	<i>Jeriya, arowa</i>	'That'
10	Ini	<i>Ariya</i>	<i>Riya, ariya</i>	<i>Ariya</i>	'This'
11	Dan	<i>Ben, bi'</i>	<i>Bi', ben</i>	<i>Ben</i>	'And'
12	Dengan	<i>Bi'</i>	<i>Bi', bhereng</i>	<i>Moso, ben, abhereng</i>	'With'
13	Aku/Saya	<i>Sèngko</i>	<i>Engko</i>	<i>Engko', sèngko'</i>	'I'
14	Kamu	<i>Be'na</i>	<i>Be'eng, hadeh, kakeh</i>	<i>Be'na</i>	'You'
15	Dia	<i>Dhibi'na</i>	<i>Be'eng, rowa, jriya, juah</i>	<i>Be'na, jarowa, arowa, jeriya</i>	'He/She'
16	Disini	<i>Èdhiye</i>	<i>Nèng kannan', nèng riya</i>	<i>Èdhiye, èdinna</i>	'Here'
17	Disana	<i>Èdissa', èkassa'</i>	<i>Nèng kassa, nèng dissa'</i>	<i>Èdissa'</i>	'There'

18	Orang laki-laki	<i>Lalakè</i>	<i>Orèng lakè'</i>	<i>Lalakè', lakè', kacong</i>	'Man'
19	Ibu	<i>Èbo', emma'</i>	<i>Èbo', embu'</i>	<i>Èbo', emma'</i>	'Mother'
20	Bapak	<i>Eppa', mama'</i>	<i>Bapak</i>	<i>Bapak, eppa'</i>	'Father'
21	Anak laki-laki	<i>Kacong</i>	<i>Kacong, nak kanak lake</i>	<i>Kacong, anak lakè'</i>	'Boy'
22	Paman	<i>Obe', pak lèk</i>	<i>Paman, om, ghutte</i>	<i>Anom, pak de, le'</i>	'Uncle'
23	Bibi	<i>Bibbi, obe, bulé'</i>	<i>Bibbi', bule'</i>	<i>Le', bibi', budhe</i>	'Aunt'
24	Kakek	<i>Kaè</i>	<i>Mbah lakè'</i>	<i>Kae</i>	'Grandfather'
25	Nenek	<i>Nyai, emba</i>	<i>Mbah bine'</i>	<i>Nyai</i>	'Grandmother'
26	Pintu	<i>Labeng</i>	<i>Labeng</i>	<i>Labeng</i>	'Door'
27	Jendela	<i>Jendéla</i>	<i>Cendèla, ngen angenan</i>	<i>Candile</i>	'Window'
28	Atap	<i>Ata'</i>	<i>Ata', atas gebengon, nge' lange'</i>	<i>Gentèng, aleg, eddhek</i>	'Roof'
29	Lantai	<i>Tehel</i>	<i>Tehel, baba</i>	<i>Tehel</i>	'Floor'
30	Kamar mandi	<i>Jedding</i>	<i>Jedding</i>	<i>Jedding</i>	'Bathroom'
31	Tembok	<i>Tèmbok, geddung</i>	<i>Tembok</i>	<i>Geddung</i>	'Wall'
32	Dapur	<i>Depor</i>	<i>Depor</i>	<i>Depor</i>	'Kitchen'
33	Pagar	<i>Pagher</i>	<i>Pagher</i>	<i>Pagher</i>	'Hedge'
34	Hitam	<i>Celleng, ètem</i>	<i>Celleng</i>	<i>Celleng</i>	'Black'
35	Malam	<i>Malem</i>	<i>Malem</i>	<i>Malem</i>	'Night'
36	Panas	<i>Panas</i>	<i>Panas</i>	<i>Panas</i>	'Hot'

37	Dingin	<i>Cellep, anyep</i>	<i>Cellep</i>	<i>Cellep</i>	'Cold'
38	Hari	<i>Arè</i>	<i>Arè</i>	<i>Arè</i>	'Day'
39	Selatan	<i>Lao'</i>	<i>Lao'</i>	<i>Lao'</i>	'South'
40	Hujan	<i>Ojen</i>	<i>Ojhen</i>	<i>Ojhen</i>	'Rain'
41	Matahari	<i>Arè</i>	<i>Mataare</i>	<i>Mataare</i>	'Sun'
42	Baju	<i>Kalambhi</i>	<i>Kelambhi, klambhi</i>	<i>Kalambhi</i>	'Clothes'
43	Celana	<i>Celana, salebber</i>	<i>Celana</i>	<i>Salebber, celana</i>	'Trousers'
44	Kalung	<i>Kalong</i>	<i>Kalong</i>	<i>Kalong</i>	'Necklace'
45	Gelang	<i>Gelleng</i>	<i>Gelleng</i>	<i>Gelleng</i>	'Bracelet'
46	Kaos	<i>Kaos</i>	<i>Kaos</i>	<i>Kaos</i>	'Shirt'
47	Cincin	<i>Sello'</i>	<i>Sello'</i>	<i>Sello'</i>	'Ring'
48	Rok	<i>Rok</i>	<i>Rok</i>	<i>Rok</i>	'Skirt'
49	Guru	<i>Guru</i>	<i>Ghuru</i>	<i>Ghuru</i>	'Teacher'
50	Nelayan	<i>Majengan</i>	<i>Lajeren, majeng, rèng tase'</i>	<i>Rèng majeng</i>	'Fisherman'
51	Tentara	<i>Tentara</i>	<i>Tentara</i>	<i>Tentara</i>	'Army'
52	Penjahit	<i>Tokang jaik</i>	<i>Tokang jaik</i>	<i>Tokang jaik</i>	'Tailor'
53	Dokter	<i>Dokter</i>	<i>Dokter</i>	<i>Dokter</i>	'Doctor'
54	Polisi	<i>Polisi</i>	<i>Polisi</i>	<i>Polisi</i>	'Police'
55	Kepala Desa	<i>Kalebun</i>	<i>Klebun</i>	<i>Kalebun</i>	'Village Head'
56	Petani	<i>Tanij</i>	<i>Tanij</i>	<i>Tanij</i>	'Farmer'

57	Belimbing	<i>Belimbing</i>	<i>Belimbing, blimbing</i>	<i>Belimbing</i>	'Star fruit'
58	Daun	<i>Dheun</i>	<i>Dheun</i>	<i>Dheun</i>	'Leaf'
59	Bunga	<i>Kembhang</i>	<i>Kembhang</i>	<i>Kembhang</i>	'Flower'
60	Akar	<i>Ramo</i>	<i>Ramo</i>	<i>Ramo</i>	'Root'
61	Biji	<i>Bighi, beik</i>	<i>Bighi, beik</i>	<i>Bighi</i>	'Seed'
62	Pohon	<i>Bungka</i>	<i>Ka'-bungkaan, bungka</i>	<i>Ka'-bungkaan</i>	'Tree'
63	Rumput	<i>Rebbe</i>	<i>Rebbe</i>	<i>Rebbe</i>	'Grass'
64	Ikan	<i>Juko'</i>	<i>Juko'</i>	<i>Juko'</i>	'Fish'
65	Anjing	<i>Patè'</i>	<i>Patek</i>	<i>Patek</i>	'Dog'
66	Burung	<i>Mano'</i>	<i>Mano'</i>	<i>Mano'</i>	'Bird'
67	Ular	<i>Olar</i>	<i>Olar</i>	<i>Olar</i>	'Snake'
68	Darah	<i>Dere</i>	<i>Dere</i>	<i>Dere</i>	'Blood'
69	Tulang	<i>Tolang</i>	<i>Tolang</i>	<i>Tolang</i>	'Bone'
70	Telur	<i>Telor</i>	<i>Telor</i>	<i>Telor</i>	'Egg'
71	Ekor	<i>Bunto'</i>	<i>Bunto'</i>	<i>Bunto'</i>	'Tail'
72	Duduk	<i>Toju'</i>	<i>Toju'</i>	<i>Toju'</i>	'Sit'
73	Menyapu	<i>Nyapo</i>	<i>Asapoan</i>	<i>Nyapo, asapoan</i>	'Sweep'
74	Pergi	<i>Èntar</i>	<i>Èntar, mangkat</i>	<i>Ondur, mangkat, èntar</i>	'Go'
75	Sembuh dari sakit	<i>Beres</i>	<i>Beres</i>	<i>Beres</i>	'Recover'
76	Berbicara	<i>Acaca</i>	<i>Acaca, ngocak</i>	<i>Acaca</i>	'Talk'

