

## CHAPTER II

### LITERATURE REVIEW

#### 2.1 Theoretical Framework

This chapter concerns with explanation about the theories and the previous studies that are related to this study. The theories can be divided into main theories and supporting theories.

##### 2.1.1 Dialect

A dialect is a variety of language distinguished from other varieties by a set of grammatical, phonetic, and lexical features (Carver,1989). There are also vocabulary differences in the varieties spoken in different regions. For example: in Javanese, people in Central Java would like to say *nyumbang* [ɲumbɑŋ] while people in East Java say *bowo* [bowo] which means giving money or a gift to the spouse in wedding ceremony. Although those vocabularies have different forms and pronunciations but they actually have the same meaning. It is also possible to make a reasonable guess about the person's dialect and their backgrounds from the way they speak. According to Xin, Kong and Shao (2008) the dialect is an invisible wire which it links people with different backgrounds to each other. No matter where they are going or what they are doing, the sense of belongings a dialect still appears. Furthermore, a dialect is passed through generations, a city or even a country. Speaking a common dialect enables immediate identification of individual who proud and love their motherland (Xin,Kong and Shao, 2008). In

the other words, A dialect is a reflection of local culture and serves as a label for the ethnic group, through which individuals probably identify themselves with their group (Xin et al, 2008). For instance in one episode of @Show\_Imah talk show, Vicky Nitinegoro and Nadine Candrawinata who are Javanese generation were invited as guests. Directly the host of @Show\_Imah asked to the guests by using a Javanese language. In this situation, the host expected the guests would answer the questions by using a Javanese language too. In this situation the Javanese language can be called as language of solidarity between people from the same ethnic group (Holmes, 2001). Holmes (2001) also points out two types of dialect, as follow:

1. Regional dialect: involve features of pronunciation, vocabulary and grammar which differ according to the geographical area speakers come from.
2. Social dialect: involve features of pronunciation, vocabulary and grammar according to the social group of the speakers.

### **2.1.2 Regional Dialect**

Regional dialects involve features of pronunciation, vocabulary and grammar which differ according to the geographical area the speakers come from (Holmes, 2001). It means that there are varieties of dialects in each geographical area. Holmes (2001) also divided the regional dialect into three types that is (a) International varieties, (b) Intra-national or Intra-continental variation and (c) Cross-continental variation.

- (a) The international varieties mean that there are vocabulary differences in the varieties spoken in different regions. For example: Australians talk of *sole parents* while New Zealanders said *solo parents*. Both of the vocabularies have a same meaning as single parents. Holmes (2001) also points out that pronunciation and vocabulary differences are probably the differences people are most aware of between different dialects of English, but there are grammatical differences too. American prefers *do you have*, though people in Britain prefer *have you got*. The distinguishing forms involve grammatical usages, that is American uses simple present than Britain use Present perfect.
- (b) Intra-national or intra-continental variation is dealing not just with different accents but with dialect differences within a country. The distinguishing forms involve grammatical usages and lexical items as well as pronunciation. For example in the USA, different towns and even parts of towns can be distinguished. Within the Boston dialect is different from New York City and within New York City; the Eastern States can be distinguished too. Words for the dragonfly in the Eastern States include *darning needle*, *mosquito hawk*, *spindle*, *snake feeder*, *snack doctor* and *snake waiter*, while in New York only use *darning needle*.
- (c) Cross-continental variation points out that language can be thought of as a collection of dialects that are usually linguistically similar,

used by different social groups who choose to say that they are speakers of one language which functions to unite and represent them to other groups (Holmes, 2001, p. 130). For example: Chinese dialects which the Chinese define as one language; while separating the languages of Scandinavia which are linguistically very similar but politically quite distinct varieties (Holmes, 2001).

### **2.1.3 The Features of Regional Dialect**

Holmes (2001) states that the regional dialects involve features of pronunciation, vocabulary, and grammar which differ according to the geographical area the speakers come from. Soimah is an artist from Yogyakarta, Central Java and she grew up in Yogyakarta but now Soimah lives in Jakarta since a few years ago. Trudgill (2004) also states that the ways we speak have a lot to do with where we are from, where we grew up and first language that we learn. In other words the way Soimah speaks has a lot to do with her hometown that is Yogyakarta; she also grew up in Yogyakarta and her first language is Javanese. Based on the way she speaks in @Show\_Imah talk show, the writer finds that Soimah's linguistic repertoires are Indonesian language and Javanese language.

