LEXICAL DIFFERENCES OF INDONESIAN DIALECT SPOKEN BY PEOPLE IN KUTAMBARU MARYKE NORTH SUMATERA
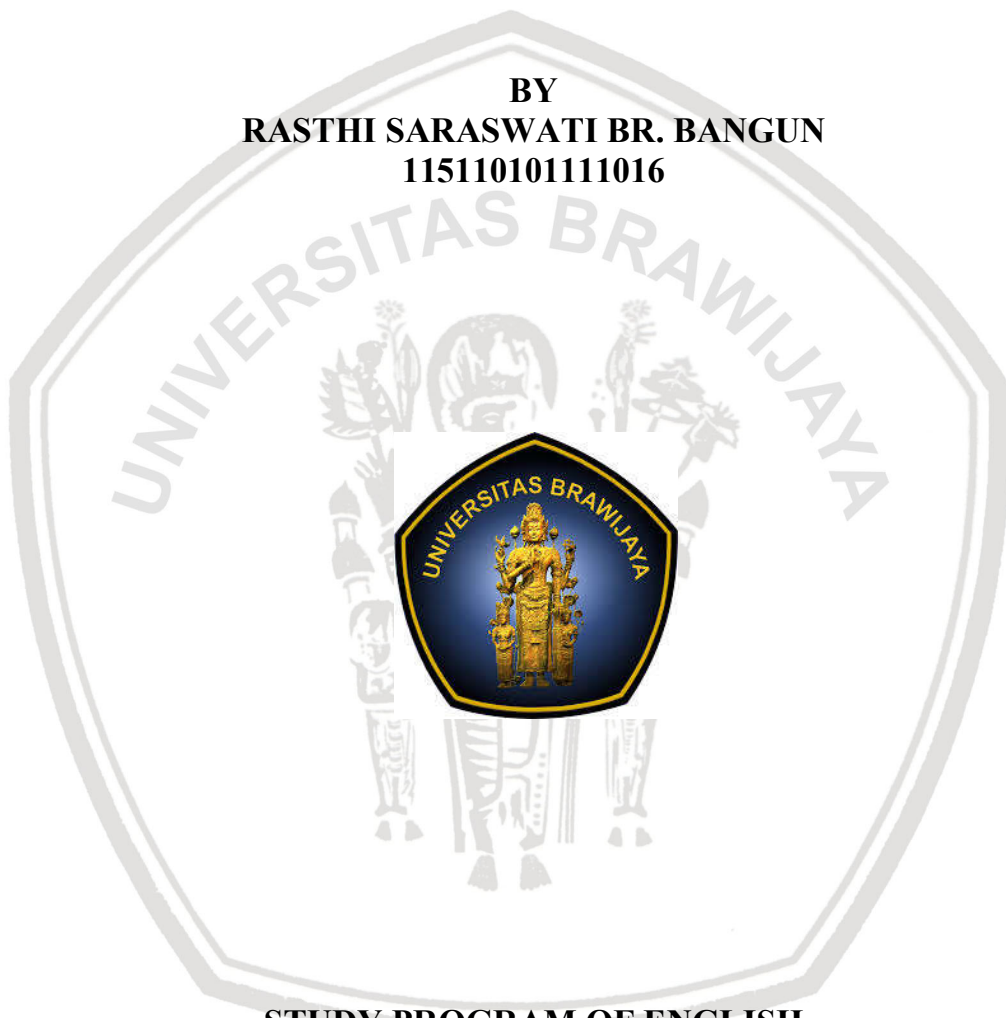
UNDERGRADUATE THESIS

BY
RASTHI SARASWATI BR. BANGUN
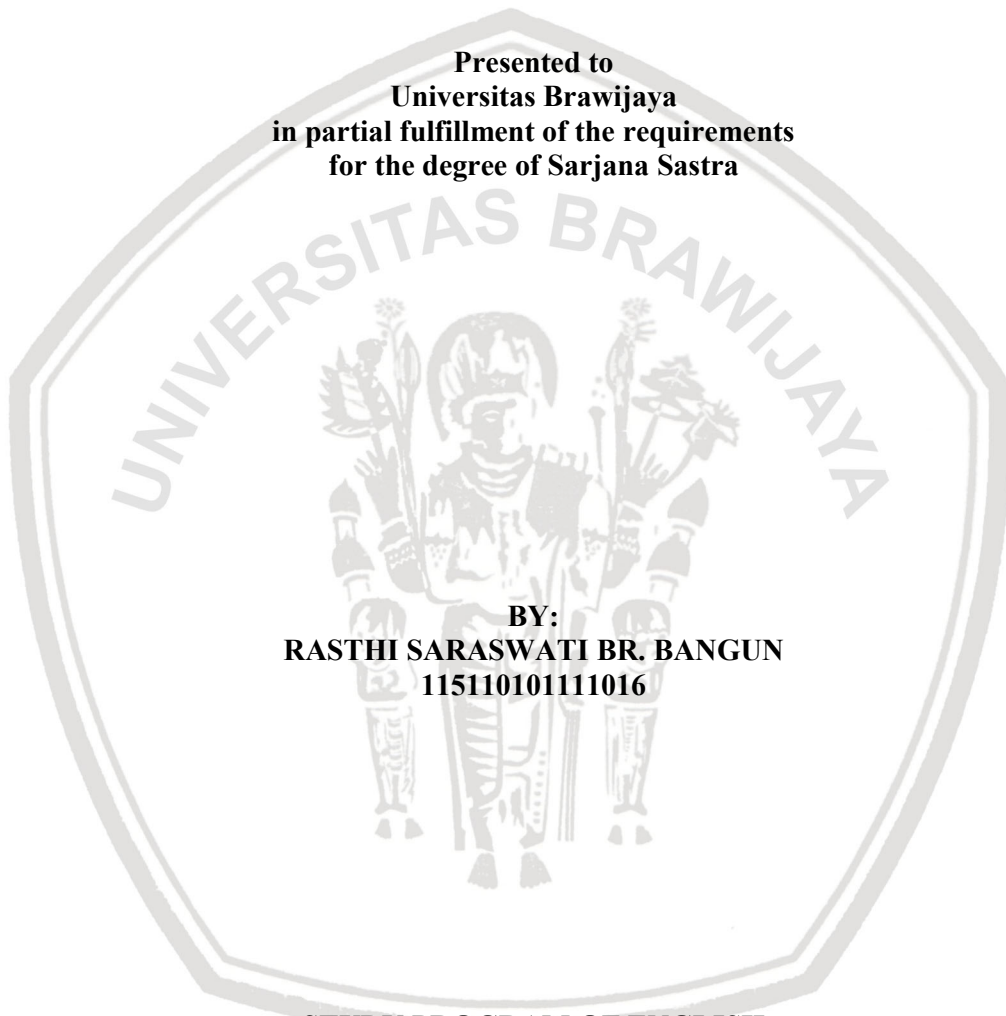**115110101111016**

STUDY PROGRAM OF ENGLISH
DEPARTMENT OF LANGUAGES AND LITERATURE
FACULTY OF CULTURAL STUDIES
UNIVERSITAS BRAWIJAYA
2018

LEXICAL DIFFERENCES OF INDONESIAN DIALECT
SPOKEN BY PEOPLE IN KUTAMBARU MARYKE NORTH SUMATERA

UNDERGRADUATE THESIS

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

BY:
RASTHI SARASWATI BR. BANGUN
115110101111016

STUDY PROGRAM OF ENGLISH
DEPARTMENT OF LANGUAGE AND LITERATURE
FACULTY OF CULTURAL STUDIES
UNIVERSITAS BRAWIJAYA

DECLARATION OF AUTHORSHIP

Herewith I,

Name   : Rasthi Saraswati br. Bangun
NIM   : 115110101111016
Address   : Kavling Pemda VI no 10 Panunggangan Barat, Karawaci.

Declare that:

1. This undergraduate thesis is the sole work of mine and has not been written in collaboration with any other person, nor does it include, without due acknowledgement, the work of any other person.

2. If at a later time it is found that this undergraduate thesis is a product of plagiarism, I am willing to accept any legal consequences that may be imposed upon me.
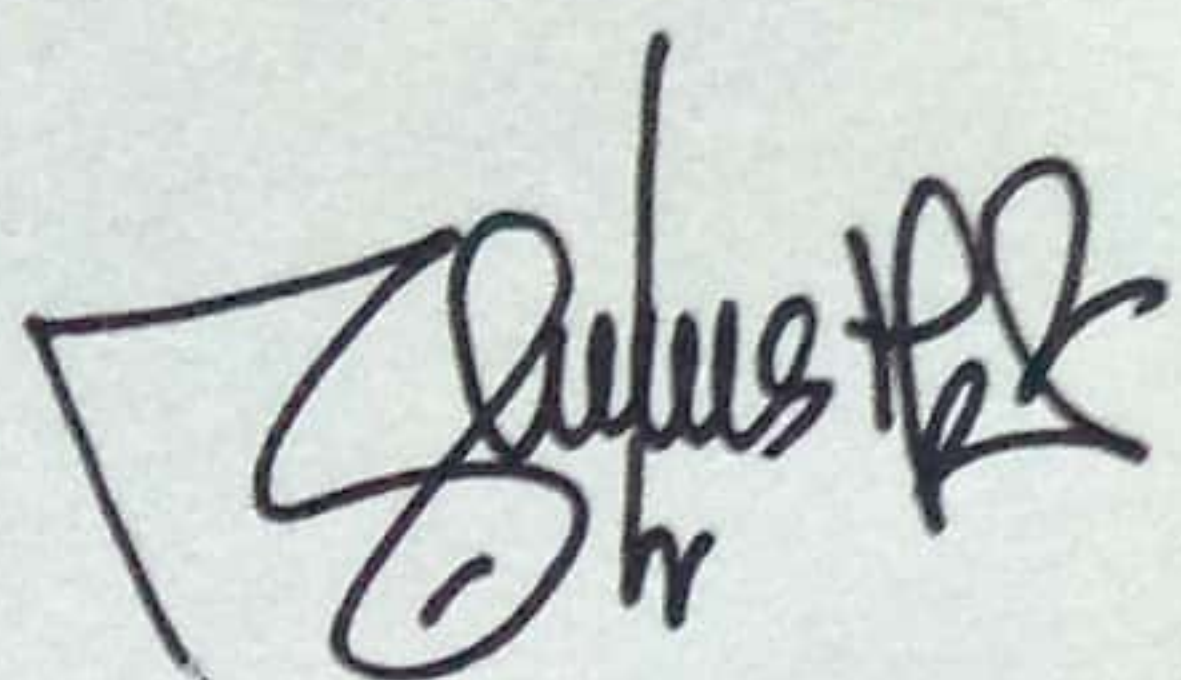
Malang, July 19th 2018

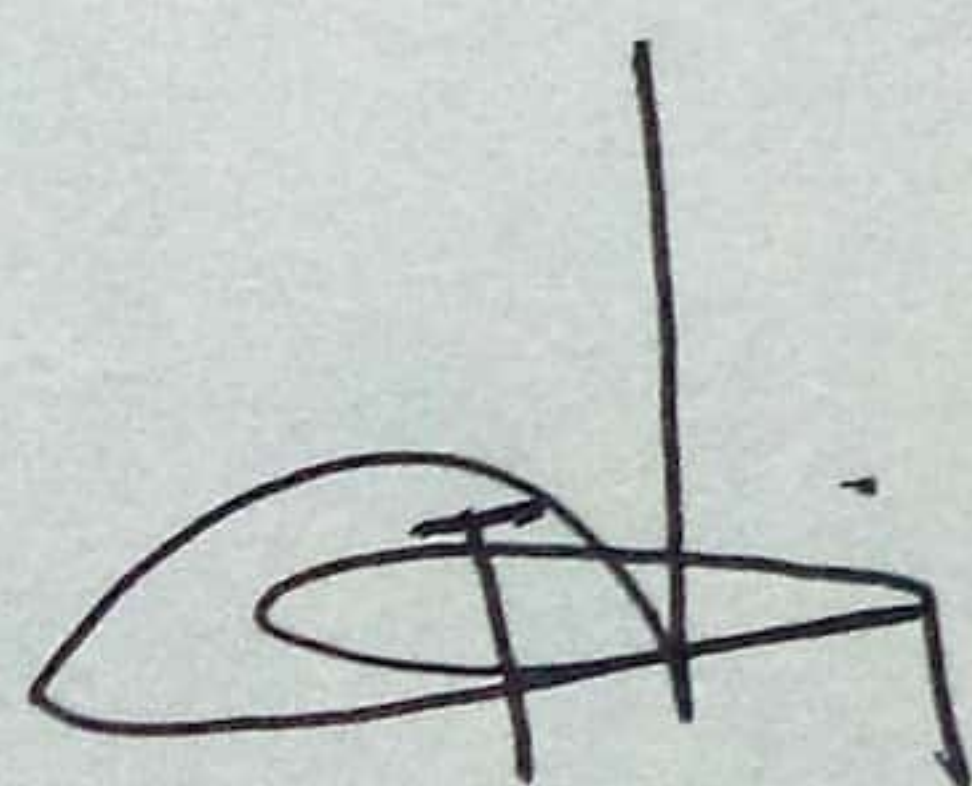Rasthi Saraswati br. Bangun
NIM 115110101111016

This is to certify that the undegraduate thesis of **Rasthi Saraswati br. Bangun** has been approved by the supervisors