77	Minum	<i>Nginom</i>	<i>Nginom</i>	<i>Nginom</i>	‘Drink’
78	Makan	<i>Ngakan</i>	<i>Ngakan</i>	<i>Ngakan</i>	‘Eat’
79	Tertawa	<i>Gelle’</i>	<i>Aghellek</i>	<i>Agellek</i>	‘Laugh’
80	Berbohong	<i>Lècèk</i>	<i>Ngomong, ngobus</i>	<i>Leceg</i>	‘Lie’
81	Berdiri	<i>Manjeng, naddek</i>	<i>Naddek, manjeng</i>	<i>Manjeng, jege</i>	‘Stand’
82	Batuk	<i>Beto’</i>	<i>Beto’</i>	<i>Beto’, abeto’</i>	‘Cough’
83	Pusing	<i>Pèttengen, lengleng</i>	<i>Kepelengngan</i>	<i>Ngello, pettengen</i>	‘Dizzy’
84	Bengkak	<i>Bere</i>	<i>Bere</i>	<i>Bere</i>	‘Puffy’
85	Demam	<i>Marangak,</i>	<i>Merangak, panas, komat</i>	<i>Marangak, panas</i>	‘Fever’
86	Muntah	<i>Ngota</i>	<i>Ngota</i>	<i>Ngota</i>	‘Vomit’
87	Ingusan	<i>Osengan, amiro’an</i>	<i>Amero’an</i>	<i>Osengan</i>	‘Runny-nosed’
88	Bersin	<i>Assiman</i>	<i>Ajjhiman, asseman</i>	<i>Ajjiman, asseman</i>	‘Sneeze’
89	Seratus	<i>Saratos</i>	<i>Satos</i>	<i>Saratos</i>	‘One hundred’
90	Tidak/Bukan	<i>Bukan (benni), tidak (enje’)</i>	<i>Enjek/ benni</i>	<i>Benni/Enjek</i>	‘No’
91	Banyak	<i>Bennyak</i>	<i>Bennyak</i>	<i>Bennyak</i>	‘Much’
92	Semua	<i>Kabbhi</i>	<i>Kabbhi</i>	<i>Kabbhi</i>	‘All’
93	Satu	<i>Sèttong</i>	<i>Settong</i>	<i>Settong</i>	‘One’
94	Kecil	<i>Kènik</i>	<i>Kenik</i>	<i>Kenik</i>	‘Small’
95	Panjang	<i>Lanjeng</i>	<i>Lanjeng</i>	<i>Lanjeng</i>	‘Long’
96	Sedikit	<i>Sakoni’</i>	<i>Diddhi’</i>	<i>Sakoni’</i>	‘Little’

97	Berapah?	<i>Berempah</i>	<i>Berempahh?</i>	<i>Berempahh?</i>	‘How much’
98	Apah?	<i>Apa</i>	<i>Apah?</i>	<i>Apah?</i>	‘What’
99	Siapah?	<i>Sapah</i>	<i>Sapahh?</i>	<i>Sapahh?</i>	‘Who’
100	Dimana?	<i>Èdimma</i>	<i>Dhimmahh , nèng kammahh</i>	<i>Èdimma?</i>	‘Where’
101	Kapan?	<i>Bileh</i>	<i>Bilehh?</i>	<i>Bilehh?</i>	‘When’
102	Bagaimana?	<i>Beremma</i>	<i>Dhe’remmah?</i>	<i>Beremma?</i>	‘How’
103	Kenapah?	<i>Arapah</i>	<i>Arapah</i>	<i>Arapahh?</i>	‘Why’
104	Apah?	<i>Apah?</i>	<i>Apah?</i>	<i>Apah?</i>	‘What’
105	Baik	<i>Beccè</i>	<i>Beccè’</i>	<i>Beres, bagus</i>	‘Kind’
106	Sombong	<i>Sombong</i>	<i>Sombong, gendhe’, angko’</i>	<i>Angko’, ghemet</i>	‘Arrogant’
107	Malas	<i>Males</i>	<i>Males, sengkà</i>	<i>Momos, males, lesso</i>	‘Lazy’
108	Sehat	<i>Beres</i>	<i>Beres</i>	<i>Beres</i>	‘Health’
109	Marah	<i>Gigir</i>	<i>Ngamok, pegel</i>	<i>Agigir, ngamok, ngoso’</i>	‘Angry’
110	Kotor	<i>Kotor, keddak</i>	<i>Kotor</i>	<i>Kecco, keddak, geddek</i>	‘Dirty’
111	Basah	<i>Becca</i>	<i>Becca</i>	<i>Becca</i>	‘Wet’
112	Baru	<i>Anyar</i>	<i>Anyar</i>	<i>Anyar</i>	‘New’
113	Lampu	<i>Dhèmar, lampu</i>	<i>Lampu, dhèmar</i>	<i>Dhèmar, lampu</i>	‘Lamp’
114	Ban	<i>Ban</i>	<i>Ban</i>	<i>Ban</i>	‘Tire’
115	Tali	<i>Talè</i>	<i>Talè</i>	<i>Talè</i>	‘Rope’
116	Sapu	<i>Sapo</i>	<i>Sapo</i>	<i>Sapo</i>	‘Broom’

117	Meja	<i>Mèje</i>	<i>Mejhe</i>	<i>Mejhe</i>	'Table'
118	Kursi	<i>Korsè</i>	<i>Korseh</i>	<i>Korse</i>	'Chair'
119	Selimut	<i>Sapo'</i>	<i>Sapo, Selèmot</i>	<i>Salèmot</i>	'Blanket'
120	Lemari	<i>Lamarè</i>	<i>Lemare</i>	<i>Lamari</i>	'Cupboard'

4.1.1 Phonetic Distinctions

According to Guiraud (1970) cited by Ayatrohaedi (1979, p.3), phonetic distinction is the distinction in terms of phonetic and sound production (vocal and consonant). Phonetic distinction can be seen in the phonological aspects in which the speaker usually didn't aware of it. Akhmad Sofyan (2010, p.207) stated that Madurese language has six vowels /a/, /i/, /u/, /ε/, /ə/, /ɔ/ then the writer tried to analyze the lexical in terms of phonetic distinctions based on Sutoko, et al (1998, p.48) theory to support the analysis. There are two types in phonetic distinction that will conduct in dialectology: 1) the first one to reveal whether the lexicon has a vowel or not in the antepenultimate syllable, 2) the second is to reveal the distinction in low central vocal [a] and central vocal [e] in the antepenultimate syllable. Moreover, the distinctions are also found in the penultimate and ultimate syllable. Antepenultimate is the third syllable of a word counting back from the end, penultimate is second syllable of a word counting back from the end, whereas ultimate is the last syllable. For example lexicon /dʒərijah/ as *jeriya*, syllable /dʒə/ is antepenultimate, syllable /ri/ is the penultimate and syllable /jah/ is the ultimate.