Nothofer (1987) points out the features of regional dialect difference involve features of phonology, morphology, syntax, lexicon and semantic. Mahsun (1995) also states that in dialectology, features of regional dialect difference involve features of phonology, morphology, syntax, lexicon and semantic, as follows:

- Phonology difference: involves features of phonetic. There are four types of phonology difference, they are: vowel correspondence, vowel variation, consonant correspondence and consonant variation, such as: sound alteration.
- Morphology difference: involves features of affixation, reduplication, compounding and morphophonemic.
- Syntax difference: involves features of differences between clause and phrase which relate to same meaning.
- Lexicon difference: difference in terms of lexical item and the lexicon itself is not from one etymon of proto language.
- Semantic difference: there is different meaning of same form but they still have relation of meaning between certain regions and other regions.

## **2.1.4 The Features of Indonesian Language**

### **2.1.4.1 Lexical Items**

Alwi, Dardjowidjojo, Lapoliwa and Moeliona (2010) state that vocabulary or 'khazanah kata' is a horde of substance of the language. The term of lexicon has the same meaning as vocabulary but sometimes this term is used as indicator for all morphemes. In other words, affixation is also included. Vocabularies of Indonesian language have been arranged alphabetically in the dictionary. Alwi et al (2010) also points out the lexical categories, they are: verb (e.g. *mendengar*, *melihat* and *belajar*), adjective (e.g. *pemalas*, *pemalu* and *pendiam*), adverb (e.g.

*sangat, selalu* and *hampir*), nouns (e.g. *ibu, bapak* and *Belanda*), pronouns (e.g. *saya, aku* and *kamu*), numeral (e.g. *satu, dua, tiga, empat, lima, enam, tujuh, delapan, sembilan* and *sepuluh*), and *kata tugas* consists of five groups, they are: preposition (e.g. *bagi, ke, oleh, daripada, etc*), conjunction (e.g. *dan, kalau* and *atau*), interjection (e.g. *amboi, asik, syukur, astaga, etc*), article (e.g. *sang, sri, hang* and *dang*) and particle (e.g. *-kah, -lah, -pun, -tah*).

#### 2.1.4.2 Phonology

Muslich (2010) writes based on the language used, there is 6 vowel of Indonesian language are: [i], [e], [a], [ə], [o] and [u]. Furthermore, the number of consonant is 22 consonant, they are: [p], [b], [t], [d], [k], [g], [c], [j], [f], [s], [ʃ], [z], [x], [h], [l], [r], [m], [n], [ŋ], [j], [w], and [y].

#### 2.1.4.3 Morphology

Muslich (2010) classifies the morphological features into three types; they are affixation, reduplication and compounding.

- Affixation: In Indonesia language, there are four types of affixation, are:
  1. Prefixes is an affix that is attached to the front of a base, for example: prefix {men-} with free morpheme 'makan' > *memakan* (eating) and prefix {pe-} with free morpheme 'tani' > *petani* (farmer). The other example: prefix {di-} with bound morpheme 'paksa' > *dipaksa* (forced by someone) and prefix {se-} with bound morpheme 'ikat' > *seikat* (a bundle).

2. Suffix: is an affix that is attached to the end of a base, for example: suffix {-an} with free morpheme 'minum' > *minuman* (a drink) and free morpheme 'hari' > *harian* (daily). The other example: suffix {-an} with bound morpheme 'karang' > *karangan* (written).
  3. Infix: is an affix that occurs within a base, for example: infix {-el} with free morpheme 'tapak' > *telapak* (palm of hand) and infix {-er-} with free morpheme 'suling' > *seruling* (kinds of flute). The other examples: infix {-el-} with bound morpheme 'tunjuk' > *telunjuk* (index finger) and infix {-em-} with free morpheme 'getar' > *gemetar* (tremble).
  4. Circumfix: is an affix that is attached to the front and the end of a base simultaneously, for example: confix {ber-an} with free morpheme 'terbang' > *berterbangan* (fly), confix {ke-an} with free morpheme 'baik' > *kebaikan* (kindness). The other examples: confix {per-an} with bound morpheme 'temu' > *pertemuan* (meeting), confix {pe-an} with bound morpheme 'tanam' > *penanaman* (planting).
- Reduplication: In Indonesia, there are two kinds of reduplication: (a) reduplication combined with free morpheme, such as: 'gunung' > *gunung-gunung*, 'rumah' > *rumah-rumah*, 'besar' > *besar-besar* and 'tinggi' > *tinggi-tinggi*. (b) Reduplication which is combined with bound morpheme, such as: 'kebaikan' > *kebaikan-kebaikan*, 'persatuan' > *persatuan-persatuan*, 'menulis' > *menulis-nulis*, ditarik > *ditarik-tarik* and 'berhias' > *berhias-hias*.