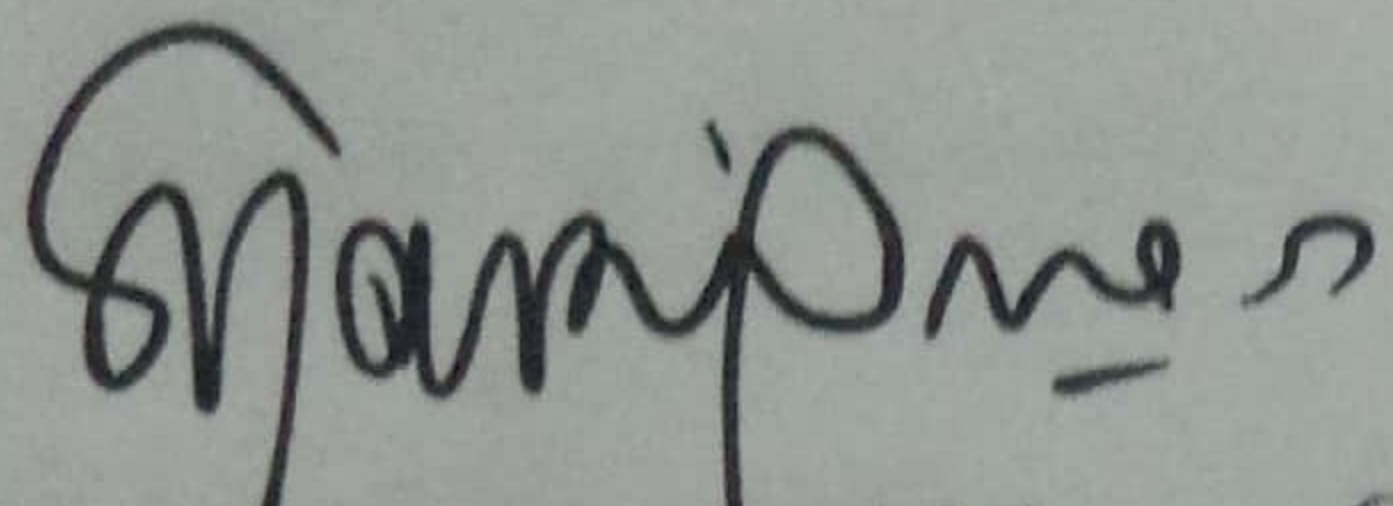Malang, July 19th 2018
Supervisor

Isti Purwaningtyas, M.Pd
NIP. 19790519 200501 2 003

Malang, July 19th 2018
Co-Supervisor
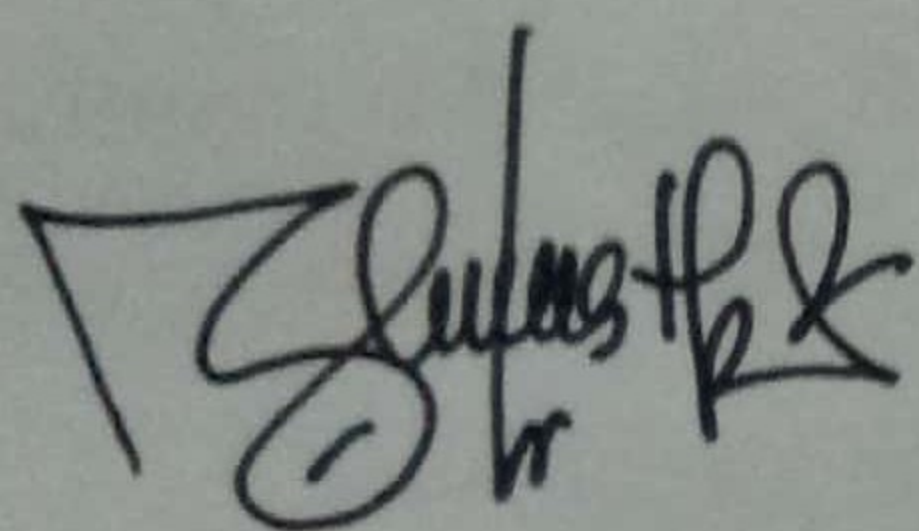
Tantri Refa Indhiarti, M.A
NIK. 20130987 0119 2 001
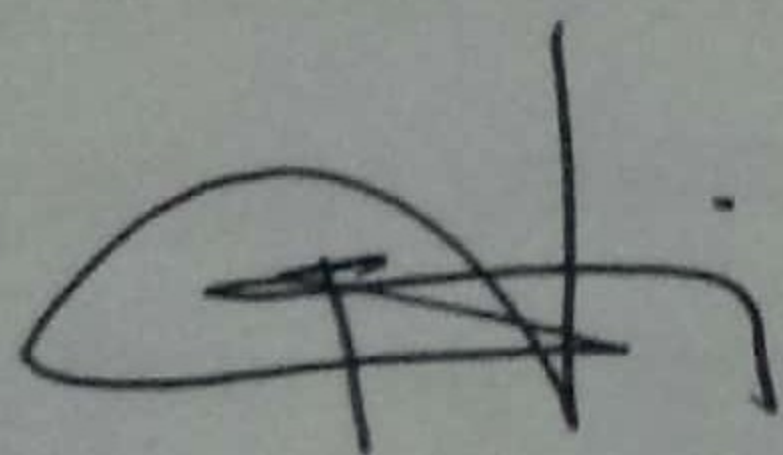
This is to certify that the undergraduate thesis of **Rasthi Saraswati br. Bangun** has been approved by the Board of Examiners as one of the requirements for the degree of *Sarjana Sastra*

Syariful Muttaqin, M.A.,   Chair
NIP. 19751101 200312 1 001

Isti Purwaningtyas, M.Pd.,   Member
NIP. 19790519 200501 2 003

Tantri Refa Indhiarti, M.A.,   Member
NIK. 20130987 0119 2 001

Acknowledged by,

Head of Study Program of English   Head of Department of Languages and Literature

Juliati, M.Hum   Sahiruddin, S.S., M.A., Ph.D.
NIP. 19720929 200604 2 001   NIP. 19790116 200912 1 001

ACKNOWLEDGEMENTS

v

ABSTRACT

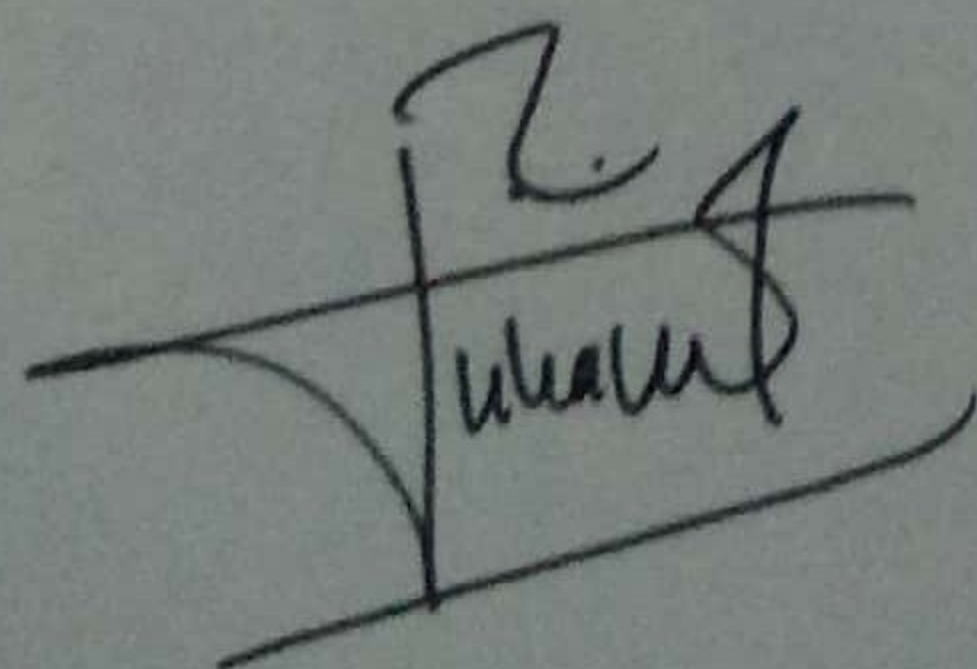Br. Bangun, Rasthi Saraswati. 2018. **Lexical Differences of Indonesian Dialect Spoken by People in Kutambaru Maryke North Sumatera.** Study program of English Department of Languages and Literature, Supervisor: Isti Purwaningtyas. Co supervisor: Tantri Refa Indhiarti

Keywords: Dialect, Dialect Distinctions, Indonesian Dialect, Lexical Differences, Kutambaru Maryke dialect.

Indonesian language is the national language of Indonesia. As a rich country, Indonesia also has lots of dialect. The dialect differences can be seen in different region in Indonesia, such as in Kutambaru Maryke, Medan. Therefore, this study was conducted to analyze the lexical differences of Indonesian dialect spoken by people of Kutambaru Maryke.

This research is a descriptive qualitative research because the data are in the form of words rather than numbers and statistics. The data source and the data collections in this study are divided according to the problem of the study. For answering the first problem of the study, the researcher found six informants and recorded the spoken Kutamaru Maryke dialect.

There are 143 lexicons in Kutambaru Maryke dialect that are different from standard Indonesian language. The lexicons were classified based on four kinds of dialect distinction based on Guiraud (1970) which are 58 lexicon for phonetic distinction, 54 lexicon for onomasiology distinction, 18 lexicon for semasiology distinction, and 11 lexicon for morphological distinction. In addition, it was shown that history, geographical, and cultural factors have triggered the differences in Indonesian dialect spoken by Kutambaru Maryke of North Sumatera.

It is expected that the findings of this study can be used as a new point of view to understand the distinction in lexicon and the factors of dialect difference in Indonesian. Next researchers could conduct deeper analysis on such as accent, phonological change, and grammatical error in order to get a holistic comprehensive data about spoken Indonesian language and the language mapping later on.

ABSTRAK

Br. Bangun. Rasthi Saraswati. 2018. **Perbedaan Leksikal Dialek Bahasa Indonesia Diucapkan oleh Masyarakat di Kutambaru Maryke, Sumatera Utara.** Program studi Sahasa Inggris Jurusan Bahasa dan Sastra, Pembimbing: Isti Purwaningtyas. Pembimbing dua; Tantri Refa Indhiarti.

Kata kunci: Dialek, Differensi Dialek, Dialek Bahasa Indonesia, Perbedaan Leksikal, dialek Kutambaru Maryke.

Bahasa Indonesia adalah bahasa nasional di Indonesia. Sebagai Negara yang kaya, Indonesia juga memiliki banyak dialek. Perbedaan dialek dapat dilihat di berbagai wilayah di Indonesia, seperti di Kutambaru Maryke, Medan. Oleh karena itu, penelitian ini dilakukan untuk menganalisis perbedaan leksikal dialek bahasa Indonesia yang diucapkan oleh masyarakat Kutambaru Maryke.

Penelitian ini merupakan penelitian kualitatif deskriptif karena datanya berupa kata-kata bukan angka dan statistik. Sumber data dan pengumpulan data dalam penelitian ini dibagi menurut masalah penelitian.

Ada 143 leksikon dalam dialek Kutambaru Maryke yang berbeda dari bahasa Indonesia standar. Leksikon itu tergolong menjadi empat jenis perbedaan dialek berdasarkan Guiraud (1970) yang mana 58 leksikon untuk pembedaan fonetis, 54 leksikon untuk perbedaan onomasiologi, 18 leksikon untuk semasiologi, dan 11 leksikon untuk perbedaan morfologis. Sebagai tambahan, ini menunjukkan bahwa faktor sejarah, geografis, dan budaya mempengaruhi perbedaan dalam dialek bahasa Indonesia yang diucapkan di Kutambaru Maryke di Sumatera Utara.

Hal ini diharapkan bahwa temuan penelitian ini dapat digunakan sebagai sudut pandang baru untuk memahami perbedaan leksikon dan faktor-faktor perbedaan dialek di Indonesia. Peneliti berikutnya bisa melakukan analisis yang lebih mendalam pada aksen, perubahan fonologis dan kesalahan tatabahasa demi mendapatkan data komprehensif holistic tentang bahasa Indonesia lisan dan pemetaan bahasa di kemudian hari.

TABLE OF CONTENTS

LIST OF TABLES

Table

LIST OF APPENDICES

CHAPTER I

INTRODUCTION

This chapter is about the background of the study, the problem of the study, the objective of the study and the last is the definition of the key terms used in the study.

1.1   Background of the Study

Indonesian language is national language spoken in Indonesian. Since Indonesia is rich of culture, Indonesia also has lots of local languages. For a fact, there are 719 number of individual languages listed for Indonesia (cited in *https://www.ethnologue.com/country/ID*, accessed on June, 12th 2016). Many of Indonesian people used their local language in their daily communication. The use of local language often encountered in a cities in Indonesia such as Padang, Bogor, Malang, Bandung and even society in Surabaya, most of them use local language. As a result, society is heavily influenced by their local language in speaking Indonesian language.

Indonesian language has changed from time to time since the produce of new words, either through the creation and absorption of the cultural language and the foreign language. This is due to the fact that most Indonesians tend to combine certain aspects of their own local languages, for example Bataknese, Padangnese, Javanese, etc. The result is the creation of various types of regional Indonesian language (Quinn, 2001). As an example people in Tangerang, Banten rather is

saying *kaga* than saying *tidak* to express 'no'. Another example is the society in Mataram, Lombok who use the word *ndak* in saying the same expression. Those differences called dialect.

Dialect is the variety of a language that differs in intonation, the language rules and the word in a same language. As quoted by Meyerhoff (2006, p.27) dialect refers to distinctive features at the level of pronunciation and vocabulary and sentence structure. So, for example, American tends to use 'vacation' while the British uses 'holiday' in case of saying an extended period of leisure and recreation. Furthermore, there are some factors triggering the dialect. According to Narda, (2009) there are five factors triggering the dialect, those are geographical, politic, historical, culture and anatomy factors.

This study is about lexical differences of Indonesian dialect spoken by Kutambaru Maryke, Langkat District, North Sumatera. It is about 79km away from Medan. Dialect in Kutambaru Maryke has uniqueness in vocabulary and pronunciation compared to standard Indonesian language that can be seen in KBBI. As an example, *libur* means holiday in Indonesian language. However, it is said as *perei* in Kutambaru Maryke dialect while in standard Indonesian language according to KBBI *perei* means *daun bawang* or onion leaves. Another lexicon in Kutambaru Maryke dialect is *paten* that means *hebat* 'great' while in Indonesian standard language according to KBBI *paten* means *hak yang diberikan pemerintah kepada seseorang atas suatu penemuan untuk digunakan sendiri dan melindunginya dari peniruan* 'the rights granted by governments to someone for an invention to be used and protect it from imitation'.

Some pronunciations in Kutambaru Maryke dialect are also different from standard Indonesian language. In Kutambaru Maryke dialect, the lexicon *ambil* 'take' is pronounced as /ambɛk/, and the lexicon *reklame* is pronounced as /reklamɛ/ by society in Kutambaru Maryke. Another example is, like the lexicon *sampai* in Standard Indonesian language is pronounced /sampɛk/ in Kutambaru Maryke dialect.

There are also a limitations on this study, out of five factors that triggers dialect as it is mentioned earlier, the researcher limit the study to only find the historical, geographical and cultural factors. This research's object is limited to only the people that have lived in Kutambaru Maryke but never have lived outside Kutambaru Maryke because it may affect vocabulary usage by the people.

The aim of this study is to help the readers that are not from Medan to know more about the vocabulary and the dialect's triggering factors. Besides, this study also helps the researcher to have more knowledge of the Indonesian language spoken in Kutambaru Maryke. Furthermore, the researcher hopes the finding in this study can also be used as a new point of view to understand the distinction in lexicon and the factors of dialect difference. This study can also be additional information in the course of dialect and also can be used as language mapping later on. The researcher also wants to conserve the Indonesian dialect in Kutambaru Maryke. Because the people that are born and raised in Kutambaru Maryke and have never lived somewhere outside the Medan area, they are not all attentive of the uniqueness of the Indonesian language in Medan and surrounding expecially in Kutambaru Maryke, this case is based on the conversation that the

researcher talked with one of the informants. So the researcher hopes this research entitled "**Lexical Differences of Indonesian Dialect Spoken by People of Kutambaru Maryke in North Sumatera"** can help the reader to have more knowledge of one of the Indonesian dialects.