Table 4.2 Phonetic Distinctions of the Lexicon in Bangkalan and Sumenep

No	Standard Madurese	Bangkalan Dialect	Sumenep Dialect	Phonetic Distinction in Syllable Patterns	Glossary
1.	<i>Rowa</i>	/ruwah/ /dʒrijah/	/aruwah/ /dʒɔrijah/	Antepenultimate	'That'
2.	<i>Ariya</i>	/rijah/	/arjah/	Antepenultimate	'This'
3.	<i>Bi'</i>	/bhərən/	/abhərən/	Antepenultimate	'With'
4.	<i>Dhibi'na</i>	/ruwah/ /dʒrijah/	/aruwah/ /dʒɔrijah/	Antepenultimate	'He/She'
5.	<i>Jendhela</i>	/tʃən de lah/	/tʃən di ləh/	Antepenultimate, penultimate, ultimate	'Window'
6.	<i>Kalambhi</i>	/kəlabhih/ /klambhih/	/kalambhih/	Antepenultimate	'Clothes'
7.	<i>Kalebun</i>	/kləbun/	/kaləbun/	Antepenultimate	'Village head'
8.	<i>Belimbing</i>	/blimbhiŋ/	/bəlimbhiŋ/	Antepenultimate	'Star fruit'
9.	<i>Beto'</i>	/bətəʔ/	/əbətəʔ/	Antepenultimate	'Cough'
10.	<i>Marangak</i>	/mərangak/	/marangak/	Antepenultimate	'Fever'
11.	<i>Saratos</i>	/satos/	/saratos/	Antepenultimate	'One Hundred'
12.	<i>Edimma</i>	/dhimmahh/	/ədimmahh/	Antepenultimate	'Where?'
13.	<i>Sapo'</i>	/sələmət/	/sələmət/	Antepenultimate	'Blanket'

14.	<i>Lamare</i>	/ləmərəh/	/ləmarɪh/	Antepenultimate, ultimate	'Cupboard'
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From the table 4.2, the writer found fourteen lexicons which reflect phonological differences between Bangkalan and Sumenep dialect. Depends on Sutoko, et al (1998) there are two types of phonetic distinction to analyze the dialectology. Since most of lexicons in Sumenep dialect were found in standard Madurese, the writer tried to identify some lexicons in Bangkalan dialect exhibit changes from Sumenep dialect which are not found in Standard Madurese.

The first is datum 9, the lexicon 'that' is spoken *rowa* in Bangkalan dialect, some of them also used *jriya* to equalized the word 'that'. In the other hand in Sumenep dialect, the word 'that' would be pronounced as *arowa* and some of them used *jeriya*. In pronouncing those lexemes /ruwah/ and /dʒɪrijah/, Bangkalan dialect respondents add coda /h/ in the last syllable /wa/ and syllable /ja/. The /h/ coda also pronounced in lexicons /aruwah/ as *arowa* and /dʒɪrijah/ as *jeriya* after the last syllable in Sumenep dialect. Regards to Standard Madurese, lexeme /ruwah/ undergoes a phonological process that is vowel addition /a/ in initial syllable in Sumenep dialect. Moreover, in pronouncing word /dʒɪrijah/, it undergoes vowel omission /ə/ in initial syllable from /dʒɪrijah/. Those words present the first type of phonetic distinction in which there is a central vocal [e] in the antepenultimate syllable of *jeriya* become *jriya* and there should not be a low central vocal [a] of the word *arowa* form *rowa*.

The second is datum 10, the lexicon 'this' will be pronounced /rijah/ as *riya* in Bangkalan dialect whereas /arijah/ as *ariya* in Sumenep dialect. All respondents from Bangkalan and Sumenep add coda /h/ in the last syllable after vowel. Lexeme /rijah/ undergoes phonological process which /a/ vowel was omitted in the beginning syllable from /arijah/. The word *riya* and *ariya* revealed of first type of phonetic distinction in which there is vocal [a] in the antepenultimate syllable.

The third is datum 12, the lexicon 'with' as spoken as *bi* in Standard Madurese, yet it is able to be equalized as *bhereng* in Bangkalan dialect and it is also equalized as *abhereng* in Sumenep dialect. In Bangkalan dialect lexeme *bhereng* is pronounced as /bhərən/, it undergoes phonological process that is /a/ vowel omission from *abhereng* /abhərən/. The words present the first type of phonetic distinction in the antepenultimate syllable which there is vocal [a] of *bhereng* become *abhereng*.

The fourth is datum 15, the word 'he/she' is spoken as *dhibi'na* in Standard Madurese. On the contrary, all respondents did not use the lexicon *dhibi'na*, they used *rowa*, *arowa*, *jriya* and *jeriya* to equalize pronoun he/she. The words *rowa* is used in Bangkalan dialect to equalize the word 'he/she', yet some of them also used *jriya* to equalize the word 'he/she'. Whereas, in Sumenep dialect, the word 'he/she' would be pronounced as *arowa* and *jeriya*. In Bangkalan dialect the word *rowa* will be pronounced as /ruwah/ and /dʒrijah/ for *jriya*. In pronouncing /dʒrijah/ and /ruwah/ the speaker add coda /h/ after the last syllable. However, it also pronounced in Sumenep dialect /aruwah/ and /dʒərijah/.

In addition, *jriya* and *rowa* have distinction which can be seen from the antepenultimate syllable, there is vocal [a] in the word *arowa* from *rowa* and vocal [e] of *jriya* from *jeriya*.

The fifth is datum 27, the word 'window' is written as *jendhèla* in Standard Madurese, but consonant [dʒ] is pronounced as [tʃ] in both dialect.

Those words will be pronounced /tʃəndəlah/ as *cendèla* and /tʃəndiləh/ as *candile*.

The word *cendèla* is used in Bangkalan dialect whereas the word *candile* is spoken in Sumenep dialect. All of respondents from Bangkalan and Sumenep add coda /h/ after last syllable. Beside, lexicon *cendèla* become *cadile* undergoes phonological process that is sound replacement of vowel /e/ changed into /a/ in initial syllable. Moreover the distinction also occur in the penultimate syllable which is vowel /ɛ/ has changed into /i/. Besides, in the ultimate revealed the distinction in which vowel /a/ changed into vowel /e/. The words reveal of the phonetic distinction in second type in which there is vocal changes occurrence of central vocal [e] became low central vocal [a] in the word *cendèla* become *candile*.

The sixth is datum 42, the word 'clothes' has similar word with *kelambhi* and *kalambhi*. The word *kelambhi* is spoken in Bangkalan dialect as /kələmbhih/ and the word *kalambhi* is pronounced /kələmbhih/ in Sumenep dialect.

All of respondents from Bangkalan and Sumenep add coda /h/ after the last syllable. Also, the word *kelambhi* has sound replacement from *kalambhi* in the antepenultimate syllable. In addition, lexicon *kalambhi* has sound reduction in initial syllable, some of speaker in Bangkalan pronounced *kalambhi* as *klambhi*

which is spoken /klambhɪ/. Therefore, the lexicon ‘clothes’ revealed two distinction; first is to show that there is vowel [a] in the antepenultimate syllable in word *klambhi* from *kalambhi*, besides, second type of phonetic distinction also found in this datum in which there is different vowel in the antepenultimate syllable of *kelambhi* which has central vocal [e] and *kalambhi* which has low central vocal [a].

The seventh is datum 55, lexicon ‘village head’ has similar words as *klèbun* and *kalèbun*. The word *klèbun* is spoken in Bangkalan dialect while the word *kalèbun* is pronounced in Sumenep dialect. Lexeme *klèbun* is pronounced /klɛbun/ while *kalèbun* is spoken /kalɛbun/, then the word undergoes phonological process where /a/ vowel omission occurred in Bangkalan dialect. Thus, the lexicons reveal of the first phonetic distinction in which there is vocal [a] in *klèbun* from *kalèbun* in the antepenultimate syllable.

The eighth is datum 57, lexicon ‘strawfruit’ can be equalized as *blimbhing* and *belimbhing* in Madurese language. The word *blimbhing* is spoken /blimbhɪŋ/ in Bangkalan dialect whereas *belimbhing* is spoken /bəlimbhɪŋ/ in Sumenep dialect. Lexeme /blimbhɪŋ/ has /ə/ vowel omission from /bəlimbhɪŋ/. Those words reveal of first phonetic distinction where there is [e] vocal in the antepenultimate syllable of *blimbhing* from *belimbhing*.

The ninth is datum 82, the lexicon ‘caugh’ will be pronounced /bətɔʔ/ as *beto*’ and /abətɔʔ/ as *abeto*’ in Madurese language. The word *beto*’ is mostly spoken by respondents in Bangkalan dialect to equalized ‘caugh’. In the other

hand, the word *abeto* ' is pronounced in Sumenep dialect, but there some people who used *betō*. The word *betō* ' undergoes a phonological process, that is vowel addition changed into *abeto* ' that present a first type of phonetic distinction in the antepenultimate syllable which there is [a] vocal occurrence in *abeto* ' from *betō* '.

The tenth is datum 85, the word 'fever' has a similar word with *merangak* and *marangak* which are spoken in Madurese language. The word *merangak* is spoken /mərangak/ in Bangkalan dialect whereas *marangak* is pronounced /marangak/ in Sumenep dialect. Lexeme /mərangak/ has sound replacement from /marangak/ where /a/ vowel is pronounced /ə/ vowel. The datum presents of phonetic distinction in the vocal of antepenultimate syllable by an occurrence of vocal [e] in *merangak* and vocal [a] in the word *marangak*.

The eleventh is datum 89, lexicon 'one hundred' has similar words with *satos* and *saratos*. The word *satos* is spoken /satos/ in Bangkalan dialect while *saratos* is spoken /saratos/ in Sumenep dialect. Lexeme *satos* undergoes a phonological process, that is vowel /a/ and consonant /r/ omission from *saratos*.

The lexicons present of first phonetic distinction in the antepenultimate syllable of *saratos* become *satos*

The twelfth is datum 100, it provided a question word 'where' in which it can be equalized with *dhimmah* and *edimma*. The word /dhimmahh/ is used in Bangkalan dialect but the word /ɛdhimmahh/ is spoken in Sumenep dialect. The words /dhimmahh/ undergoes the phonological process that is vowel omission

from /ɛdhimmahh/. The datum presents of phonetic distinction by an occurrence of vocal [e] in the antepenultimate syllable.

The thirteenth is datum 106, the lexicon 'blanket' has a similar word with *selemot* and *salèmot* Madurese language. The word *selemot* is pronounced /sələmɔt/ in Bangkalan dialect, yet the word *salèmot* is spoken /salemɔt/ in Sumenep dialect. The words/sələmɔt/ has sound replacement from /salemɔt/ from /a/ vowel into /ə/ vowel in initial syllable. The words reveal of phonetic distinction in the second type by an occurrence of low central vocal [a] in the word *salèmot* and central vocal [e] in the word *selemot*.

The fourteenth is datum 120 provided a lexicon 'cupboard' in which it has similar word with *lemare* and *lamari* which is used in Madurese language. The word /ləmareh/ is used in Bangkalan dialect however the word *lamari* is pronounced /lamarih/ in Sumenep dialect. The word /ləmareh/ undergoes sound replacement into /lamarih/ which change /ə/ vowel into /a/vowel in the antepenultimate syllable. In addition, the difference also occurred in the ultimate syllable which is vowel /ɛ/ has changed into /i/. The datum exists to reveal the second type phonetic distinction in the antepenultimate syllable where it has vocal [a] in the word *lamari* and vocal [e] in the word *lemare*.

4.1.2 Semantic Distinction

Based on Guiraud (1970), semantics distinction is the creation of new words according to phonological changes or shift shapes and the different word

shapes which usually related to the shift meaning of the word. There are two shades to identifying the shift, they are synonymy and homonymy.

Table 4.3 Semantic Distinction of the Lexicon in Bangkalan and Sumenep

No	Standard Madurese	Bangkalan Dialect	Sumenep Dialect	Glossary
1.	<i>Rowa</i>	<i>Rowa, jriya, juah</i>	<i>Jeriya, arowa</i>	'That'
2.	<i>Ariya</i>	<i>Riya, ariya</i>	<i>Ariya</i>	'This'
3.	<i>Ben, bi'</i>	<i>Bi', ben</i>	<i>Ben</i>	'And'
4.	<i>Bi'</i>	<i>Bi', bhereng</i>	<i>Moso, ben, abhereng</i>	'With'
5.	<i>Sèngko</i>	<i>Engko</i>	<i>Engko', sèngko'</i>	'I'
6.	<i>Be'na</i>	<i>Be'eng, hadeh, kakèh</i>	<i>Be'na</i>	'You'
7.	<i>Dhibi'na</i>	<i>Be'engg, rowa, jriya, juah</i>	<i>Be'n, jarowa, arowa, jeriya</i>	'He/She'
8.	<i>Èdhiye</i>	<i>Nèng kanna', nèng riya</i>	<i>Èdhiye, èdinna</i>	'Here'
9.	<i>Èdissa', èkassa</i>	<i>Nèng kassa, nèng dissa'</i>	<i>Èdissa'</i>	'There'
10.	<i>Lalakè</i>	<i>Orènglakè'</i>	<i>Lalakè', lakè', kacong</i>	'Man'
11.	<i>Èbo', emma'</i>	<i>Èbo', embu'</i>	<i>Èbo', emma'</i>	'Mother'
12.	<i>Eppa', mama'</i>	<i>Bapak</i>	<i>Bapak, eppa'</i>	'Father'
13.	<i>Obe', pak lèk</i>	<i>Paman, om, ghutte</i>	<i>Anom, pak de, lè'</i>	'Uncle'
14.	<i>Bibbi', obe, bulé'</i>	<i>Bibbi', bulé'</i>	<i>Lè', bibbi', budhe</i>	'Aunt'

15.	<i>Kaè</i>	<i>Mbah lake'</i>	<i>Kaè</i>	'Grandfather'
16.	<i>Nyai</i>	<i>Mbah bine'</i>	<i>Nyai</i>	'Grandmother'
17.	<i>Jendéla</i>	<i>Cendéla, ngèn angènan</i>	<i>Candile</i>	'Window'
18.	<i>Ata'</i>	<i>Ata', atas gebengon, ngè langè</i>	<i>Genthèng, aleg, eddhek</i>	'Roof'
19.	<i>Tèhel</i>	<i>Tèhel, baba</i>	<i>Tèhel</i>	'Floor'
20.	<i>Tèmbok, geddung</i>	<i>Tèmbok</i>	<i>Geddung</i>	'Wall'
21.	<i>Kalambhi</i>	<i>Kelambhi, klambhi</i>	<i>Kalambhi</i>	'Clothes'
22.	<i>Celana, salebber</i>	<i>Celana</i>	<i>Salebber, celana</i>	'Trousers'
23.	<i>Mejengan</i>	<i>Lajeren, majeng, rèng tase'</i>	<i>Rèng majeng</i>	'Fisherman'
24.	<i>Kalebun</i>	<i>Klèbun</i>	<i>Kalèbun</i>	'Village head'
25.	<i>Belimbing</i>	<i>Belimbhing, blimbing</i>	<i>Belimbing</i>	'Strafruit'
26.	<i>Bighi</i>	<i>Bighi, beik</i>	<i>Bighi</i>	'Seed'
27.	<i>Bungka</i>	<i>Ka'-bungkaan, bungka</i>	<i>Ka'-bungkaan</i>	'Tree'
28.	<i>Nyapo</i>	<i>Asapoan</i>	<i>Nyapo, asapoan</i>	'Sweep'
29.	<i>Èntar</i>	<i>Èntar, mangkat,</i>	<i>Ondur, mangkat, èntar</i>	'Go'
30.	<i>Acaca</i>	<i>Acaca, ngocak,</i>	<i>Acaca</i>	'Talk'
31.	<i>Lècèk</i>	<i>Ngomong, ngobus</i>	<i>Lècèg</i>	'Lie'
32.	<i>Manjeng, naddek</i>	<i>Naddek, manjeng</i>	<i>Manjeng, jege</i>	'Stand'

33.	<i>Beto</i>	<i>Beto</i>	<i>Beto, abeto</i>	'Cough'
34.	<i>Pèttengen, lengleng</i>	<i>Kepelenggan</i>	<i>Ngello, pèttengen</i>	'Dizzy'
35.	<i>Marangak</i>	<i>Merangak, panas, komat</i>	<i>Marangak, panas</i>	'Fever'
36.	<i>Osengan</i>	<i>Amero'an</i>	<i>Osengan</i>	'Runny-nosed'
37.	<i>Saratos</i>	<i>Satos</i>	<i>Saratos</i>	'One Hundred'
38.	<i>Sakoni</i>	<i>Didghi</i>	<i>Sakoni</i>	'Little'
39.	<i>Èdimma</i>	<i>Dhimmah, nèng kammah</i>	<i>Èdimma</i>	'Where'
40.	<i>Beremma</i>	<i>Dhe'remmah</i>	<i>Beremma</i>	'How'
41.	<i>Beccè</i>	<i>Beccè</i>	<i>Beres, bagus</i>	'Kind'
42.	<i>Sombong</i>	<i>Sombong, gendhe', angko'</i>	<i>Angko', ghemett</i>	'Arogant'
43.	<i>Males</i>	<i>Males, sengka</i>	<i>Momos, males, lessa</i>	'Lazy'
44.	<i>Gigir</i>	<i>Ngamok, pegel</i>	<i>Agigir, ngamok, ngoso'</i>	'Angry'
45.	<i>Kotor, keddak</i>	<i>Kotor</i>	<i>Kecco, keddak, geddek</i>	'Dirty'
46.	<i>Sapo</i>	<i>Sapo', Selèmot</i>	<i>Salèmot</i>	'Blanket'
47.	<i>Lamarè</i>	<i>Lemarè</i>	<i>Lamari</i>	'Cupboard'

4.1.2.1 Synonymy

Based on Geeraerts, et al (1994, p.79), they explain various kinds of lexical variation may be distinguished from a word which may mean several things and vice versa. As the theory from Guiraud (1970) cited in Ayatroahedi (1979, p.3) there are five kind types to divide dialect distinction; one of them is semantic distinction. Semantic distinction is the creation of new words according to phonological changes or shift shapes and the different word shapes. There are two shades to identifying the shift, they are synonymy and homonymy.