1.2 Problems of the Study

1. What are the lexical differences of Indonesian dialect spoken by people in Kutambaru Maryke with the standard Indonesian language?

2. What are the factors triggering lexical differences of Indonesian dialect spoken by people of Kutambaru Maryke with the standard Indonesian language?

1.3 Objectives of the Study

1. To know the lexical differences of Indonesian dialect spoken by people in Kutambaru Maryke with the standard Indonesian language.

2. To know the factors triggering lexical differences of Indonesian dialect spoken by people in Kutambaru Maryke with the standard Indonesian language.

1.4 Definition of Key Terms

1. **Dialect:** dialect is a term which is often applied to form of language, particularly those spoken in more isolated parts of the world, which have no written form (Chamber and Trudgill (2004, p.3)

5

2. **Indonesian Dialect:** Indonesian dialect is a variety of Indonesian language that is spoken differently in one regional area, that different with another area in Indonesia, in the terms of phonology and vocabulary (cited in *http://aboutworldlanguages.com/bahasa-indonesia*, accessed on July, 17th 2018)

3. **Kutambaru Maryke:** Kutambaru is a district in Langkat Regency, North Sumatera, Indonesia

4. **Lexicon:** the term lexicon in linguistic is meaning of vocabulary itself, which is often called *lexeme*. (Vehaar, 2012, p.13)
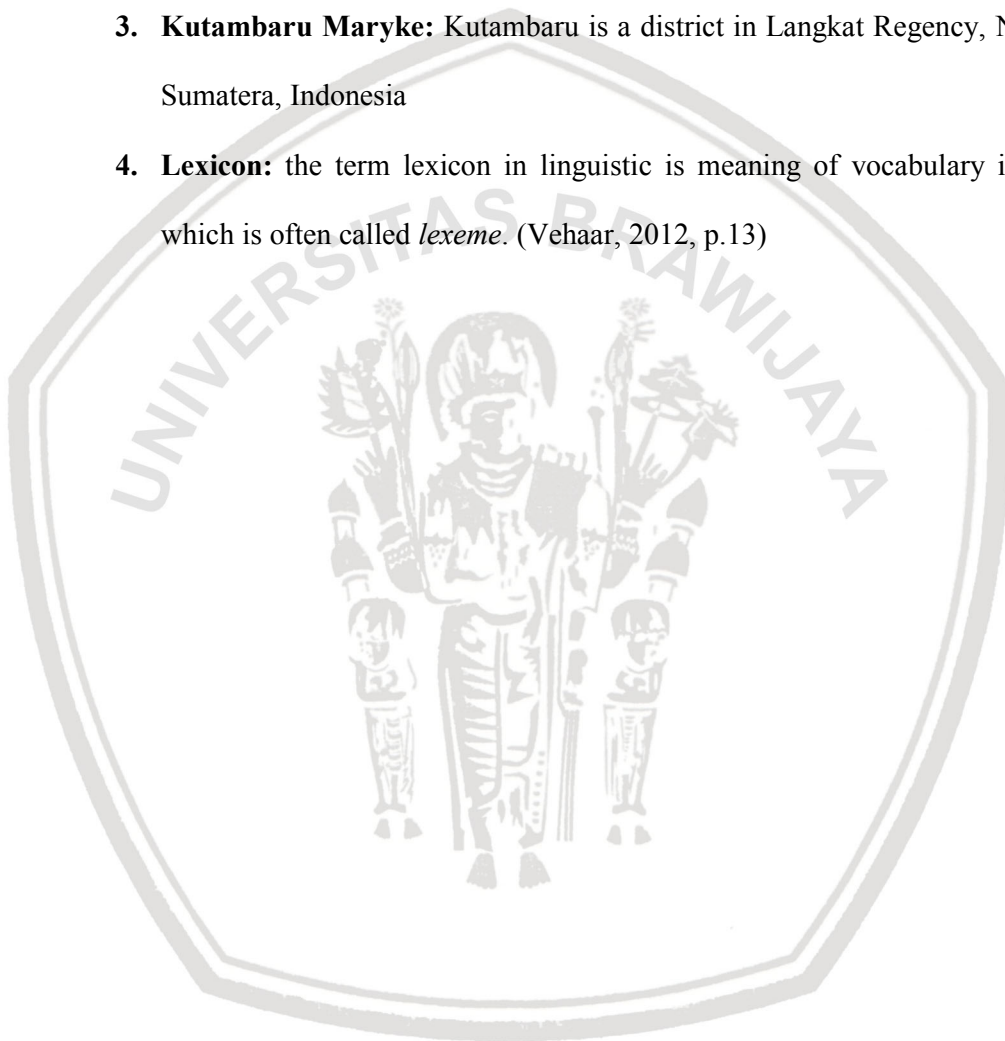
CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter discusses explanation of the theories related to this study. Those theories include; definition of Dialect, Factor Triggering Dialect and Kutambaru Maryke Dialect.

2.1 Dialect

Dialects are mutually intelligible forms of a language that differ in systematic ways. According to Chambers and Trudgill (2004, p.5) says that dialect refers to the variation of a language which is grammatically and perhaps lexically as well as phonologically different from other varieties. Meanwhile, Meyerhoff (2006, p.27) defines dialect to refer distinctive features at the level of pronunciation and vocabulary and sentence structure.

Fromkin et al. (2013, p.279) describe there are systematic differences in the way groups speak a language, that each group could speak a dialect of a language while another different groups who speak the same language could speak it differently. Some differences are the results of age, sex, social situation, and where and when the language learned. Therefore, dialect is a spoken language of one particular area and that can be easily understood by people of that area. By the definition above, Indonesian language that is used in Indonesia has many varieties or dialect, it depends on the regional place or the social class. As an example in different lexicon, in Kutambaru Maryke, people use the lexicon *pasar* to say road,

6

while in Indonesian language, the lexicon that is used is *jalan.* There is also variation in Indonesian dialect in the pattern of phonological features. For example, Betawi people often change the word that ending with vowel /a/ into vowel /e/. Like *kemana* into *kemane, apa* become *ape, Jakarta* become *Jakarte,* ect.

2.2 Dialect Distinctions

According to Guiraud (1970) as cited by Ayatrohaedi (1983, p.3) there are five distinctions of dialect. Those are:

2.2.1 Phonetic Distinction

Guiraud (1970, p.12), Polimorfisme (Seguy, 1973, p.6), and (Dubois et.at.1973, p.21) as cited in Ayatrohaedi (1983, p.3) say that phonetic distinction is the differences in sound, and usually, the user of dialect or language are not aware of it. According to Moeliono et al (2001) Indonesian phoneme is pronounce due to its sound or name of its letter. For example, the lexicon *pergi* should be pronouncing /*pergi*/ but people in Medanese pronounce it as /*pigi/* rather than /*pergi/* in saying go. In Java, people say *krambil* or *kambil* in saying *kelapa* (coconut). From the examples, it can be concluded that phonetic distinction takes place in vocal and consonant letters.

2.2.2 Semantic Distinction

Guiraud (1970, p.16 as cited in Ayatrohaedi 1983, p.3) says that semantic distinction is the creation of new words, according to phonological changes and shift shapes. This shift is concerned with two determinations:

1. Giving different names for the same things in different places.

   This shift pattern is generally known as synonym or equivalent word. For example, the word *turi* and *turuy* for saying *turi* 'name of plant', in Sundanese the lexicon is *balimbing* and *calingcing* for saying *belimbing* 'starfruit'. This example is called synonym (Guiraud cited by Ayatrohaedi, 1970, p.15).

2. Giving same names for different things in different places.

   This is known as homonymy. Homonymy means the same word that has different meaning depends on the equivalent, the pronunciation, and also how the word used in a sentence. For example, the word *kijang* means an animal 'deer', but *kijang* can mean a vehicle to 'car' depend on how the word is used (Guiraud cited by Ayatrohaedi, 1979, p.4). Homonym is also known by two other terms:

   a. Homophones

      Homophones are the similarity in sound (phone) between two or more utterances whether the spelling is the same or different, but has different in meaning. For example, in Indonesian language the word *bank* and *bang* have the same way to pronounce. However, the word *bank* means a financial institution while the word *bang* is a call for brother.

   b. Homograph

A homograph is a form of speech that similar in the way of the spelling, but the pronunciation and their meaning are different. For example, in Indonesian language the word *tahu* means *tofu*, but it means *know* if it is pronounced as /taʊ/.

2.2.3 Onomasiology Distinction

According to Giraud (1970, p.16 as cited in ayatrohaedi (1983, p.4), onomasiology distinction is giving different name based on one concept or one meaning which is given in the several different places. It means that in each region has its own vocabulary or lexicon to call something which has the same meaning. For example, the word *kondangan* means attending a wedding party used by people in Jakarta, but in Medan people used the word *pesta*.

2.2.4 Semasiology Distinction

Semasiology distinction is the opposite of the onomasiology distinction. They are under the same name to several different concepts (Guiraud, 1970, p17 as cited by Ayatrohaedi 1983, p.4) it means that occasionally in one region with the others region have the same name to call something, but it has a different meaning. For example, in Indonesian language the word *pasar* means market, but in Kutambaru Maryke *pasar* means road.

2.2.5 Morphological Distinction

Morphological distinction are limited by the frequency of different morphemes, the existence of the grammar, the role is related, its power, and

the other factors Guiraud (1970, p.17 as cited in Ayatrohaedi 1983, p.4). Morpheme is the minimal unit of a word. A single word may be composed by a one or more morphemes (Fromkin et all, 2003, p.76). Morpheme divided into two, free and bound morpheme. Free morpheme can stand alone like the word: boy, desire, gentle and man, while bound morpheme cannot stand alone, for example: -ish, -ness, -ly, dis- and trans-. Bound morpheme is called affixes that divided into three; prefixes that occur before morpheme, suffixes occur after the morpheme and infixes occur in the middle of morpheme. In Indonesian language, there are some prefixes like; *ber-, ter-, meng-,* etc. there are also suffixes like; *-an, -i, -kan, -nya,* etc. There are also some infixes like; *-el-, -em-, -er, -e-, and –in-.* Bound morphemes are divided into two types, inflectional and derivational morphemes (O'grady and Guzman, 1996). An inflectional morpheme is modifying the grammatical functions of words by signaling a change in numbers, person, gender and so on but they do not shift the base form into another word class. English inflectional morphemes is; -s, -ed, -ing, -en, -s (plural), -'s, -er, and –est, while derivational morphemes modify a word that some change its meaning and some may cause word class change.

In this study, the researcher observes the lexical differences between Kutambaru Maryke dialect with the standard Indonesian language which are analyzed in terms of phonological distinction, onomasiology distinction, semasiology distinction and morphological distinction.

2.3 Lexicon

Lexical refers to sense or meaning of a word as it appears in a dictionary. As quoted from Vehaar (2012, p.13) the term lexicon in linguistic is meaning of vocabulary itself, which is often called *lexeme*. Yandra and Refandi (2013, p.189) state that:

> "Lexical or word change will give a different meaning of the word in dialect, the meaning of the word should be suitable with the dictionary that is created by the people as the standard of language".

Therefore, it means that the lexical different can occur because of the different background knowledge between one people to another.

Any language has thousands of words, but not all words have the same function. For example, some words express a thing, and other words express an action. For making a sentence, people combine them all together. According to Yule (2010, p.82), a word can be categorized as part of speech or word classes. Those parts of speech will be discussed below:

1. A noun is a word that indicates people, places, and things. For example,*boy, school, Malang.*

2. A pronoun is a word used in place noun phrases, typically referring to people and things already known. For example,*I, you, he, she, it,ours, them,*

3. A verb is a word that indicates action and state involving people and things in the event. For example: *go, talk, be, have*

4. An adjective is a word that typically describes a noun or pronoun. For example: *happy, funny, and angry.*

5. An adverb is a word that used typically with a verb, to provide more information about actions, states, and event. Some adverb is also used with adjectives to modify information about things. For example: *really, slowly, yesterday, and very.*

6. A preposition is a word used with nouns in phrase providing information about time, place, and other connection involving action and thing. For example,*at, in, on,near, with, without.*

7. A conjunction is a word that joins two independent clauses, or sentences together. For example: *and, but, or, nor, so.*

8. Interjection mentions short exclamation words (oh, ouch, hi) and sometimes inserted into a sentence. For example: *ouch, it hurts*

In this study, the researcher also identified some lexical, phrase, and exclamation in Kutambaru Maryke dialect that different with standard Indonesian language.

2.4 Factors Triggering Dialect Distinction

According to Nadra (2009) there are five factors triggering the dialect. They are geographical, politic, historical, culture and autonomy factors. In this study, the researcher only focus on three of them because the limit of research source and duration. Those are namely:

a. Geographical

According to Nadra (2009) the geographical factor can be used as one of the bases to determine language or dialect. It can be said that if one

region is near to another region, the language that is different is only a few, but if one region to the other region is far away, the different of the language is more appeared.

As in this study, geographically Kutambaru Maryke is far from Medan as the capital city of North Sumatera. Meanwhile Medanese's life aspects were influenced by urban life of the society, it happens that the society in Kutambaru Maryke was not influenced by the urban life of Medan city. It makes the way people communicate with each other is simpler in Kutambaru Maryke than people in Medan area.

b. **Historical**

As Narda (2009) said historical factor can be used as one of the criteria to divide whether spoken language is a dialect of language or it is a different language. For example, the English language originally comes from England. Due to historical factor, we know that there are Britain English and American English now.

In the history of North Sumatera, Malay language used by the people in Southern Asia, this includes North Sumatera. The Malay language was used as a lingua franca between tribes in the archipelago and also the language of commerce. As time goes by, the language in Indonesia changed. There is also official language after the proclamation of Indonesian independence. But there some areas in Indonesia are still using the Malay language, for example in Medan city and surrounding.

c. **Cultural**

Culture decides in dividing language and dialect. As an example, Javanese that lives in Java may have a different culture with those who live in Medan. Thus, they also use different language.

In cultural factor, there are also lots of ethics that lives in Medan like Javanese, Bataknese, Karonese, Mandailing, Toba, Pakpak, Acehnese, Minangkabau. There are also people settled from another country like India and Chinese. There is also colonialism era. Because of lots of cultures, there will be lots of new vocabulary that brought by the people because they bring they cultures the same as the languages.

2.5 Standard *Bahasa Indonesia*

Bahasa Indonesia as the national language of Indonesia began from Youth Pledge made on October 28th, 1928. It was declared as a political attitude to unite the nation. *Bahasa Indonesia* as a national language performs a function as a tool to communicate that involves the whole nation from different ethnical backgrounds, as well as their first language to simplify them to interact. *Bahasa Indonesia* has also become an effective way to communicate between ethnic groups in Indonesia. Later on, *Bahasa Indonesia* became the state language after the proclamation of independence of the Republic of Indonesia as stated in UUD 1945 since its capacity to unite the country that has lots of regional language as their first language. Afterwards, *Bahasa Indonesia* used to managing the state in a formal situation, such as in schools, speech, work office interaction, lecturer as

well as written in the book. In other words, official language is a standard language.