First is datum 9, lexicon 'that' is spoken as *rowa*, *jriya*, *juah*, *jeriya* and *arowa*. Lexicon *rowa* and *jriya* are used by most of Bangkalan respondents in daily communication in speaking to their interlocutors. The respondents not only used *rowa* and *jriya* to equalize 'that' but also *juah*. There are two respondents who used *juah* to equalize 'that'. In the other hand lexicon *jeriya* and *arowa* is used by all of Sumenep respondents in daily communication to their interlocutors.

Lexicons *jeriya* and *arowa* are found in standard Madurese instead of *arowa*, *jriya* and *juah* since the words *arowa* and *jriya* undergoes a phonological process from the standard Madurese. The different lexicons used in both dialects caused by some factors, such as geographical, social life, and the life style. Nevertheless, some lexicons which is used in Bangkalan dialect have any innovative variation, they don't change the meaning.

Second is datum 10, the word 'this' is spoken as *riya* and *ariya*. The lexicon *ariya* is pronounced in Bangkalan and Sumenep dialects. The respondents

who used Bangkalan dialect not only use *ariya* to equalize 'this' but also *riya*, they are six respondents who used *riya* to equalize the word 'this' in their daily communication to their interlocutors. Meanwhile, lexicon *ariya* is used by all of respondents from Sumenep. The lexicons can be different because they have been characteristics of the origin speakers place.

Third is datum 11, lexicon 'and' is spoken as *bi'* and *ben*. The lexicon *ben* is used by all of respondents from Bangkalan and Sumenep, yet there are two respondents who used *bi'* to equalize 'and' in Bangkalan dialect in the daily communication to their interlocutors. Although they have difference lexicon to address the same name, it does not change the meaning.

Fourth is datum 12, lexicon 'with' is spoken as *bi'*, *bhereng*, *moso*, *ben* and *abhereng*. Lexicon *mbi* is used by most of Bangkalan respondents but there are only two respondents who used *bhereng* to equalize 'with'. Meanwhile the word *moso* and *ben* is used by most of the respondents from Sumenep, yet there are one respondent who used *abhereng* to equalize 'with' in speaking to their interlocutors. The words *moso*, *abhereng* and *bhereng* are not found in Standart Madurese, but the words emerge by the characteristic lexicon which is influenced by each region of respondents, however those words do not change the meaning shift.

Fifth is datum 13, the lexicon 'I' is spoken as *engko'* and *sengko'*. Lexicon *engko'* is used by all of respondents from Bangkalan dialect. The word *engko* also obtained in Sumenep dialect which is most of respondents from Sumenep used it.

However the other respondents have other word to equalize 'I', namely *sengko*.

There are six respondents who used *sengko* to equalize 'I' in speaking to their interlocutors in Sumenep dialect.

Sixth is datum 14, lexicon 'you' is spoken as *be'eng*, *hadeh*, and *be'na*.

Lexicon *be'eng* is used by most of respondents from Bangkalan, yet there are other respondents who use other words to equalize 'you'. There are two respondents who used *hadeh* and one respondent used *kakèh* for placing 'you'.

Meanwhile, lexicon *be'na* is used by all of respondents from Sumenep. The words *be'eng*, *hadeh* even *kakèh* is considered as the rude language in Madurese instead of *be'na*. It is like the word *kon* in Surabayan dialect is considered ruder than *awakmu* in Madiun dialect to equalize 'you'. It is because the society also the characteristics of the lexicon in each region which emerged the word yet it did not change the meaning.

Seventh is datum 15, lexicon 'he/she' is spoken as *be'eng*, *rowa*, *jriya*, *juah*, *be'na*, *arowa*, *jeriya* and *jarowa*. The respondents from Bangkalan called pronoun 'he/she' by various lexicons depends on their society as *be'eng*, *rowa* *jriya* and *juah*. It also happened in Sumenep respondents where they equalize pronoun 'he/she' as *be'na*, *arowa* and *jeriya* in speaking to their interlocutors. The writer has identified and revealed that Madurese language has a certain lexicon to address pronoun 'he/she', thus either in Bangkalan and Sumenep dialect, they used preposition *rowa*, *jriya* even *juah* 'that' and pronoun *be'eng* as 'you' to equalize 'he/she' in Bangkalan dialect. Meanwhile in Sumenep dialect, they use pronoun *be'na* as 'you' and preposition *arowa* and *jeriya* 'that' to

equalize pronoun 'he/she' in speaking to their interlocutors. By the results, the writer found the characteristics of Madurese itself than other language, in which there is no lexicon to equalize 'that'. Nevertheless, the different lexicons can be understood by each respondent since it has already been a characteristic in the regency.

Eighth and ninth are datum 16 and 17 has a similar result, lexicon 'here' has similar words with *nèng kanna*, *nèng riya*, *èdiye* and *edinna*. Lexicon *nèng kanna* and *nèng riya* is used by all of respondents from Bangkalan while *èdiye* and *edinna* is used by all of respondents from Sumenep to equalize 'here' in their daily communication. Beside, to equalize 'there', most of respondents from Bangkalan used *nèng kassa*, yet there is one respondent who used *nèng dissa* while in Sumenep, all of respondents used *èdissa* to equalize 'there'. The words *nèng kanna*, *nèng riya*, *nèng kassa*, *nèng dissa*, *èdiye*, *èdissa* and *edinna* present of different preposition which is used by each region. Preposition *nèng* is used in Bangkalan dialect while *è* is used in Sumenep dialect.

Tenth is datum 18, lexicon 'man' is spoken as *orènglakè*, *lalakè*, *lakè* and *kacong*. Lexicon *oreng lakè* is used by all of respondents from Bangkalan while *lalakè* is used by most of respondents from Sumenep. In Sumenep, the respondents not only use *lalakè* to equalize the word 'man' but also *lakè* and *kacong* in which they have two respondents in each word.

Eleventh is datum 19, lexicon 'mother' has similar words with *èbo*, *embu* and *emma*. Lexicon *èbo* is used by most of respondents from Bangkalan and

Sumenep. Yet, in Bangkalan dialect, they do not only use *èbo* but also *embu*.

There are two respondents who used *embu* to equalized 'mother'. Meanwhile, in Sumenep dialect, they do not only used *èbo* but also *emma*. There are three respondents who used *emma* in their daily communication to their interlocutor.

Twelfth is datum 20, lexicon 'father' is spoken as *bapak* and *eppa*.

Lexicon *bapak* is used by all of respondents from Bangkalan and Sumenep. The word *bapak* is found in standart Jaavanese, thus Javanese language is able to influence Madurese language in some lexicons such as the word *bapak* to equalize 'father'. In Sumenep, the respondents did not only use *bapak*, but most of them also used *eppa*. There are five respondents who used *eppa* in speaking to their interlocutors.

Thirteenth is datum 22, lexicon 'ucle' is spoken as *paman*, *om*, *ghutte*, *anom*, *pak de* and *lè*. Lexicon *paman* is used by most of respondents in Bangkalan dialect, but they did not only use *paman*, there are three respondents who used *om* and three respondents who used *ghutte* to equalized 'uncle'. The words are not found in standart Madurese, but some of them are found in Bahasa Java. Sometimes Surabaya people who live in a central city used Bahasa instead of Javanese, thus there are any possibility to influence some lexicon in Madurese language especially in Bangkalan dialect. On the other hand in Sumenep dialect, most of respondents used *anom* to equalize 'uncle'. They did not only use *anom*,

but also *pak de* and *lè*'. There is one respondent who used *pak de* and one respondent who used *lè*' in speaking to their interlocutors. Lexicon *pak de* also found in standard Javanese to equalize 'uncle', therefore some lexicons of Madurese are adapted from Javanese language.

Fourteenth is datum 23, lexicon 'aunt' is spoken as *bibbi*', *bulé*, *lè*', and *budhé*. Lexicon *bibbi*' is used by most of respondents from Bangkalan and Sumenep. Besides, in Bangkalan dialect there are two respondents who used *bulé*.

Meanwhile in Sumenep dialect, the respondents did not only use *bibbi*' to equalize 'aunt', most of them used *lé* and one respondent used *budhé* to equalized 'aunt'. The word *bibbi*' and *bulé* are definitely found in standard Madurese yet the word *budhé* is not. Lexicon *budhé* is actually taken from Javanese language. Therefore, Madurese language got influence from Javanese language in some lexicons they used. However, it does not change the meaning.

Fifteenth is datum 24, lexicon 'grandfather' can be equalized with *mbah lake* and *kaè*. Lexicon *mbah lake* is used by all of respondents from Bangkalan while lexicon *kaè* is used by all of respondents from Sumenep in speaking to their interlocutors in the daily communicatio. The lexicon can be different due to the society emerge the lexicon as the characteristics of the region dialect.

Sixteenth is datum 25, lexicon 'grandmother' has similar words with *mbah bine*' and *nyai*. Lexicon *mbah bine*' is pronounced by all of Bangkalan respondents to equalize 'grandmother', but in Sumenep dialect, the respondents

used *nyai* for ‘grandmother’ to their interlocutors. Even though they used different to the same name, it does not change the meaning.

Seventeenth is datum 27, lexicon ‘window’ is spoken as *candela*, *ngèn angènan* and *candile*. Lexicon *cendéla* is spoken by most of respondents from Bangkalan, but there is one respondent who used *ngèn angènan* in placing word ‘window’. Meanwhile lexicon *candile* is used by all of respondents from Sumenep to equalize ‘window’ in speaking to their interlocutors. Although, those words have a vowel sound difference in the antepenultimate syllable, they do not get the shift meaning.

Eighteenth is datum 28, the word ‘roof’ has similar word with *ata’*, *atas gebengon*, *genthèng*, *aleg* and *eddhek*. Lexicon *ata’* and *atas gebengon* is used by most of respondents from Bangkalan. They did not only use *ata’* and *atas gebengon* but there is one respondent who used *ngè langè’* to equalize ‘roof’. In Sumenep dialect, most of respondents used *gentèng* and *eddhek* instead of *aleg*. There is only one respondent who used *aleg* in placing ‘roof’ in his daily communication to their interlocutors.

Nineteenth is datum 29, lexicon ‘floor’ can be equalized with *tehel* and *baba*. Lexicon *tehel* is spoken by all of respondents from Bangkalan and Sumenep, yet in Bangkalan there is one respondent who used *baba* to equalized ‘floor’ in their daily communication to the interlocutors.

Twentieth is datum 31, lexicon ‘wall’ has similar words with *tembok* and *geddung*. Lexicon *tembok* is used by all of respondents from Bangkalan but

lexicon *geddung* is used by all of respondents from Sumenep to equalized 'wall' in speaking to their interlocutors. Those words are found in standard Madurese, yet in using of the different word to give the same concept depend on the society which emerged the lexicon.

Twenty first is datum 42, lexicon 'clothes' is spoken as *kelambhi*, *klambhi* and *kalambhi*. Lexicon *kelambhi* is used by most of respondents from Bangkalan to their interlocutors. Beside *kelambhi*, some of them used *klambhi* to equalize the word 'clothes'. There are two respondents who used *klambhi*. Meanwhile in Sumenep dialect, all of respondents used *kalambhi* to equalize 'clothes' in speaking to their interlocutors. Sometimes, most of respondents from Bangkalan obtained a sound reduction in pronouncing some lexicon, but there are also speakers who still keep pronounce vowel sound in the antepenultimate syllable. Thus, there is a possibility to emerge the lexical distinction even using in the same place.

Twenty second is datum 43, lexicon 'trousers' can be equalized as *celana* and *salebber*. In Bangkalan dialect, lexicon *celana* is used by all of respondents from Bangkalan, Lexicon *celana* is also used by most of respondent from Sumenep, yet there is four respondents who used other word namely *salebber* to equalize 'trousers'. Although the respondents used different words to address the same thing, they did not change the meaning.

Twenty third is datum 50, lexicon 'fisherman' is spoken as *lajeren*, *majeng*, *rèng tase'*, and *rèng majeng*. In Bangkalan dialect, the respondents give

various result of lexicon 'fisherman', most of them used *rèng tase*, three respondents used *lajeren*, and one respondent used *majeng*. While in Sumenep dialect, all of respondents used *rèng majeng* to equalized word 'fisherman'. The words *rèng* in *rèng tase*' and *rèng majeng* is the reduction from the word *orèng* become *rèng* which means person.

Twenty fourth is datum 55, lexicon 'village head' is spoken as *klèbun* and *kalèbun*. Lexicon *klèbun* is spoken by all of Bangkalan respondents while *kalèbun* is pronounced by all of Sumenep respondents. The words undergoes of phonological process where the word *klèbun* has vocal omission in the antepenultimate syllable which is belonging the standard Madurese. Although the words have differences in pronunciation, the words do not change the meaning.

Twenty fifth is datum 57, lexicon 'starfruit' is spoken as *belimbhing* and *blimbhing*. Lexicon *belimbhing* is used by all of respondents from Bangkalan and Sumenepin their daily communication to the interlocutors. But, in Bangkalan dialect, beside *belimbhing*, there are five respondents who also used *blimbhing* in which the word got vocal omission in the antepenultimate syllable. Even though the respondents used different lexicons, the word did not change the meaning.

Twenty sixth is datum 61, lexicon 'seed' has similar word with *bighi* and *beik*. Lexicon *bighi* is used by most of respondents from Bangkalan, yet there are two people who used *beik* to equalized word 'seed'. On the other hand, lexicon *bighi* is spoken by all respondents from Sumenep in Sumenep dialect in daily communication. Some lexicons used in Bangkalan dialect got sound reduction

that caused fast rhythm in pronouncing the lexicons. It is because of any influence from other dialect such Surabayan dialect which also used fast rhythm.

Twenty seventh is datum 62, lexicon 'tree' is spoken as *ka'-bungkaan* and *bungka*. Lexicon *ka'-bungkaan* is spoken by all of respondents from Bangkalan and Sumenep. Yet, in Bangkalan dialect, lexicon *ka'-bungkaan* is used by most of respondents from Bangkalan, but there are three respondents who used *bungka* to equalize 'tree' in speaking to their interlocutors.

Twenty eighth is datum 73, lexicon 'sweep' can be equalized as *asapooan* and *nyapo*. Lexicon *asapooan* is pronounced by all of respondents from Sumenep to their interlocutors in the daily communication. Most of respondents from Sumenep also used *asapooan* to treat the same as verb 'sweep', however in Sumenep dialect, there are three respondents who used *nyapo* to equalize 'sweep'.

Twenty ninth is datum 74, the word 'go' has similar words with *èntar*, *mangkat*, and *ondur*. Lexicon *èntar* and *mangkat* is spoken by most of respondents from Bangkalan and Sumenep. Lexicon *mangkat* is used by most of respondents from Bangkalan to equalized 'go', there are six respondents used *mangkat* and three respondents used *èntar*. While in Sumenep dialect, most of them used *èntar* to equalize 'go', there are four respondents used *èntar*, three respondents used *mangkat* and one respondent used *ondur*. Although in each region has various lexicons which refer to the same name, the lexicon did not change the meaning.

Thirtieth is datum 76, lexicon 'talk' is spoken as *acaca* and *ngocak*.