Standard language is a language variety which is institutionalized and is recognized by people within a country, and is used as an official and as a wide frame of reference norms and language use (Halim, 1979). Rusyana (1984) explains standard language is a language that is codified, accepted, and modeled by the language society. Codification means that applying a code or rule to be the norm in a language (Alwasilah, 1985). It is related to the regulation of norm of a language. The regulation determined the vocabulary, grammatical order, and pronunciation. Standard language is a language that can express the thought effectively, appropriate, and correct. It is effective because it contains the idea that has to be easily understood and expressed again. Appropriate based on the norm of a language rules in written or spoken. For example, informal situation the word *tidak* is preferred than *ndak* and the word *mudah* is preferred than *gampang*. The standard of Indonesian language can be seen in *Kamus Besar Bahasa Indonesia.*

2.6 Kutambaru Maryke Dialect

People in Kutambaru Maryke village have their own Indonesian language. Kutambaru Maryke dialect affected by the ethnic that come from the other countries such as Malaysia, Arab, and China, a province like Java and even the native speaker like Melayu. Indonesian language is spoken everyday by the society in Kutambaru Maryke. However, they have uniqueness for particular vocabulary, grammatical structure, and pronunciation. Some of the example in

vocabulary is *pasar* (market), in Kutambaru Maryke *pasar* 'market' means *jalan* 'road' while the Indonesian standard language according to KBBI *pasar* means *tempat orang berjual beli* 'market'. There are also some vocabularies that do not exist in Indonesian standard language, as an example *berondok* means *bersembunyi* 'hiding'.

Moreover, there are also differences in grammatical structure. Kutambaru Maryke dialect has such a flexible grammar. While the original structure of sentence consists of S+V, Kutambaru Maryke dialect can place the subject in front of asentence or in the end of a sentence. For example:

The common sentence: "Aku mau makan."

Medan dialect   : "Mau makan aku."

It is not that Kutambaru Maryke people always talk in form of the sentence above, but it is a common form of sentence that is uttered by Kutambaru Maryke people. That is why the grammar that is used by Kutambaru Maryke people is flexible.

2.7 Previous Studies

Many studies had conducted on dialect differences in Indonesia. The researcher took two previous studies to be compared with this research. The first previous study was from Hopiyanto (2016) under the title *Different Vocabularie s Between Jugrug and Kranang Madurese Dialects: A Sociolinguistic Study*. The study discussed vocabulary in Jugrug and Kranang dialects. He focused on variances of Madurese vocabulary spoken by Jugrug and Kranang dialects. He prepared 27 Indonesian vocabularies of noun, verb and adjective translated into

Madurese language which the respondents use in their daily life. He took 15 respondents from each region that fulfill the study limitations of social life as the criterion.

The second previous study comes from Aminatus Suhriyah in 2011 under the title *Dialect variation of Madurese language (A Case of Sampang and Sumenep Dialects)*. Her study discussed the differences of Madurese spoken vocabularies, suprasegmental phoneme and morpheme spoken in Sampang and Sumenep, and the factor influencing dialect. She prepared 40 Indonesian words that represented each category of part of speech. She took 10 respondents, 5 from the Sampang and 5 from the Sumenep. The respondents were about 25-70 years old so the respondents were considered to have deep knowledge about the history of the regions.

The previous studies and this study had similarities and differences in conducting the research. The studies' similarities were the factors influencing dialect based on Nadra theory (2009) and qualitative approach method. Meanwhile, the differences were the data source in this study; both previous studies prepared the vocabulary differences, while this study tried to find the vocabulary differences. The other difference was on the studies' object. Both previous studies' object was Madurese language while this study's object was Indonesian language.

CHAPTER III

RESEARCH METHOD

This chapter explains a set of the methodology of this research; consist of the type of research design, data sources, data collection, and data analysis.

3.1   Research Design

This research was categorized as qualitative research. Ary.et al (2002, p.425) says qualitative inquiry deals with data that is in the form of words rather than numbers and statistics. According to Creswell (2003, p.181), qualitative research uses observations, interviews, and documents for the data collections. Include a vast array of materials, such as sounds, e-mail and other emerging form. Because the data was audio recorded data and interview, this research used data recording procedures. According to Creswell (2003, p.188), data recording procedure consists of interview protocol for recording information during a qualitative interview and the recording of documents and visual materials.

In this research, the goal is to archive insight and explore in depth the differences between Kutambaru Maryke dialect and standard Indonesian language in terms of lexical aspects and to know the factors that trigger the dialect.

3.2   Data Source

There are two different sources of data in this research. For the first problem of the study, the researcher chose the informants based on criteria below:

18

1. The informants must be born and grow up in Kutambaru Maryke

2. The informants must have at least lived in Kutambaru Maryke for 20 years.

3. The informants must have a comprehension of the language/dialect.

Those criteria were applied in order to get valid and sufficient data. Based on those criteria, the researcher found 6 informants; they intial are NS, DP, RA, OT and NA. The data were the transcripts of the sentences that were produced by the 6 informants. The researcher chose the lexicon of the utterances that is different with the standard Indonesian language according to *Kamus Besar Bahasa Indonesia* or KBBI.

For the second problem of the study, the researcher chose only one informant that fulfill the criteria:

1. Woman or man

2. Age 30 to 60 years old.

3. Born and grown up in their village

4. Never leave the village or live in other areas for a long time (adapted from Zulaeha 2010, p.53)

According to Ayatrohaedi (2003, p.38), one informant is enough to search data information in one location. The criteria are needed to gain information about the history of Kutambaru Maryke. Based on those criteria, the researcher found 1 informant who was the chief of the village and he was born and raised in KM and he is 55 years old, the informant with the initial is HB. The data is the result of the interview with the informant.

3.3 Data Collection

Ayatrohedi (2003, p.33) states that there are two kinds of data collection methods used in research about dialects namely *pupuan lapangan* and *pupuan sinurat.* This research is *pupuan lapang* (field research in study of dialect: research translation) in type. *Pupuan lapang* method comprises of two kinds 1) direct in which the researcher takes note while interviewing and 2) indirect in which the data are taken through the recording process. In this study, the researcher used both of direct and indirect process in collecting the data. In indirect *pupuan lapang* the researcher asked the informants to tell their childhood story and recorded the utterances for collecting the data in the first problem. While in direct *pupuan lapang* process the researcher asked one informant about the theory proposed by Nadra (2009) for answering the second problem.

In this research, the researcher has done some steps to collect the data, the procedures for collecting data in the first problem of the study are elaborated as follows:

1. Searching and choosing informants which qualify the criteria

2. Asking the informants to tell their story about their childhood or point of view, and record the story.

3. Transcribing the recorded data

4. Comparing the lexicon from Kutambaru Maryke with standard Indonesian language according to KBBI.

In order to find out the factors triggering the dialect, the researcher interviewed one informant that fulfils the criteria with the following steps:

1. Searching and choosing informant which qualify the criteria.

2. Asking several questions about Kutambaru Maryke.

3. Taking notes from the answer of the interview.

4. Elaborate the answer of the interview based on the answer of the interview.

3.4 Data Analysis

According to Ary et al (2002, p.465) data analysis is a process in which researchers systematically search and arrange the data in order to increase their understanding of the data to enable them to present what they learned to others.

In analyzing the data, the researcher organized the data as the following steps:

1. Identifying the lexical differences on simple sentence produced by the informants from Kutambaru Maryke.

2. Classifying the data based on the dialect distinction proposed by Guiraud's theory .

3. Putting the lexicon into the table. The table is arranged as follows

Gloss	Lexicon		Data
	KM	SIL	

Coding:
KM: Kutambaru Maryke
SIL: Standard Indonesian Language according to *Kamus Besar Bahasa Indonesia Edisi Kelima 2016*
Data: Number of data
Gloss: Word for word translation

4. Analyzing the data to find out lexical differences based on the theory of Guiraud (1970)

5. Elaborating the data based on the theory of Narda (2009) to find out the factors triggering the use of the dialect

6. Drawing a conclusion.

CHAPTER IV

FINDING AND DISCUSSION

This chapter presents findings and discussion of the study. The analysis aimed at answering the problem of the study.

4.1   Findings

The findings of this research are 143 lexicon of Kutambaru Maryke spoken dialect with utterances by KM respondents, the definition of Indonesian language and English translated. Those findings are analyzed based on theories of dialect distinctions proposed by Guiraud (1970 as cited in Ayatrohaedi 1983, p.3). Guiraud (1970 as cited in Ayatrohaedi 1983, p.3) states that dialect can be divided into five kinds, phonetic distinction, semantic distinction, onomasiology distinction, semasiology distinction, and morphological distinction. The researcher specifically did not analyze the semantic distinctions, because according to Ayatrohaedi (1983) in his book the other author assumes that onomasiology distinction and semasiology distinction that included in semantic distinction, so the findings may be the same as semasiology distinction and onomasiology distinction. The researcher presented the findings in table and categorized the findings based on the category of the distinction proposed by Guiraud's theory (1970).

4.1.1   Lexicon

The researcher had obtained the data of 143 lexicon in the table above. Then the lexicon is analyzed into different categories distinctions, namely

phonetic distinction, onomasiology distinction, semasiology distinction, and morphological distinction.

4.1.1.1 Phonetic Distinction

Guiraud (1970, p.12 as cited in Ayatrohaedi) says that phonetic distinction is the differences in sound, and usually, the user of dialect or language are not aware of it. Phonetic differences can also occur in vocal or consonant. In this study, the researcher found there are 58 differences in saying Indonesian words in Kutambaru Maryke dialect. The differences are emerged in the **Table 4.1 Lexicon Undergoes Phonetic Distinction** and analyzed below.

Table 4.1 Lexicon Undergoes Phonetic Distinction

Gloss	Lexicon		Data
	KM	**SIL**	
'leave'	/pigi/	/pergi/	1
'stream'	/sungɛ/	/sungai/	2
'arrive'	/sampɛʔ/	/sampai/	3
'ride'	/naɛʔ/	/naik/	5
'fall'	/jatoh/	/jatuh/	7
'gutter'	/parɛt/	/parit/	8
'clever'	/pandɛ/	/pandai/	9
'play'	/maɛn/	/main/	10
'you' (plural)	/kelɛn/	/kalian/	14
'not'	/gak/	/enggak/	15
'also'	/pulaʔ/	/pula/	17
'beat up severely'	/bantɛ/	/bantai/	19
'borrow'	/minjam/	/pinjam/	21
'appear'	/nampaʔ/	/tampak/	24
'snails'	/ciput/	/siput/	25
'get'	/dapet/	/dapat/	26
'different'	/laɛn/	/lain/	27
'as for'	/kaloʔ/	/kalau/	28
'bring'	/bawaʔ/	/bawa/	31

Table continuation…

'touch'	/kenaʔ/	/kena/	32
'such as'	/keʔ/	/kayak/	35
'a little'	/sikit/	/sedikit/	40
'oi'	/wɛ/	/woi/	41
'try'	/cobaʔ/	/coba/	42
'who knows'	/ntah/	/entah/	43
'village'	/kampong/	/kampung/	45
'want'	/mo/	/mau/	49
'this'	/ni/	/nih/	50
'that'	/tu/	/itu/	51
'naughty'	/bandal/	/bandel/	57
'go-around'	/raon-raon/	/raun-raun/	60
'then'	/trus/	/terus/	63
'use'	/pakɛʔ/	/pakai/	64
'ask'	/tanyaʔ/	/tanya/	65
'oi'	/ɛ/	/woi/	66
'used up'	/tepakɛ/	/terpakai/	73
'still'	/masiʔ/	/masih/	74
'gadget'	/gɛjet/	/gædʒət/	75
'happy'	/seneŋ/	/senaŋ/	80
'far'	/jaoh/	/jauh/	81
'like'	/sukaʔ/	/suka/	82
'you know'	/si/	/sih/	84
'holiday'	/perɛ/	/perai/	85
'already'	/da/	/sudah/	86
'consistent'	/tetep/	/tetap/	97
'get caught'	/tesaŋkot/	/tersaŋkut/	100
'feel'	/ŋerasa/	/merasa/	103
'crowded'	/ramɛ/	/ramai/	113
'wrong'	/silap/	/khilaf/	115
'phone'	/tɛlfon/	/telɛpon/	116
'permission'	/ijin/	/izin/	117
'you'	/ko/	/kau/	120
'great'	/mantep/	/mantap/	122
'one time'	/masaʔ/	/masa/	135
'almost'	/ampir/	/hampir/	138
'float off'	/anyut/	/hanyut/	139

Table continuation…

'enter'	/masoʔ/	/masuk/	141
'already'	/uda/	/sudah/	142
		Total	**58**

As Guiroud's theory means that phonetic distinction is the differences in sound, and usually, the user of dialect or language are not aware of it. Phonetic differences can also occur in vocal or consonant. In this lexicon, the researcher found there are 58 lexicon undergoes phonological distinction.

Data 1 lexicon *pergi* 'go' should be pronounced /*pergi*/ in SIL but people in KM pronounced it as /*pigi*/. The different can be seen in the sound /er/ in the lexicon *pergi* and the sound /i/ in KM dialect.

Data 2, 3, 9, 19, 64, 85, 73 and 113, which are the lexicon *sungai* 'stream', *sampai* 'arrive', *pandai* 'clever', *bantai* 'beat up severely', *perai* 'holiday', *pakai* 'use', *terpakai* 'used up', and *ramai* 'crowded' in SIL, has similarity that ends with the diphthongs /ai/ was pronounced /ɛ/ or /ɛʔ/ in KM, so those lexicon are pronounced */sungɛ/, /sampɛʔ/, /pandɛ/, /bantɛ/, /pakɛʔ/, /perɛ/, /tepakɛ/,* and */ramɛ/.* The differences can be seen at the end of the sound /ai/ in SIL turn into sound /ɛ/ or /ɛʔ/ in KM dialect.

Data 5, 8, 10, and 27, which are the lexicon *naik* 'ride', *parit* 'gutter', *main* 'play', and *lain* 'different' in SIL has similarity in vowel /i/ became vowel /ɛ/ in KM. So in KM those lexicon are pronounced as */naɛʔ/, /parɛt/, /man/* and */laɛn/.* The differences can be seen in the vowel /i/ in SIL that pronounce /ɛ/ in KM dialect.

Data 7, 45, 60, 81, 100 and 141 which are the lexicon *jatuh* 'fall', *kampung* 'village', *raun-raun* 'go-around', *jauh* 'far', *tersangkut* 'get caught' and

masuk 'enter' in SIL has similarity in vowel /u/ became vowel /o/ in KM, so those lexicon are pronounced */jatoh/, /kampong/, /raon-raon/, /jaoh/, /tesaŋkot/* and */masoʔ/*. The differences can be seen in the vowel /u/ in SIL that pronounces with vowel /o/ in KM dialect.