Lexicon *acaca* is used by all of respondents from Sumenep to equalize 'talk' in their daily communication. Most of respondents from Bangkalan also used *acaca*, however there is one respondent who used *ngocak* in speaking to their interlocutors.

Thirty first is datum 80, lexicon 'lie' can be equalized as *ngomong*, *ngobus* and *lècèk*. Lexicon *ngomong* is used by most of respondents from Bangkalan, but there is one respondent who used *ngobus* in speaking the same place for 'lie'.

While lexicon *lècèk* is spoken by all of respondents from Sumenep to equalize 'lie' in their daily communication to the interlocutors.

Thirty second is datum 81, lexicon 'stand' is spoken as *naddek*, *manjeng*, and *jege*. Lexicon *naddek* is used by most of respondents from Bangkalan and one respondent who used *majeng*. Meanwhile, in Sumenep dialect lexicon *manjeng* is spoken by most of respondents to equalize 'stand', however there is other word namely *jege* to equalize 'stand'. There are two respondents used *jege* for 'stand' in speaking to their interlocutors.

Thirty third is datum 82, lexicon 'caught' can be equalized with *betò* and *abetò* in Madurese language. The word *betò* is used by all respondents from Bangkalan. The word *betò* also used by most of respondents in Sumenep, beside there are respondents used other word namely *abetò* to equalize 'caught'. There are seven respondents used *betò* and three respondents used *abetò* in their daily communication to the interlocutors.

Thirty fourth is datum 83, lexicon 'dizzy' has similar words with *kepelengngan*, *ngello* and *pèttengen*. Lexicon *kepelengngan* is used by all of respondents from Bangkalan while lexicon *pèttengen* is used by most of respondents from Sumenep to their interlocutors. Beside *pèttengen*, there are two respondents in Sumenep who used *ngello* to equalize 'dizzy' in their daily communications.

Thirty fifth is datum 85, lexicon 'fever' is spoken as *merangak*, *marangak* *komat* and *panas*. Lexicon *panas* is used by two respondents from Sumenep and one respondent from Bangkalan. Lexicon *panas* also used in Javanese language to equalize 'fever', thus some lexicons in Javanese language are adapted into Madurese language. Although *panas* is used in both dialects to equalize 'fever', lexicon *merangak* is used by most of respondents from Bangkalan to their interlocutors in Bangkalan dialect. Moreover, there are two respondents who used *komat* to equalized 'fever'. On the contrary, lexicon *marangak* is spoken by most respondents in Sumenep in their communication to their interlocutors.

Thirty sixth is datum 87, lexicon 'runny-nosed' can be equalized as *amero'an* and *osengan*. Lexicon *amero'an* is used by all of respondents from Bangkalan in their daily communication in Bangkalan dialect. Meanwhile, lexicon *osengan* is spoken by all of respondents from Sumenep to equalize 'runny-nosed' to their interlocutors.

Thirty seventh is datum 89, lexicon 'one hundred' has similar word as *satos* and *saratos*. In Bangkalan dialect, all of respondents used lexicon *satos*

while in Sumenep dialect all of respondents used lexicon *saratos* to equalize 'one hundred'. Most of lexicon used in Bangkalan dialect undergoes phonological process in which sound reduction including the lexicon *satos*. That is why Bangkalan dialect is considered has any innovative variation in some lexicons they used. However, the different vocabularies in both dialect didn't get the meaning shift.

Thirty eight is datum 96, lexicon 'little' has similar words as *diddhi*' and *sakoni*'. Lexicon *diddhi*' is used by all of respondents from Bangkalan to their interlocutors in Bangkalan dialect. However, lexicon *sakoni*' is spoken by all of respondents from Sumenep to equalize 'little'. The lexicon *diddhi*' is innovative variation which is formed by Javanese language, while *sakoni*' is found in standart Madurese means that the lexicon has no any variation or influence from other language or dialect.

Thirty ninth is datum 100, lexicon 'where' is spoken as *dhimmah*, *nèng kammah* and *edimma*. Lexicon *dhimmah* and *nèng kammah* is spoken by most of respondents from Bangkalan to their interlocutors in Bangkalan dialect. Yet, lexicon *edimma* is used by all of respondents from Sumenep in their daily communication to equalize 'where'. The distinction also can be found in the preposition *nèng* which is used in Bangkalan dialect whereas *è* is used in Sumenep dialect.

Fortieth is datum 102, lexicon 'how' can be equalized as *dhe'remmahh* and *beremma*. Lexicon *dhe'remmahh* is used by all of respondents from

Bangkalan to their interlocutors while lexicon *beremma* is used by all of respondents from Sumenep to equalize 'how' in their daily communication.

Lexicon *beremma* is found in Standard Madurese instead of *dhe'remmah*.

Although they used different lexicons, they didn't change the meaning since the lexicons are the characterostocs of the origin place.

Forty first is datum 105, lexicon 'kind' is spoken as *becce'*, *beres*, and *bagus*. Lexicon *becce'* is spoken by all of respondents from Bangkalan in the daily communication while in Sumenep dialect, most of respondents used *bagus* to equalize 'kind', they did not only used *bagus*, but also *beres* in which two respondents gave the result of using the word.

Forty second is datum 106, lexicon 'arogant' can be equalize as *sombong*, *gendhe'*, *angko'* and *ghemett*. Lexicon *angko'* is used in both dialects. In Bangkalan dialect, most of respondents used '*sombong*' to equalize 'arogant', but there are one respondent used *angko'* and one repondent used *gendhe'*. On the contrary, in Sumenep dialect, beside *angko'*, they also used *ghemett* for 'arogant' in speaking to their interlocutors.

Forty second is datum 107, lexicon 'lazy' is spoken as *males*, *sengka'*, *momos*, and *lesso*. Lexicon *males* are used by most of respondents from Bangkalan and Sumenep to their interlocutors. Yet, in Bangkalan dialect, there is one respondent who used *sengka'* to equalize 'lazy'. The word *sengka* in Sumenep has different meaning with 'lazy', *sengka'* in Sumenep means reluctant to approach or take action toward someone of higher status. Beside *males*, the

respondents from Sumenep also used another words, there is one respondent used *lesso* and four respondents used *momos*.

Forty fourth is datum Datum 109, lexicon 'angry' can be equalized as *ngamok*, *pegel*, *agikir*, and *ngoso*'. Lexicon *ngamok* is used by most of respondents from Bangkalan and Sumenep to their interlocutors. Although most respondents in both dialects used *ngamok*, but in Bangkalan there is one respondent used *pegel* to equalize 'angry', while in Sumenep there are three respondents used *agikir* and *ngoso*' in their daily communication.

Forty fifth is datum 110, lexicon 'dirty' has similar words as *kotor*, *kecco*, *keddak*, and *geddek*. Lexicon *kotor* is spoken by all of respondents from Bangkalan to their interlocutors in Bangkalan dialect. However, in Sumenep dialect, most of respondents used *kecco*' to equalize 'dirty'. Besides, they also used other words namely *keddak* and *geddek*. There are two respondents used *keddak* and two respondents used *geddek*.

Forty sixth is datum 119, lexicon 'blanket' is spoken as *sapo*', *selemot* and *salèmot*. Lexicon *sapo*' is used by most respondents from Bangkalan to their interlocutors. They did not only use *sapo*', but also *selemot*. There are three respondents who used *selemot*. Meanwhile, in Sumenep dialect, lexicon *salèmot* is used by all of respondents from Suemenep in their daily communication to equalize 'blanket'.

Forty seventh is datum 120, lexicon 'cupboard' is spoken as *lemarè* and *lamarè*. The words have identical sound in the pronunciation. Lexicon *lemarè* is

used by all of respondents from Bengakalan while *lamari* is spoken by all of respondents from Sumenep to their interlocutors.

4.1.2.2 Homonymy

Based on the theory from Guiraud (1970) homonymy is giving the same name to the different thing in the different places. Datum 11 and 12, lexicon ‘and’ and ‘with’ can be spoken as *bi*’ in Bangkalan dialect. Besides, the words ‘and’ and ‘with’ can be equalized as *ben* in Sumenep dialect, whereas the word *ben* is only used to equalize ‘and’ in Bangkalan dialect in their daily communication to their interlocutors.

Datum 21 and 18, lexicon ‘boy’ and ‘man’ can be equalized with the word *kacong*. In Bangkalan dialect, lexicon *kacong* is only used for ‘boy’, but in Sumenep dialect, *kacong* can be equalized with ‘man’ and ‘boy’ in daily communication to their interlocutors.

Datum 75 and 105, lexicon ‘recover’ and ‘kind’ can be equalized with *beres*. In Sumenep lexicon *beres* is spoken to the vocabularies ‘kind’ and ‘recover’ while in Bangkalan dialect, lexicon *beres* is only used for ‘recover’.

4.2 Discussion

From the findings, the writer found the findings and data related to the Guiraud (1970) and Sutoko, et al’s (1998) theory which will be discussed further

in this section. With regard to the problem about lexical distinctions of Madurese language spoken in Bangkalan and Sumenep dialect, the writer focused on phonetic and semantic distinctions proposed by Guiraud's (1970) cited by Ayatrohaedi (1979, p.3). To get the data analysis, the writer provided on hundred and twenty vocabularies in Standard Madurese to the respondents spoken in lowest level (*Enja' Iya*). There are fourteen lexicons found into phonetic distinction (Guiraud 1979) supported by Sutoko, et al (1998, p.48) about two types in phonetic distinction in conducting dialectology analysis. For the first type to reveal the distinction whether it has a vocal or not in the antepenultimate syllable, for instance of "village head" in Madurese language spoken in Bangkalan will be said *klèbun* while in Sumenep dialect will be spoken *kalèbun*, from this result, it can be identified that there is vocal [a] in the antepenultimate syllable which is belonging to standard Madurese language. For the second type of phonetic distinction is to reveal the distinction in low central vocal [a] and central vocal [e] in the antepenultimate syllable, for instance of "clothes" in Madurese language spoken in Bangkalan will be said *kelambhi* while in Sumenep dialect will be spoken *kalambhi*, from the result can be seen that there is a distinction in vocal [a] in *kalambhi* and vocal [e] in *kelambhi* to equalize 'clothes'.

Besides, there are forty seven lexicons found which are included into semantic distinction (Guiraud, 1979). In semantic distinction there are two distinctions to analyze the shift shape they are synonymy and homonymy. For example in synonymy, lexicon 'you' in Madurese has several words to equalize it, in Bangkalan dialect lexicon 'you' will be said *be'eng*, *hadèh*, and *kakèh*, while in

Sumenep dialect it will be said as *be'na*. The second distinction in homonymy also be found in several lexicons that have already provided. For instance, lexicon 'boy' and 'man' can be equalized with the word *kacong*. In Bangkalan dialect, lexicon *kacong* is only used for 'boy', but in Sumenep dialect, *kacong* can be equalized as 'man' and 'boy' in daily communication to their interlocutors. Yet, there is no finding to the homonymy distinction specifically in homophones and homograph.

The distinctions in phonetic and semantic were facilitated by some factors, including geographical factor. Based on Sutoko, et al (1998) geographical factor can influence the dialect which caused lexical distinctions they used.

Geographically, Bangkalan regency is located in western of Madura which is near from Surabaya, Gresik, Lamongan and other cities in which there are possible to influence the dialect in Madura language they used. Meanwhile, Sumenep is located far from big city like Surabaya, that is why Madura language in Sumenep dialect is different with Bangkalan dialect since Sumenep dialect are not influenced by other dialect.

In line with some different lexicons in terms of phonetic and semantic distinctions, Sutoko, et al (1998, p.164) stated that factor from social life related to geographical factor since Bangkalan is located near from Surabaya in which there is a social mobility from Madura to Surabaya and vice versa. By the analysis of the results and interviewing the respondents, the writer can identify that there is an occurrence of social mobility, there emerge of population mobility for trading, business, school and work which make the innovation of the dialect.

Besides, there are many people from Java especially from Surabaya live in Bangkalan. The characteristic of Surabayan dialect itself is the use of fast rhythm in its pronunciations that are also applied in Bangkalan pronunciation. The writer found at the phonological aspect and grammatical there is a vocal omission in the antepenultimate syllable that makes fast rhythm in Bangkalan dialect for instance *kalèbun* became *klèbun*, *jeriya* became *jriya* and so on. The migration emerge a social contact that will be the main tool of language contact creation from Surabayan dialect influence the dialect in Bangkalan dialect, therefore it caused some vocabularies they used is different from Sumenep dialect. For example lexicon 'little' in Bangkalan dialect will be said as *diddhi*' while in Sumenep dialect it will be pronounced *sakoni*', lexicon *diddhi*' is found in standard Javanese language, it can be identified that the word *diddhi*' in Bangkalan dialect is adapted from Javanese language, while the word *sakoni*' is found in standard Madurese, that is why Madurese language in Bangkalan dialect has the most innovation in the dialect while Sumenep dialect called as relic and standard Madurese instead of other dialect. Moreover, Madurese people realized that Bangkalan dialect is ruder than Sumenep dialect because of some lexicon they used. For example in Bangkalan dialect, to equalize 'you' they will said *be'eng/kakèh* instead of *be'na* the lexicon *be'eng/kakèh* is considered as the rough word than *be'na* which is used in Sumenep dialect, even some of Bangkalan people used *hadèh* in which the word is more rough than *be'eng/kakèh*. Lexicon *be'eng*, *hadèh* and *kakèh* are not found in standard Madurese, yet lexicon *be'na* did.

Based on the analysis above, it can be concluded that the place that respondents came is able to influence them to use different lexicon even though they came from the same place. It is because the origin place of their parents' dialects could influence the used of respondents' vocabulary and their dialects also possible that the different came from their neighboring dialects. In Bangkalan regency, there are many people migrate from Surabaya to Bangkalan, that is why social life, style and condition from Surabaya can influence social life in Bangkalan especially in dialect which cause the differences in some lexicon they used between Sumenep dialect. On the other hand, Sumenep is far from Surabaya caused no probability to influence the dialect there.

This study had similarity to two previous studies, "*Tinjauan Deskriptif tentang Varian Bahasa Dialek Pamekasan*" by Moh. Hafid Effendi (2011). The study is descriptive comparative study of using Madurese language in Pamekasan dialect spoken by traditional and modern society. The result found 12 words which is phoneme /a/ will be pronounced /ǎ/, /ē/ will be pronounced /i/, and phoneme /o/ will be pronounced /u/, these phonemes is especially spoken by traditional society using a standard Madurese. The phonetic distinction of Pamekasan dialect that occurs in the traditional and modern society is caused of some factor such educational, economical, age and geographical factor. Second, the study from thesis of Prasti Giri which analyzed "A Lexical Distinction between Malang and Madiun Dialect Spoken by Student of Faculty of Cultural Studies of Universitas Brawijaya" to reveals lexical distinction in terms of onomasiology distinction, semasiology distinction and semantic distinction. The

result shown that there are forty one lexicons included to onomasiology distinction, three lexicons found which are included to semasiology distinction and forty one lexicons which are included to the semantic distinction. The writer also obtained the factors that facilitating the using of lexicons of Malang and Madiun dialects. Those distinctions are facilitated by linguistic factor which are influenced by the use of vocabulary also intonation; and non-linguistic factors which are influenced by the use of behavior and geographical area.

In this study, the writer provided 120 basic vocabularies based on Swadesh list words and adapted from Zulaeha's theory (2010, pp.100-145). The writer analyzed the dialects in terms of phonetic and semantic distinctions by Guiraud (1970) cited by Ayatrohaedi (1979). This study also has differences to two previous studies in the subject to get the data. The first studies, the writer concern into one dialect which he took the subject from traditional and modern society while the second studies she had subject on the Faculty of Cultural Studies Universitas Brawijaya students in 2010 school year, they are from Madiun and Malang city. In this study, the writer limited the speaker of dialects on students who are joining in region association in Universitas Brawijaya named "Ikatan Mahasiswa Bangkalan" and "Brawijaya University Students of Sumenep". The writer can identify the lexicons that had already gave, there are fourteen lexicon found which are included to phonetic distinction and forty seven lexicon found which are included to semantic distinction (Guiraud, 1970). In semantic distinction there are found the distinction in synonymy and homonymy distinction, yet there is no finding in homograph and homophone distinctions.