Data 14 lexicon *kalian* 'you (plural)' is spoken */kelɛn/* in KM. The vowel /a/ and /ia/ in SIL pronounced /ɛ/ so it is spoken */kelɛn/* in KM. The differences can be seen in /a/ and /ia/ that pronounced with /ɛ/ in KM dialect. Data 15 lexicon */enggak/* 'not' in SIL is spoken */gak/* by the respondents in KM dialect. The difference is the sound /eŋ/ in SIL is disappeared so it is spoken */gak/* in KM dialect.

Data 17, 31, 32, 42, 65, 82, and 135 in lexicon *pula* 'also', *bawa* 'bring', *kena* 'touch', *coba* 'try', *tanya* 'ask', *suka* 'like' and *masa* 'one time' in SIL is spoken with the addition of sound /ʔ/ at the end of the lexicon by the respondents in KM so it became */pulaʔ/, /bawaʔ/, /kenaʔ/, /cobaʔ/, /tanyaʔ/, /sukaʔ/* and */masaʔ/*. The differences can be seen in the addition of sound /ʔ/ after the vowel /a/ at the end of the word in spoken KM dialect.

Data 21 lexicon *pinjam* 'borrow' in SIL is spoken */minjam/* in KM dialect. The differences can be seen in the consonant /p/ is spoken with consonant /m/ in KM dialect, so the lexicon that should pronounce */pinjam/* in SIL became */minjam/* by the respondents in KM. Data 24 lexicon *tampak* in SIL is spoken */nampaʔ/* by the respondents in KM dialect. The differences can be seen in the consonant /t/ and /k/ in SIL is spoken with /n/ and /ʔ/ in KM dialect.

Data 25 lexicon *siput* 'snail' in SIL is spoken */ciput/* by the respondents in KM. The differences can be seen in the consonant /s/ in SIL is spoken /c/ in KM dialect, so the lexicon that should be spoken */siput/* became */ciput/* in KM dialect.

Data 26, 80, 97, and 122 in lexicon *dapat* 'get', *senang* 'happy', *tetap* 'consistent' and *mantap* 'great' that should be spoken */dapat/, /senaŋ/, /tetap/, /mantap/* in SIL, but in KM dialect it is spoken */dapet/, /seneŋ/, /tetap/, /mantep/*. The differences can be seen in the vowel /a/ in SIL became vowel /e/ in KM dialect.

Data 28 lexicon *kalau* 'if' in SIL is spoken */kaloʔ/* by the respondents in KM dialect. The differences can be seen in the sound /au/ in SIL became the sound */oʔ/* in spoken KM dialect. Data 35 lexicon 'such as' is spoken */keʔ/* in KM dialect, but in SIL the lexicon should be spoken */kayak/*, the differences can be seen in in the sound */ayak/* is spoken /eʔ/ by the respondents in KM so instead of saying /kayak/ they say /keʔ/. Data 40 lexicon *sedikit* 'a little' in SIL is spoken /sikit/ by the respondents in KM in daily communication. The difference is in the sound /ed/ in lexicon *sedikit* in SIL was disappear in KM, so the pronounciation became */sikit/*.

Data 41 and 66 in lexicon *hoi* 'oi' in SIL is spoken /wɛ/ and /ɛ/ in KM dialect. The lexicon *we* and *e* means interjection to call someone. In Indonesia there are lots of interjections to call someone like wey, hey, ey, we and etc. The lexicon *we /wɛ/* and *e /ɛ/ are* used by society in KM to call someone, while in SIL the interjection to call someone is *hoi.* So the differences in KM use lexicon *we* and *e* while in SIL it should be *hoi.*

Data 43 lexicon 'perhaps' is spoken /ntah/ by the respondents in KM, but in SIL it should be /entah/. The sound /e/ in KM was missing when it is pronounced. So the differences can be seen from the spoken /entah/ in SIL became /ntah/ in KM dialect. Data 49 lexicon 'want' is spoken /mo/ in KM dialect, but in SIL it should be spoken /mau/. The differences can be seen in sound /au/ became /o/ in KM dialect.

Data 50 lexicon 'this' is spoken /ni/ in KM but in SIL it should be spoken /nih/. The differences can be seen in the /h/ sound tah was missing while it is spoken in KM dialect so it became /ni/ in KM dialect. Data 51 lexicon 'that' is spoken /tu/ by respondents in KM should be spoken /itu/ in SIL. The differences are the sound /i/ in SIL was missing while it is spoken in KM dialect so it became /tu/.

Data 57 lexicon 'naughty' is spoken /bandal/ in KM dialect, while the SIL it should be /bandel/. The differences can be seen in the vowel /e/ in SIL is spoken /a/ in KM dialect so the lexicon that should be spoken /bandal/ became /bandel/ in KM dialect. Data 63 lexicon 'then' is spoken /trus/ in KM should be spoken /terus/ in SIL. The differences is in the vowel /e/ in SIL is disappear while it is spoken by KM respondents, so the lexical /terus/ is spoken /trus/ in KM dialect.

Data 74 lexicon 'still' is spoken /masiʔ/ in KM dialect, but in SIL it should be spoken /masih/. The differences can be seen in the sound /h/ in SIL that spoken with the /ʔ/ in KM dialect. Data 75 lexicon 'gadget' is spoken /gɛjet/ in KM dialect, but it should be spoken /gædʒət/ because it is from the English lexicon.

The differences can be seen from the sound /ædʒ/ in English lexicon became /ɛj/ when it is spoken in KM dialect.

Data 84 lexicon 'you know!' is the interjection *sih* in SIL. But in KM it is spoken /*si/. T*he differences can be seen in the sound /h/ in SIL is disappearing in KM dialect, so the lexicon that should be spoken */sih/* became /*si/* in KM dialect. Data 86 and 142 is the lexicon 'already' that should be spoken */sudah/* in SIL. But when it is spoken in KM the pronounced became /*da/* or /*uda/*. So the differences can be seen from the sound /s/ or /su/ in the first word and /h/ sound is disappearing when it is pronounced by the KM participants.

Data 103 lexicon 'feel' is spoken */ŋerasa/* in KM dialect. But in SIL it should be spoken */merasa/*. The differences can be seen in the consonant /m/ in SIL and it is pronouncing /ŋ/ by KM respondents. Data 115 lexicon 'wrong' is spoken */silap/* by the respondent in KM, but is should be pronounce as */khilaf/* in SIL. The differences can be seen in the sound /kh/ and /f/ in SIL becomes /s/ and /p/ so it becomes /*silap/*. Data 116 lexicon 'phone' is spoken */tɛlfon/* in KM dialect, but it SIL it should be pronounce */telɛpon/*. The differences can be seen in the sound /e/ and /p/ in SIL become sound /ɛ/ and */f/* in KM dialect, and the sound /ɛ/ in SIL was disappeared.

Data 117 lexicon 'permission' is spoken /*ijin/* in KM dialect but the pronounciation should be */izin/* in SIL. The differences can be seen in the consonant /z/ in SIL and the consonant /j/ in KM. So the right pronounce should be */izin/* but people in KM pronounce it as /*ijin/.* Data 120 lexicon 'you' is spoken /ko/ by the KM respondents, while it should be spoken /kau/ in SIL. The

differences can be seen in the word /au/ in SIL that pronounce /o/ in KM dialect, so the pronounciaton become /ko/ in KM dialect.

Data 138 and 139 is the lexicon *hampir* 'almost' and *hanyut* 'float off' has similar problem. In KM dialect, the /h/ sound is disappeared so the lexicon becomes *ampir* and *anyut*. Those differences can be seen in the /h/ sound that disappeared in spoken KM dialect.

From the analysis above, the lexicon that should be pronounced in SIL it is pronounced differently in KM. By those differences in the sound, those lexicon are undergoes phonetic distinction.

4.1.1.2 Onomasiology Distinction

According to Giraud (1970, p.16 as cited in ayatrohaedi (1983, p.4) says onomasiology distinction is giving different name based on one concept or one meaning which is given in the several different places. In this study, the researcher found the there are 54 lexicon that have a different name to call something but having the same meaning. The data will be presented in the table below and analyzed after.

Table 4.2 Lexical Undergoes Onomasiology Distinction

Gloss	Lexicon		Dat
	KM	**SIL**	
'bridge'	*titi*	*jembatan*	4
'marbles	*guli*	*kelereng*	11
'scavenger'	*ngeleles*	*pencari sisa-sisa*	12
'like'	*macam*	*seperti*	18
'difficult'	*payah*	*susah*	20
'pretend'	*ecek-ecek*	*pura-pura*	22
'looking around'	*tengok-tengok*	*lihat-lihat*	23
'scolding'	*merepet*	*mengomel*	30

Table continuation…

'hit'	libas	pukul	33
'whatsoever'	sor-sor	suka-suka	38
'stubborn'	bengal	keras kepala	39
'also'	pun	juga	44
'greeting'	horas	salam	46
'prosperous'	mejuah-juah	sejahtera	47
'gasoline'	minyak	bensin	70
'gas station'	galon	pompa bensin	71
'hair clip'	kep	jepitan rambut	72
'games'	alip	permainan	76
'hiding'	berondok	bersembunyi	77
'soccer field'	tanah lapang	lapangan bola	78
'betta fish'	ikan laga	ikan cupang	79
'jealous'	angek	iri	83
'dizzy'	pening	pusing kepala	87
'only'	cuman	hanya	88
'noisy'	recok	ribut	89
'flirty'	mentel	genit	91
'want'	pengen	ingin	94
'end'	enceng	selesai	96
'head'	pala otak	kepala	98
'angry'	geram	marah sekali	99
'torn'	koyak	robek	102
'punishment' (at school)	setrap	hukuman pada saat sekolah	105
'at that time'	aritu	pada saat itu	107
'break time' (at school)	maen-maen	istirahat (pada saat sekolah)	108
'prestige'	jaim	gengsi	109
'do not pay'	nembak	tidak bayar	110
'nimble'	ligat	cekatan	111
'like'	macam	seperti	114
'fighting'	begado	berkelahi	118
'in a mess'	beserak	berantakan	119
'hyperactive'	lasak	hyperaktif	121
'prate'	mentiko	membual	124
'lying'	bongak	bohong	125

Table continuation…

'additional amount'	*tambo*	*tambah*	126
'dumbfound'	*tepaok*	*terbengong-bengong*	127
'meet'	*jumpa*	*ketemu*	128
'parsimonious'	*bedangkik*	*pelit*	129
'consderer'	*palar-palar*	*hitung-hitungan*	130
'telling hoax'	*cengkonek*	*banyak cerita*	131
'candy'	*bonbon*	*permen*	134
'damn it'	*kimbek*	*sialan*	136
'a little bit crazy'	*bocor alus*	*sedikit gila*	137
'car'	*montor*	*mobil*	140
'stand with one leg'	*nengklak-nengklak*	*berdiri dengan satu kaki*	144
		Total	**54**

As guiraud's (1970) theory onomasiology distinction is giving different name based on one concept or one meaning which is given in the several different places. It means that in each region has its own vocabulary or lexicon to call something which has the same meaning. In this study the researcher found 54 lexicon that undergoes onomasiology distinction.

Data 4 lexicon 'bridge' is spoken *titi* in KM dialect. But in SIL the lexicon that is used *jembatan*. *Titi* comes from the lexicon *titian* which means *jembatan kecil* 'small bridge' in *Kamus Besar Bahasa Indonesia* (KBBI). In fact, titi is used in KM for saying any bridge, wether it is big or small. Because of the concept is the same so this lexicon included in onomasiology distinction.

Data 11 lexicon 'marbles' that is used in KM is *guli*. According to KBBI *guli* has similar meaning with *kelereng* or *gundu*. But *guli* used in KM dialect while in another place the lexicon that commonly used is *kelereng*. Data 12 lexicon *ngeleles* 'scavenger' is used by the people KM. *ngeleles* has the same meaning as *pencari sisa-sisa* according to *Kamus Besar Bahasa Indonesia*

(KBBI). But people in KM more likely used the lexicon *ngeleles* rather than *pencari sisa-sisa.*

Data 18 lexicon *macam* 'like' is used in KM instead of saying *seperti* that is more common in Indonesia. The concept is the same for saying 'like' but the people in KM more likely to say *macam* instead of *seperti*. Data 20 lexicon 'difficult' is spoken *payah* by the people in KM. *payah* has the same meaning as *susah* in SIL, but society in KM more likely to use the lexicon *payah* in daily communication rather than *susah*. Data 22 lexicon 'pretending' is spoken *ecek-ecek* in KM dialect. *Ecek-ecek* has the same meaning as *pura-pura* in SIL, but they used the lexicon *ecek-ecek* and do not use the lexicon *pura-pura* in speaking in daily communication.

Data 23 lexicon 'looking around' is spoken *tengok* by peole in KM. *Tengok* has the same meaning as *lihat* in SIL, but people in KM more likely to use the lexicon *tengok* rather than *lihat* in their daily communication. Data 30 lexicon 'scolding' is spoken *merepet* in KM dialect. *Merepet* has the same meaning as *mengomel* in SIL, but people in KM do not use the lexicon *mengomel* in their daily communication, they rather used the lexicon *merepet* to communicate. Data 33 lexicon 'hit' is spoken *libas* in KM dialect. *Libas* comes from the lexicon *melibas*, according to *Kamus Besar Bahasa Indonesia* (KBBI) *melibas* means *memukul (cambuk, dsb)* but people in KM more likely to say *melibas* rather than *memukul*.

Data 38 lexicon 'like' is spoken *sor* in KM dialect. Lexicon *sor* in KM has the same concept of meaning as *suka* in SIL, but people in KM more likely to use

the lexicon *sor* in daily communication rather than *suka*. Data 39 lexicon 'stubborn' is spoken *bengal* in KM dialect. Lexicon *bengal* has the same concept of meaning as *keras kepala* in SIL, but people in KM more likely to use the lexicon *bengal* in daily communication rather than *keras kepala.* Data 44 lexicon 'also' is spoken *pun* in KM dialect. According to *Kamus Besar Bahasa Indonesia pun* has the same concept of meaning as *juga* 'also', *meski* 'despite' and for amplifying and state the main sentence. Lexicon *pun* is still used in KM in their daily communication.

Data 46 and 47 is used as the greeting in KM which is lexicon *horas* and *mejuah-juah*. Lexicon *horas* comes from the Bataknese language and lexicon *mejuah-juah* is from the Karonese language, but those lexicon has the same concepts as *salam sejahtera* in SIL. But people in KM more likely to use *horas mejuah-juah* rather than *salam sejahtera*.

Data 70 lexicon 'gasoline' is spoken *minyak* in KM. Based on the concept that *minyak* is a a liquid that is easy to burned-out the same as *bensin* that is more common to use in Indonesia, and because of people in KM already used the lexicon *minyak* for a very long time so the people in KM more likely use the lexicon *minyak* rather than *bensin.* Data 71 lexicon 'gas station' is spoken *galon* in KM. The concept is because of in gas station there is a place to save the gasoline and it is called *galon* so people in KM is likely to call gas station as *galon* rather than *pompa bensin*.

Data 72 lexicon 'hair clip' is spoken *kep* in KM. Lexicon kep according to *Kamus besar Bahasa Indonesia* (KBBI) means *jambul* 'topknot' while in KM *kep*

means *jepitan rambut.* So the concept in KM is instead of saying *jepitan rambut,* people in KM rather saying *kep.* Data 76 lexicon 'games' is spoken *alip* in KM dialect, the concept is based on the Malay language as the native speaker in KM, *alip* means *permainan,* so instead of saying *permainan* people in KM more prefer use the lexicon *alip.* Data 77 lexicon 'hiding' is spoken *berondok* in KM. The concept is similar with data 76, *berondok* comes from Malay language and as the native speaker in KM lexicon *berondok* used from a long time ago, so people in KM more likely to say *berondok* rather than *bersembunyi.*

Data 78 lexicon 'soccer field' that is used in KM is *tanah lapang. Tanah lapang* means a wide field and because in KM the field is used for many activities so people in KM more likely to say *tanah lapang* rather than *lapangan bola.* Data 79 lexicon 'betta fish' is spoken *ikan laga* in KM but in SIL the lexicon for saying betta fish is *ikan cupang.* The concept of *ikan laga* in KM is because *laga* means *adu* 'compete' in KM and because to play the fish is to compete between one and another, so in KM people use the lexicon *ikan laga.* Data 83 lexicon 'jealous' is spoken *angek* in KM. The concept is because *angek* comes from Minang language which means *iri* and the lexicon *angek* is already used from a long time ago in KM, so it is hard to change the lexicon *angek* into *iri.*

Data 87 lexicon 'dizzy' is spoken *pening* in KM. *Pening* has the same concept as meaning as *pusing kepala* according to *Kamus Besar Bahasa Indonesia* (KBBI) and people in KM do not use the lexicon *pusing kepala* so they use the lexicon *pening.* Data 88 lexicon 'only' is spoken *cuman* in KM. Lexicon *cuman* has the same concept as *hanya* in SIL. But in KM people tend to use the

lexicon *cuman* rather than *hanya.* Data 89 lexicon 'noisy' is spoken *recok* in KM. Lexicon *recok* has the same concept of meaning as *berisik* in SIL. But because the lexicon *recok* is already used in KM for a long time ago so people in KM more likely to say *recok* and hard to change the lexicon into *berisik.*

Data 91 lexicon 'flirty' is spoken mentel in KM dialect. Lexicon *mentel* has the same meaning as *genit* in SIL. But lexicon *mentel* is already used from a long time ago in KM, so it is hard to change the lexicon *mentel* into *genit.* Data 94 lexicon 'want' is spoken *pengen* in KM. Lexicon *pengen* has the same concept of meaning as *ingin* in SIL, but people in KM more likely use the lexicon *pengen* rather than *ingin.* Data 96 lexicon 'end' in spoken *enceng* in KM. Lexicon *enceng* has the same concept of meaning as *selesai* in SIL. Lexicon *enceng* is mutually unintelligibility by people outside the KM and surrounding so if it used outside the area it could make the ambiguity, but because lexicon *enceng* is already used from a long time ago, as a result, it is hard to change the lexicon into *selesai*.

Data 98 lexicon 'head' is spoken *pala otak* in KM, *pala otak* has the same concept of meaning as *kepala* but people in KM use the lexicon *pala otak* in emotional condition to state they are in anger condition, so the lexicon that they use is *pala otak* rather than *kepala.* Data 99 lexicon 'angry' is spoken *geram* in KM dialect. Lexicon *geram* has the same meaning as *marah sekali* in SIL. But people in KM used the lexicon *geram* for a long time ago so it is hard to change the lexicon into *marah sekali.* Data 102 lexicon 'torn' is spoken *koyak* in KM dialect. The lexicon *koyak* has the same concept of meaning as *robek* in SIL. But

people in KM already used the lexicon *koyak* from a long time ago so they rather use the lexicon *koyak*.

Data 105 lexicon 'punishment (at school)' is spoken *setrap* in KM dialect. Lexicon *setrap* has the same concept of meaning as *hukuman (di sekolah)* in SIL. Lexicon *setrap* is already used by people in KM for very long time ago so it is hard to change the lexicon *setrap* into *hukuman.* Data 107 lexicon 'at that time' is spoken *aritu* in KM dialect. Lexicon a*ritu* can mean any time in the past in KM, instead of saying *pada saat itu* according to SIL people in KM more likely to say *aritu.* Data 108 lexicon 'break time (at school) is spoken *maen-maen* in KM dialect, while the SIL should be *istirahat (keluar main).* The concept of lexicon *maen-maen* is because of at break time (at school) student is usualy playing around rather than take a rest, so in KM people is more choose the lexicon *maen-maen* instead of *istirahat.*

Data 109 lexicon 'prestige' is spoken *jaim* in KM. Lexical *jaim* has the same concept as *gengsi* in SIL but people in KM more likely to use the lexicon *jaim* rather than *gengsi.* Data 110 lexicon 'do not pay' is spoken *nembak* in KM dialect. Lexicon *nembak* in KM used when they buy something (usually food) but do not pay the bills. In SIL the lexicon must be *tidak bayar* but people in KM use the lexicon *nembak.* Data 111 lexicon 'nimble' is spoken *ligat* in KM dialect. Lexicon *ligat* has the same concept of meaning as *cekatan* in SIL*,* but people in KM do not use the lexicon *cekatan* in their daily communication, instead of saying *cekatan* people in KM more likely use the lexicon *ligat.*

Data 114 lexicon 'like' is spoken *macam* in KM dialect. Lexicon *macam* has the same concept of meaning as *seperti* in SIL. Lexicon *macam* used by people in KM from very long time ago so it is hard to change the lexicon into *seperti*. Data 118 lexicon 'fighting' is spoken *begado* in KM dialect. Lexicon *begado* comes from the morpheme *gado* which is the uncommon form of *gaduh* in SIL. *Gaduh* means *kelahi* so the concept of meaning in lexicon *begado* means *berkelahi* in SIL. And lexicon *begado* is already used from a very long time ago in KM so it is hard to change the lexicon into *berkelahi*.

Data 119 lexicon 'in a mess' is spoken *beserak* in KM. Lexicon *beserak* has the same concept of meaning as *berantakan* in SIL, but people in KM more likely to say *beserak* rather than *berantakan*. Data 121 lexicon 'hyperactive' is spoken *lasak* in KM dialect. Lexicon *lasak* has the same concept of meaning as *tidak dapat tenang* or *hiperaktif* in SIL, but people in KM more likely to say *lasak* because of habit rather than *hiperaktif*. Data 124 lexicon 'prate' is spoken *mentiko* in KM dialect.

Data 125 lexicon 'lying' is spoken *bongak* in KM dialect. Lexicon *bongak* is originated from the Minang language, and it is the same concept of meaning as *bohong* in SIL. The lexicon *bongak* used in KM from very long time ago so it is hard to change it to *bohong*. And lexicon *bongak* is mutually unintelligibility so if this lexicon used outside KM area it can make misunderstanding between people. Data 126 lexicon 'additional amount' is spoken tambo in KM dialect. Lexicon *tambo* is similar to data 125, which is originated from the Minang language, and it

is the same concept of meaning as *tambah* in SIL. So, instead of saying *tambah* people in KM are more likely to use lexicon *tambo*.

Data 127 lexicon 'dumbfound' is spoken *tepaok* in KM dialect. *Tepaok* comes from the morpheme *paok* which means *bodoh* 'stupid' in KM. Because of *tepaok* is used in term of saying repletion, so the concept is the same as *terbengong-bengong* in SIL. Data 128 lexicon 'meet' is spoken *jumpa* in KM dialect while in SIL *jumpa* means *bertemu dengan seseorang* 'meeting someone' so the concept of meaning in KM using lexicon *jumpa* without even care about the object, so people in KM more likely to use the lexicon *jumpa* rather than *ketemu*. Data 129 lexicon 'parsimonious' is spoken *bedangkik* in KM dialect. *Bedangkik* has the same concept of meaning as *pelit* in SIL, but for giving more pressure if someone is really parsimonious so the lexicon that people in KM more likely to say *bedangkik* rather than pelit.

Data 129 lexicon 'considerer' is spoken *palar* in KM dialect. Lexicon *palar* has the same concept of meaning as *perhitungan* in SIL, but because of lexicon *palar* is more common to use in KM, so the people in KM more likely to say *palar* rather than *perhitungan.* Data 131 lexicon 'telling hoax' is spoken *cengkonek* in KM dialect. Lexicon *cengkonek* has the same concept of meaning as *banyak cerita* in SIL, but people in KM more likely to say *cengkonek* rather than *banyak cerita.* Data 134 lexicon 'candy' is spoken *bonbon* in KM dialect. Lexicon *bonbon* has the same concept of meaning as *permen* in SIL but people in KM is already use the lexicon *bonbon* for a long time ago so it is hard to change the lexicon that already being a habit in KM.

Data 136 lexicon 'damn it' is spoken *kimbek* in KM. *kimbek* comes from Malay language which means *sialan* in SIL, because of the native speaker in KM is Malay people and it is already used from a long time ago so people in KM is likely to say *kimbek* rather than *sialan.* Data 137 lexicon 'a little bit crazy' is spoken *bocor alus* in KM. Lexicon *bocor alus* use in terms of the person is a little bit insane so the concept of *bocor alus* has the same meaning as *sedikit gila* in SIL and people in KM more likely to say *bocor alus* rather than *sedikit gila*. Data 140 lexicon 'car' is spoken *montor* in KM. Lexicon *montor* comes from the Javanese language which has the same concept of meaning as *mobil* in SIL, and because there is also Javanese people that lived in KM so there is also affection from Javanese lexicon. And because of lexicon *montor* is already used in KM from a long time ago so it is hard to change the lexicon into *mobil*. Data 114 lexicon 'stand with one leg' is spoken *nengklak* in KM. Lexicon *nengklak* has the same meaning as *berdiri dengan satu kaki* in SIL, but people in KM more likely to say *nengklak* rather than *berdiri dengan satu kaki.*

Those lexicon are used in KM in their daily communication that has the same concept of meaning in SIL but those lexicon is not all used as lingua franca in communicating throughout the whole nation of Indonesia. Those lexicon are undergoes onomasiology distinction.

4.1.1.3 Semasiology Distinction

Semasiology distinction is the opposite of the onomasiology distinction. They are under the same name to several different concepts (Guiraud, 1970, p17 as cited by Ayatrohaedi 1983, p.4) it means that occasionally in one region with

the others region have the same name to call something, but it has a different meaning. In this study, the researcher found 18 lexicon that is under the same name but it has a different in meaning. The data will be presented in the table below and analyzed after.

Table 4.3 Lexicon Undergoes Semasiology Distinction

Gloss	Lexicon		Data
	KM	SIL	
'motorcycle'	kereta	sepeda motor	6
'market'	pajak	pasar	13
'me'	awak	saya	16
'mother'	mamak	ibu	29
'play around'	melalak	keluyuran	52
'show off'	kemaruk	berlagak	61
'very'	kali	sangat	62
'try'	cak	coba	67
'naughty'	cengkal	nakal	90
'cranky'	gondok	jengkel	92
'lied'	tokohi	bohongi	93
'hit'	tumbuk	pukul	95
'that moment'	pas	pada saat	104
'meet without stopping'	selisih	papasan	106
'as much as'	pala	seberapa	112
'the best'	paten	terbaik	123
'rhotacism'	celat	cadel	132
'right'	beres	benar	133
		Total data	***18***

As Guiraud (1970) says that semasiology distinction is the opposite of onomasiology distinctions. He says that semasiology distinctioin is under the same name to several different concepts it means that occasionally in one region with the others region have the same name to call something, but it has a different

meaning. In this study, the researcher found there are 18 lexicon that undergoes semasiology distinction.

Data 6 lexicon *kereta* is used in KM to represent motorcycle. But in SIL, lexicon *kereta* has a different meaning. In SIL *kereta* means 'train' or it is supposed to be *kereta api*. Data 13 lexicon *pajak* is used to represent *pasar* 'market' in KM, but in SIL, lexicon *pajak* has a different meaning, it means *pungutan wajib* 'tax'. Data 16 lexicon *awak* has a different meaning. In SIL *awak* means *badan* 'body', but the society in KM uses the lexicon *awak* in saying *saya* 'I' or 'me'. Data 29 lexicon *mamak* has a different meaning. In KM lexicon *mamak* is to represent *ibu* 'mother' while in SIL lexicon *mamak* represent *saudara ibu yang laki-laki* 'uncle'.

Data 52 lexicon *melalak* has a different meaning. In KM lexicon *melalak* is to represent *keluyuran* 'play around', while in SIL lexicon *melalak* represent *meletup* 'explode. Data 61 lexicon *kemaruk* has different in meaning. In KM lexicon *kemaruk* is to represent *berlagak* 'show off' while in SIL lexicon *kemaruk* represent *selalu ingin makan* 'always want to eat. Data 62 lexicon *kali* has a different meaning. In KM lexicon *kali* is used to represent *banget* 'very' while n SIL, lexicon *kali* means *sungai* 'river'.

Data 67 lexicon *cak* has a different meaning. In KM lexicon *cak* is to represent *coba* 'try' while in SIL lexicon *cak* is represent *tiruan bunyi orang mengecap* 'nom nom'. Data 90 lexicon *cengkal* has a different meaning. In KM lexicon *cengkal* is represent *nakal* 'naughty' while in SIL lexicon *cengkal* represent *satuan ukuran panjang sekitar 3,75 meter* '4 yard or 12 feet'. Data 92

lexicon *gondok* has a different meaning. In KM dialect lexicon *gondok* is represent *jengkel* 'cranky' while in SIL, lexicon *gondok* means *penyakit bengkak pada leher depan karena kelenjar yang menjadi besar* 'goiter'.

Data 93 lexicon *tokoh* has a different meaning. In KM lexicon *tokoh* represent *bohong* 'lie' so *tokohi* means *bohongi* in KM, while in SIL lexicon *tokoh* means *orang yang terkemuka dan kenamaan* or in English lexicon it means legend. Data 95 lexicon *tumbuk* has a different meaning. In KM lexicon *tumbuk* means *pukul* 'hit', while in SIL lexicon *tumbuk* has different meaning which is *alat untuk melantak dsb supaya lumat hancur* 'a tool to hit in order to asunder'. Data 104 lexicon *pas* has a different meaning. In KM lexicon *pas* is to represent *pada saat* 'that moment' while in SIL lexicon *pas* is to represent *cocok* 'fit'. Data 106 lexicon *selisih* has a different meaning. In KM lexicon *selisih* is to represent *berpapasan* 'meet without stopping', while in SIL, lexicon *selisih* represent *tidak sependapat* 'contradiction'.

Data 112 lexicon *pala* has a different meaning. In KM lexicon *pala* is to represent *seberapa* 'as much as', while in SIL lexicon *pala* is to represent *pohon besar yang tingginya mencapai 20m, bercabang banyak, bentuk pohonnya spt kerucut* 'nutmeg tree'. Data 123 lexicon *paten* has a different meaning. In KM lexicon *paten* is to represent *terbaik* 'the best', while in SIL, lexicon *patén* is to represent *hak yang diberikan pemerintah kepada seseorang atas suatu penemuan untuk digunakan sendiri dan melindunginya dari peniruan* 'copyright'. Data 132 lexicon *celat* has a different meaning. In KM dialect, lexicon *celat* is to represent *cadel* 'rhotacism', while in SIL, lexicon *celat* is to represent *terpelanting jauh*

'bounce off'. Data 133 lexicon *beres* has a different in meaning. In KM dialect, lexicon *beres* is to represent *benar* 'right', while in SIL, lexicon *beres* has a different meaning. In SIL, lexicon *beres* means *kelar* 'finish'.

Those lexicon are under the same name, but in addition those lexicon has difference in meaning, so those lexicon are undergoes semasiology distinction.

4.1.1.4 Morphological Distinction

Guiraud (1970, p.17 as cited in Ayatrohaedi 1983, p.4) says morphological distinction is limited by the frequency of different morphemes, the existence of grammar, the role is related, its power, and the other factors. Here, the researcher found 11 lexicon that have different process of addition of morpheme between KM and SIL and there are also some changed in grammatical class for the addition of morpheme in KM dialect. The data will be presented in the table below and analyzed after.

Table 4.4 Lexicon Undergoes Morphological Distinction

Gloss	Lexicon		Data
	KM	SIL	
'livid'	*bebiru-biru*	*lebam*	34
'can feel'	*terasa*	*dapat dirasa*	36
'apparently'	*rupanya*	*ternyata*	37
'introducing'	*kenalin*	*perkenalkan*	48
'taking care'	*ngurusi*	*mengurusi*	53
'advising'	*bilangi*	*membilangkan*	54
'foamy'	*bebuih-buih*	*berbuih-buih*	55
'tell'	*bilangkan*	*mengatakan*	56
'take a look'	*tengokkan*	*melihat*	68
'saw'	*tengoknya*	*terlihat*	69
'bleed'	*bedarah*	*berdarah*	101
		Total	*11*

Morphological distinction is about a process of bound morphemes are added into free morphemes that is different in KM dialect and SIL. In this study the researcher found 11 lexicon in KM dialect that added bound morphemes which are affixes: prefixes are added at the beginning of the word, and suffixes are added at the end of the word and different in the SIL. And the additions of affixes some modify the grammatical class, and some change its lexicon.

In data 34 lexicon *bebiru-biru* comes from the free morpheme *biru* 'blue' and the word class is noun, and it is added the prefix *be* which is the same as prefix *ber* in SIL and the repetition of morpheme *biru* so it becomes *bebiru-biru* which transform the word class into adjective and change the meaning into *lebam* 'livid'. Data 36 lexicon *terasa* comes from the morpheme *rasa* 'feel' which is the grammatical class of noun. Adding the prefix *te* in morpheme *rasa* makes it become *terasa* so it is changed the word class into verb. Data 37 lexicon *rupanya* comes from the free morpheme *rupa* and the word class is noun. The addition of suffix *nya* changed the word class into verb and also changed the meaning into *ternyata* in SIL.

Data 48 lexicon *kenalin* comes from the morpheme *kenal* which added the suffix *in* in KM dialect. This lexicon *kenalin* in KM is not using the right procces of affixes in SIL, the right procces should be adding the prefix *per* and suffix *kan* in morpheme *kenal* but in KM people more likely to use the lexicon *kenalin* rather than *perkenalkan* which is the right form in SIL. Data 53 lexicon *ngurusi* 'taking care' is comes from the morpheme *urus* which added the prefix *ng* and the suffix *i* in KM dialaect. This lexicon *ngurusi* in KM is not using the right procces of

affixes in SIL, the right procces should be adding the prefix *meng* and the suffix *i* in morpheme *urus* but in KM the prefix *meng* is only spoken *ng* so they are more likely to say *ngurusi* rather than *mengurusi* which is the right form in SIL. Data 54 lexicon *bilangi* 'advising' in KM is not using the right procces of affixes in SIL, the right process should be adding the prefix *mem* and the suffix *kan* but in KM the prefix *mem* is disappear in spoken KM dialect and the suffix *kan* is changed into *i*. So in KM dialect the lexicon becomes *bilangi* rather than saying *membilangkan* which is the right procces in SIL.

Data 55 lexicon *bebuih-buih* 'foamy' comes from the morpheme *buih* 'foam' and the word class in noun, and it is added the prefix *be* which is the same as prefix *ber* in SIL and the repetition of morpheme *buih* so it becomes *bebuih-buih* in spoken KM dialect which transform the word class into adjective. Data 56 lexicon *bilangkan* 'tell' comes from the morpheme *bilang* which added the suffix *kan* in spoken KM dialect. KM is not using the right procces of affixes in SIL, the right process should be adding the prefix *mem* and the suffix *kan* but in KM the prefix *mem* is disappear in spoken KM dialect and the suffix *kan* is changed into *i*. The differences between data 56 and data 54 is that in KM data 54 lexicon *bilangi* means 'advising' while data 56 lexicon *bilangkan* is to 'tell'.

Data 68 lexicon *tengokkan* in KM is comes trom the morpheme *tengok* which is the same as lexicon *lihat* in SIL. *Tengokkan* comes from the morpheme *tengok* that added the suffix *kan*, while the right procces in SIL should be using the morpheme *lihat* that added the prefix *me* so it becomes *melihat* or in English 'take a look' while data 69 lexicon *tengoknya* is the past tense form of *lihat* in

SIL, the addition of suffix *nya* changed the form of present into past, so *tengoknya* should be spoken *terlihat* in SIL or in English it means 'saw'. Data 101 lexicon *bedarah* 'bleed' comes from the lexicon *darah* 'blood' and the word class is noun and it added the prefix *be* which is the same as prefix *ber* in SIL so it is spoken *bedarah* in KM dialect and it is change the word class into verb.

Those lexicon are undergoes morphological distinction because it has different process of adding affixes that is different in KM dialect with the SIL and the addition of affixes some modify the word class and some modify its meaning.

4.1.2 Factors Triggering Dialect Distinction

To answer the second problem of the study, the researcher has interviewed one participant that fulfills the criterion that adopted from Nadra's theory. The researcher asked about the historical background of Kutambaru Maryke, the geographical factor of Kutambaru Maryke, and also the cultural factor.

Historically, native speaker in Langkat regency is Malay ethnics. As the time goes by, Kabupaten Langkat, especially in Kutambaru Maryke now occupied with the other ethnic groups like Karonese, and Javanese people and other ethnics. In the ancient time, Karonese ethnic was actually lived in Karo regency and Kabanjahe. The reason Karonese people transmigrated to Langkat regency, especially in Kutambaru Maryke was that of the family conflict. The background of Javanese people that lived in Kutambaru Maryke is because at the colonialism era, the colonizer which is at that time was the Netherlands, was took people from Java Island to fulfill the needs of the farming.

Geographically, Kutambaru Maryke is located underneath the Bukit Barisan Montain. To reach out the capital city in Sumatera Utara, which is Medan it took 4 hours land trip, or around 75 km to east. In the east area, there is Malaysia, in the south area, there is Padang city, in the northwest area there is Aceh and in the north area there is the strait of Malacca. Eventhough Kutambaru Maryke is surrounded by different city and country, the usage of Indonesian language in Kutambaru Maryke is more simply than Medan city because Kutambaru Maryke is isolated from the urban life and the use of Indonesian language in Medan area is more complicated because of the influence from the surrounding city and much more ethnic that lived in Medan as capital city of North Sumatera.

In speaking of cultural factor, the majority ethnic that lived in Kutambaru Maryke is Karonese, however there are also another ethnics that lived in Kutambaru Maryke like Malay people, Javanese, Mandailing, etc. Even though the majority that lived in Kutambaru Maryke is Karonese, but the language that is used in the daily communication is the Indonesian language that influenced by Malay language. Because, fundamentally the area in Medan and surrounding, especially in Kutambaru Maryke was occupied by Melay residents. Nevertheless, there are also influenced by Karo language and Java language that is used by the Kutambaru Maryke residents in their daily communication. For example, the lexicon *mamang* from the Javanese language means *paman* 'uncle' in the Indonesian language. There is also influence from Karo language that is used in

Kutambaru Maryke people as their daily communication which is *ko* for saying *kamu* 'you'.

From the answer of the interviewed with the respondent, it can be concluded that there are factors that causing the differences in speaking the Indonesian language that is used by Kutambaru Maryke residents with Standard Indonesian Language.

4.2   Discussion

From the findings presented in section 4.1 above, the researcher found the findings related to Guiraud and Narda's theory which will be discussed further in this section. The researcher focuses on the discussion based on the problem of the study that proposed in chapter 1. The lexicon that the researcher found from the utterances in the daily conversation of Kutambaru Maryke spoken dialect actually has a lot of different with standard Indonesian language. Distinction in lexicon is facilitated by the linguistic and non-linguistic factors.

Based on the findings that the researcher found, there are 143 lexicon in Kutambaru Maryke spoken a language that is different from the Standard Indonesian Language. There are 58 lexicon found which undergoes phonetic distinction (Guiraud, 1970. p.16). There is lots of lexicon in Standard Indonesian Language that spoken differently in Kutambaru Maryke.

In phonetic distinction, the researcher found the pattern of different spoken Indonesian dialect in KM with SIL. For example, the different spoken of sound /ai/ in SIL is spoken differently in KM. The researcher found 8 lexicon that have the same pattern of differences and these lexicon are the most that have the same

pattern of differences in KM and SIL. Those lexicon can be seen in data 2, 3, 9, 19, 64, 85, 73 and 113, those lexicon are *sungai* 'steam', *sampai* 'arrive', *pandai* 'clever', *bantai* 'beat up severely', *perai* 'holiday', *pakai* 'use', *terpakai* 'used up', and *ramai* 'crowded' in SIL that pronounce /sungɛ/, /sampɛʔ/, /pandɛ/, /bantɛ/, /pakɛʔ/, /perɛ/, /tepakɛ/, and /ramɛ/ in KM. The next pattern that the researcher found is the addition of /ʔ/ sound in KM dialect. The researcher found 7 lexicon that have the same pattern, those different lexicon can be seen in data 17, 31, 32, 42, 65, 82, and 135 lexicon *pula* 'also', *bawa* 'bring', *kena* 'touch', *coba* 'try', *tanya* 'ask', *suka* 'like' and *masa* 'one time' in SIL is spoken /pulaʔ/, /bawaʔ/, /kenaʔ/, /cobaʔ/, /tanyaʔ/, /sukaʔ/ and /masaʔ/ in KM. The researcher also found the pattern of sound /u/ in SIL that pronounce with sound /o/ in KM. The researcher also found 6 lexicon that have the same pattern, those different lexicon can be seen in data 7, 45, 60, 81, 100 and 141 which are the lexicon *jatuh* 'fall', *kampung* 'village', *raun-raun* 'go-around', *jauh* 'far', *tersangkut* 'get caught' and *masuk* 'enter' in SIL that is pronounced /jatoh/, /kampong/, /raon-raon/, /jaoh/, /tesaŋkot/ and /masoʔ/ in KM. The researcher also found 4 lexicon that have the same pattern of sound /a/ in SIL is spoken /e/ in KM, those lexicon can be seen in data 26, 80, 97, and 122 in lexicon *dapat* 'get', *senang* 'happy', *tetap* 'consistent' and *mantap* 'great' is spoken /dapet/, /seneŋ/, /tetap/, /mantep/ in KM. The researcher also found 4 lexicon that have the same pattern of sound /i/ in SIL that pronounce with sound /ɛ/ in KM, those lexicon can be seen in data 5, 8, 10, and 27 lexicon *naik* 'ride', *parit* 'gutter', *main* 'play', and *lain* 'different' are pronounce /naɛʔ/, /parɛt/, /man/ and /laɛn/ in KM. And the last pattern is the

consonant /h/ in SIL is disappeared in KM, the researcher found two lexicon in data 138 and 139 lexicon *hampir* 'almost' and *hanyut* 'float off' are pronounce *ampir* and *anyut* in KM.

There are also a lot of lexicon that has different in Kutambaru Maryke with the standard Indonesian language but the researcher do not found the pattern of dialect distinctions. The researcher found 54 lexicon that classified as onomasiology distinction (Guiraud, 1970. p.16). For example, the lexicon 'gasoline' is spoken *minyak* in Kutambaru Maryke, it is based on the concept that *minyak* is a liquid that is easy to burned-out the same as lexicon *bensin* in SIL and because of people in KM already used the lexicon *minyak* instead of saying *bensin* which is the right form and it is used for a very long time ago, so it is hard to change the lexicon that is already used as a habit in KM, so they more likely to say *minyak* rather than *bensin*.

The researcher also found the same lexicon or the same name to call something from Kutambaru Maryke spoken dialect with standard Indonesian language but having a different meaning, which is classified as semasiology distinctions (Guiraud, 1970. p.17). The researcher found 18 lexicon that classified as semasiology distinction but does not found the pattern in dialect distinction. For example, the lexicon *kali* has a difference in meaning. In Kamus Besar Bahasa Indonesia, *kali* stands for *sungai* 'stream' but in Kutambaru Maryke lexicon *kali* stands for *sangat* 'very'.

The last distinction that the researcher found is classified as a morphological distinction (Guiraud, 1970, p.17). The researcher found 11 lexicon

that undergoes morphological distinction. The findings of morphological distinction have different procces of adding the morpheme in KM dialect with SIL, and some findings have shown that sometimes it is modified the grammatical class. The researcher found 2 lexicon that have the same pattern, as an example in data 34 and 55 in lexicon *bebiru-biru* and *bebuih-buih.* Those two lexicon come from the free morpheme *biru* 'blue' and morpheme *buih* 'foam' which have the word class noun, and it is added the prefix *be* which is the same as prefix *ber* in SIL and the repetition of morpheme *biru* and *buih* so it become *bebiru-biru* and *bebuih-buih* which transform the word classes into adjective, and lexicon *bebiru-iru* change the meaning into *lebam* 'livid'. The researcher also found the process of affixes in KM that is not using the right process in SIL. For example, the addition of morpheme that is not using the rigt process in SIL is the lexicon *kenalin* comes from the morpheme *kenal* which added the suffix *in* in KM dialect. This lexicon *kenalin* in KM is not using the right process of affixes in SIL, the right process should be adding the prefix *per* and suffix *kan* in morpheme *kenal* so it becomes *perkenalkan.*

On the other hand, there are also factors that triggering the difference in Kutambaru Maryke in using the Indonesian language. As in Nadra's (2009) theory, there are geographical, historical, and cultural factors that triggering the dialect differences. From the interview with the respondent, the researcher found that those factors impact the used of the Indonesian language in Kutambaru Maryke. For example, in historical background, Medan area and those surrounding were lived by Malay ethnic. In fact, Malay and Indonesian language

came from the same language which is Austronesian language. With the result that the Indonesian language that is used in Medan and surrounding, especially Kutambaru Maryke is close to Malay language. In the matter of cultural factor, there are not only Malay people that lived in Kutambaru Maryke, there are also other ethnic like Karonese, Javanese and many other ethnics. In the matter of geographical factors, Kutambaru Maryke is isolated from the urban life, so that the dialect that the society used still genuine. For example, people in Medan are no longer say *mobil* as *montor* but people in Kutambaru Maryke are still using the lexicon *montor* because they are not affected by the urban life.

Moreover, this study has the similarity with the two previous studies. Hopiyanto has conducted a research entitled *"Different Vocabularies Between Jugrug and Kranang Madurese Dialects: A Sociolinguistic Study"*. His study discusses the vocabulary in Jugrug and Kranang dialects. He focuses on difference Madurese vocabulary spoken by Jugrug and Kranang dialect. He prepared 27 Indonesian vocabularies content of adjective, noun, and verb translated into the Madurese language which the respondents usually use in their daily life. He took 15 respondents in each region that has the limitation of social life as the criteria. The second previous study comes from Aminatus Suhriyah in 2011 under the title; *Dialect variation of Madurese language (A Case of Sampang and Sumenep Dialects)*. Her study discusses the different Madurese spoken in vocabulary, suprasegmental phoneme, and morpheme in Sampang and Sumenep, and the factor that influencing the dialect. She prepared 40 Indonesian words that represented each category of part of speech. She only took 10 respondents, 5 from

the Sampang and 5 from the Sumenep. The respondents were about 25-70 years old so the respondents were regarded to have more knowledge about the history of the region.

In this study, the researcher used the same theory as the two previous studies for answering the factors triggering dialect which is the theory proposed by Nadra (2009). The theory namely, geographical factor, historical factor, cultural factor, anatomy factor and political factor, as the limitation, the researcher only analyzed three out of five factors which is the geographical, cultural and historical factor due to the limit of research source and duration. Therefore, this study has a difference in collecting the data, those two previous studies prepared the Indonesian lexicon, while in this study the researcher found the different Indonesian lexicon. The other differences are from analyzing the data, the previous studies used vocabulary, suprasegmental phoneme, and morpheme in analyzing the data, while in this study the researcher used Guiraud's theory based on the dialect distinction namely, phonetic distinction, semantic distinction, onomasiology distinction, semasiology distinction, and morphological distinction. As the result, there are 58 lexicon are found which are undergoes phonetic distinction (Guiraud, 1970. p.16). Besides, there are 54 lexicon those are undergoes onomasiology distinction (Guiraud, 1970. p.16). There are also 18 lexicon those are undergoes semasiology distinction (Guiraud, 1970, p.17). The last is that the researcher found 11 lexicon that are undergoes morphological distinction (Guiraud, 1970, p.17). Meanwhile, the researcher do not analyzed the semantic distinction because according to Ayatrohaedi in his book, the other

author assume that onomasiology and semasiology distinction is the same as semantic distinction, so if the researcher analyze the semantic distinctions, the finding will be the same as onomasiology and semasiology distinction. In line with this, those distinctions were facilitated by linguistics and non-linguistics factors which are influenced by the choice of lexicon, behavior, intonation and geographical area.

The findings of this study can also be used as a new point of view to understand the distinction in lexicon and the factors of dialect difference. This study can be additional information in the course of dialect and also can be used as language mapping later on.
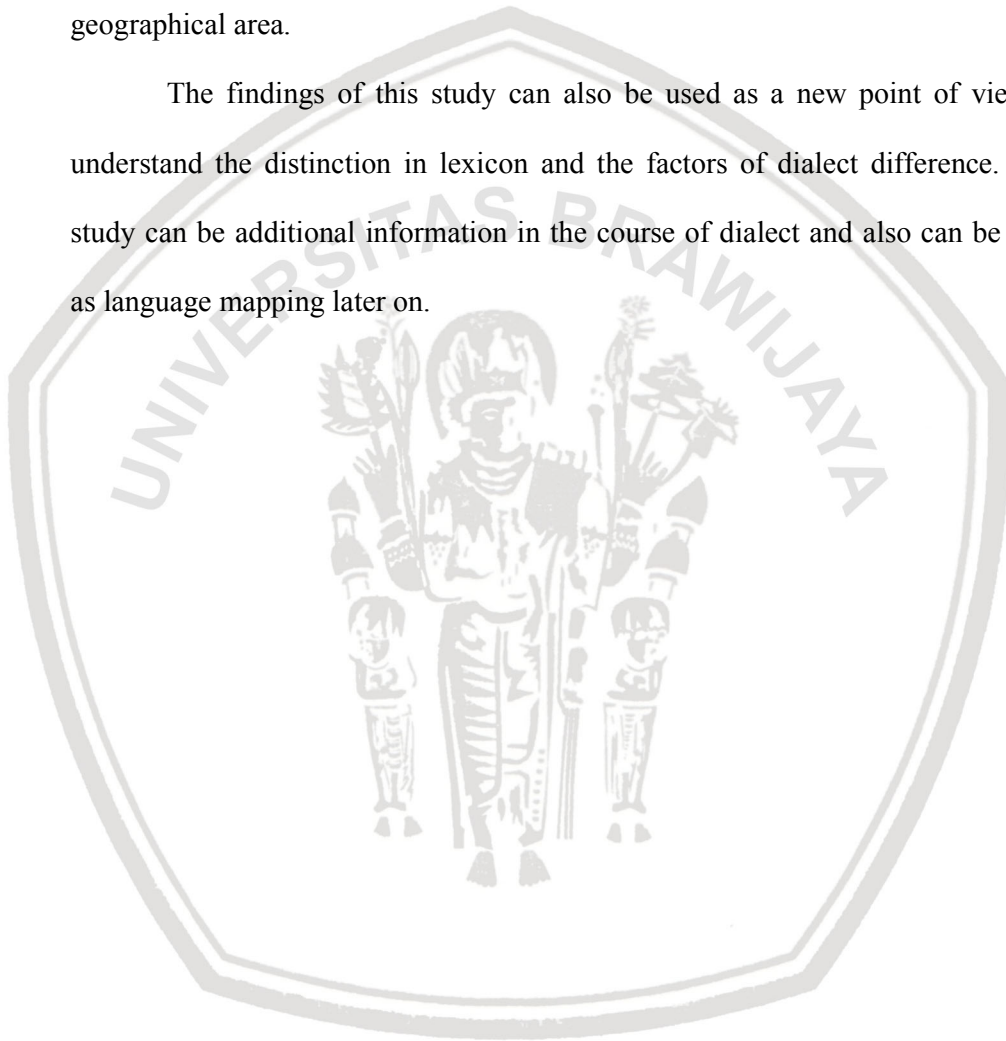
CHAPTER V

CONCLUSION AND SUGGESTIONS

This chapter discusses the conclusion as the result of analysis and suggestion for further researcher of this study.

5.1 Conclusion

Based on the findings and discussion that has been stated in the previous chapter, the researcher has the conclusion that the Guiraud (1970) theory in dialect distinction is applicable with the phenomenon on using Indonesian language in Kutambaru Maryke. The findings are 143 lexicon in Kutambaru Maryke dialect that is different with standard Indonesian language. As the result, there were 58 lexicon found which are included as phonetic distinction. And 54 lexicon that included as onomasiology distinction. Besides, there are 18 lexicon which are included as semasiology distinction. The last, in morphological distinction there are 11 lexicon. The researcher was also mentioned that specifically do not analyze the semantic distinction because the result will be the same as onomasiology and semasiology distinction.

There were also the factors that triggering the dialect differences. These factors were historical, geographical, and cultural factors based on Nadra's theory. The historical factors of Kutambaru Maryke caused the differences in using Indonesian language as the daily communication. Because of Melayu people that already lived in that area so the use of Indonesian language in Kutambaru Maryke mostly triggered by melayu language. In geographical factor, because of

Kutambaru Maryke is the isolated place, so the language to communicate in Kutambaru Maryke are still ordinary than in the urban city like Medan. The cultural factor is the most influenced the use of language in Kutambaru Maryke. With the result that Indonesian language that used in Kutambaru Maryke proved that some lexicon came from Javanese language, Karonese language, Bataknese language and used to the daily communication.

In conclusion, the Indonesian language that is used by people in Kutambaru Maryke as the daily communication was shown that the use of the language is based on the habit instead of giving more attention to the rules that has been prescribed. People in Kutambaru Maryke is also does not really care about the pronunciation of the word in Standard Indonesian language. It can be seen from the phonetic distinction, like the word *kedai* becomes *kede.* People in Kutambaru Maryke is also used the lexicon based on the habit of the people without paying attention to how it is written. Therefore, the lexicon that people use in Kutambaru Maryke shown the uniqueness in speaking Indonesian language. The people in Kutambaru Maryke are also does not attached to the rules of Indonesian language, but they stand on prevalent or acceptance by the people in Kutambaru Maryke.

The choosing of lexicon in Kutambaru Maryke may ignore the exact element and validity, because it is only focus of the prevalent and habit in using a language. Still, there is also a consideration of manners in using a language so that people do not like to deviate from the habit in using a language.

5.2 Suggestion

This research is only focused on the lexical differences. The researcher suggests the next researcher, who are interested is same concept, to broaden this study by giving the explanation about why the pattern on this finding that the researcher found in this study proposed by Guiraud's theory, could affect the dialect distinction in KM. Because, as the limitation in this study, the researcher only focuses to answer the problems in this study, those are 1. What are the lexical differences of Indonesian dialect spoken by people in Kutambaru Maryke with the Standard Indonesian Language and 2. What are the factors triggering lexical differences of Indonesian dialect spoken by people in Kutambaru Maryke with the Standard Indonesian Language.

The researcher is also suggested to conduct more deep explanation in dialect difference components such as accent, phonological change, and grammatical error. The next researcher should also complete Nadra's theory on political and anatomy factors that she said could influence the use of dialect. In other word, there are still more aspect that can be more deep to explain to get more insight in Indonesian language that used in Kutambaru Maryke. So it will get more comprehensive data about Indonesian spoken language and the language mapping later on.

58

REFERENCES

Alwasilah, A. (1985). *Beberapa Madhjabdan Dikotomi Teori Linguistic.* Bandung: Aksara.

Amberg, Julie. S. & Vause, Deborah. J (2009). *American English History, Structure, and Usage.* UK: Cambridge University Press.

Ary, Donald, et al. (2002). *Introduction to Research in Education.* USA: Cengage Learning.

Ayatrohaedi. (1983). *Dialektologi: Sebuah Pengantar. Cetakan Kedua.* Jakarta: Pusat Pembinaan dan Pengembangan Bahasa.

Chaer, Abdul. (2007). *Linguistik Umum.* Jakarta: Rineka Cipta.

Chamber, J. K. & Trudgill, P (2004). *Dialectology Second Edition.* UK: Cambridge University Press.

Creswell, J. W. (2009). *Research Design Qualitative, Quantitative, and Mixed Methods approaches third edition.* USA: SAGE publications.

Dostert, Susan. Dorgeloh, Heidrun. Puschmann, Cornelius. & Krabbe, Marcus (2009). *Introduction to English Language and Linguistics – Reader.*

Fiske, J. (2002). *Introduction to Communication Studies.* UK: Routledge.

Fromkin, V., Rodman, R. & Hyams, N (2013). *An Introduction to Language 10th Edition.* USA: Wadsworth.

Halim, Amran. (1979). *Pembinaan Bahasa Nasional.* Jakarta. Pusat Pembinaan dan Pengembangan Bahasa Pendidikan dan Kebudayaan.

Hopiyanto (2016). *Different Vocabularies Between Jugrug and Kranang Madurese Dialects: A Sociolinguistic Study.* Malang: University of Brawijaya.

Kridalaksana, Harimurti. (1993). *Kamus Linguistik.* Jakarta: Gramedia.

Meyerhoff, M. (2006). *Introduction to Sociolinguistics.* London and New York: Routledge.

Muliono, Anton M. (2001). *Ejaan Bahasa Indonesia: Bahan Penyuluhan Bahasa Indonesia.* Jakarta: Departemen Pendidikan Nasional.

Nadra, M.S & Reniwati (2009). *Dialektologi. Teori dan Metode.* Yogyakarta: Elmatera Publishing.

Nunan, D. (1991). *Language Teaching Methodology*. New York: Prentice Hall.

O'Grany, W and Guzman, V. (1996). *Morphology: the Analysis of Word Structure.* Cambridge: Cambridge University Press.

Quinn, George. (2001). *The Indonesian Way: A Practical Introduction to Spoken Indonesian.* Canberra: Southeast Asia Cenre, Australian National University Press.

Rusyana, Y. (1984). *Bahasa dan Sastra dalam Gamitan Pendidikan.* Bandung: Diponegoro.

Simons, Gary F. and Charles D. Fennig. (2018). *Ethnologue: Languages of the World, Twenty-first edition.* Dallas, Texas: SIL International. Retrieved June, 12th 2016 *https://www.ethnologue.com/country/ID*

Suhriyah, A. (2011). *Dialect Variations of Madurese Language (A Case of Sampang and Sumenep Dialects).* Malang: University of Brawijaya.

Thompson, Irene. (2014). *Indonesian*. Retrieved July, 17th 2018 *http://aboutworldlanguages.com/bahasa-indonesia*

Verhaar, J.W.M (2012). *Asas-Asas Linguistik Umum.* Yogyakarta: Gadjah Mada University Press.

Wardhaugh, R. (2006). *An Introduction to Sociolinguistics Fifth Edition.* UK: Blackwell Publisihing.

Yandra & Refandi (2013). *A Study of Lexical Comparison Between Labuh Sub Dialect of Minangkabau and Standard Minangkabaunese.* Retrieved on Desember 1, 2016 from *https://www.google.com/url?sa=f&rct=j&url=http://ejournal.unp.ac.id/index.php/ell/article/download/2409/2021&q=&esrc=s&ei=cEh_UpK4HMaIrQfj4YDwAg&usg=AFQjCNGb9mu3y9USrPYqxXnfslgcEhkvxg*

Yule, G. (2010). *The Study of Language Fourth Edition.* UK: Cambridge University Press.

Zulaeha, Ida (2010). *Dialectology. Dialek Geografi dan Dialek Sosial, Edisi Pertama.* Yogyakarta: Graha Ilmu.