- Compounding: there are many varieties of substances in compounding distribution. For example: compound word '*rumah makan*', which consists of morpheme 'rumah' and 'makan'. Both morphemes are classified as free morpheme. Furthermore, the free morpheme 'rumah' can be compounded by another morpheme, such as: 'api' > *rumah api*, 'dansa' > *rumah dansa* and 'sakit' > *rumah sakit*. The free morpheme 'makan' can also be compounded with another morpheme, such as: 'kamar' > *kamar makan*, 'sendok' > *sendok makan*, 'angin' > *makan angin*. Besides, there also bound morpheme or unique morpheme of compounding feature in Bahasa Indonesia. This morpheme only compound by another morpheme which cannot stand alone. For example: 'gelap gulita', which consists of morpheme 'gelap' and 'gulita'. In addition, morpheme 'gelap' is not always compounded with morpheme 'gulita' but the morpheme 'gulita' always compounded with morpheme 'gelap'. In other words, morpheme 'gulita' can be called as bound morpheme or unique morpheme.

## **2.1.5 The Features of Javanese Language**

### **2.1.5.1 Lexical Items**

Sudaryanto (1992) writes that the changing of Javanese lexicon is caused by speech of the speakers. This changing occurs with three conditions. The first condition is there is a base morpheme or affixation process. Secondly, there are a certain rules of the changing. And the third condition is there are different terms of lexical. Sudaryanto (1992) also points out the lexical categories are: verb (e.g.

*turu, mulih* and *nakoni*), nouns (e.g. *rewangku, wonge, adhikku* and *bocahe*), pronouns (e.g. *sampeyan, panjenengane, awakmu* and *dheweke*), numerals (e.g. *siji, loro, telu, papat, limo, enem, pitu, wolu, songo*, and *sepoloh*), adjective (e.g. *ireng, putih, abang* and *loreng*), adverb (e.g. *luwih, rada, selak* and *ndang*), and *kata tugas* which consists of conjunction (e.g. *karo, lan, sarta* and *apa dene*), article (e.g. *sang, si* and *para*), particle (e.g. *kok, mbok, je* and *ta*) and interjection (e.g. *lho, wadhuh, sokur* and *hore*)

### 2.1.5.2 Phonology

Based on the data of Rohmatunnazilah's research (2007) the number of Javanese vowel are [i], [e], [ə], [u], [o], [a] and [ɔ]. Two Javanese vowel which are distributed in the front and the middle are phoneme [ə] and [ɛ]. Then, two Javanese vowels which are distributed in the middle phoneme [i] and allophone [ɪ] and phoneme [u] with allophone [U]. The identification of consonants in Yogyakarta is by classifying the minimal pairs. From those minimal pairs, there are 21 consonants: [b], [p], [m], [t], [t̚], [d], [d̚], [n], [ɲ], [ɳ], [j], [c], [g], [k], [ʔ], [l], [r], [s], [h], [w], [y].

### 2.1.5.3 Morphology

Sudaryanto (1992) points out that morphological features is also a changing of Javanese lexicon but distinguished between morphological and lexical features occur on the conditions. Morphological features have three conditions. The first condition is there is a certain rule of the changing which occurs regularly. Secondly, it changes the meaning of Javanese lexicon. In other

words there is a new Javanese lexicon. Lastly, the characteristic of new Javanese lexicon is *polimorphemic*, which consists of more than one morpheme. Morpheme is the smallest meaningful unit. Both conditions are related to each other. Sudaryanto (1992) classifies the morphological process into three types; they are affixation, reduplication and compounding.

- **Affixation:** In Javanese language, there are four types of affixation: prefixes, suffixes, infix and circumfix (Sudaryanto, 1992). The Javanese prefix is an affix that is attached to the front of a base, for example: *digawe* ‘dibuat’, *kegawa* ‘terbawa’, *ndudut* ‘menarik’ or ‘mencabut’. Suffix is an affix that is attached to the end of a base, for example: *atusan* ‘ratusan’, *ngamplengi* ‘memukuli’, *dikamplengi* ‘dipukuli’ and *mecahake* ‘memecahkan’ or *dipecahake* ‘dipecahkan’. The Javanese infix is an affix that occur within a base, for example: The Javanese infix {–um–} and {–in–}, *gumantung* ‘bergantung’ and *tinarbuka* ‘terbuka (untuk kesadaran)’. Circumfix is an affix that is attached to the front and the end of a base simultaneously, for example: *kebeneran* ‘kebetulan’, *kasugihan* ‘kekayaan’, *kesugihen* ‘terlalu kaya’ and *pandhelikan* ‘persembunyian’.
- **Reduplication:** Sudaryanto (1992) points out four types of Javanese reduplication, they are: (i) *reduplikasi penuh*, for examples: *ngguyu-ngguyu* ‘tertawa-tawa’ and *resik-resik* ‘bersih-bersih’. (ii) *reduplikasi bervariasi bunyi*, such as: *ngguya-ngguyu* ‘tertawa-tawa’ and *resak-resik* ‘lagi-lagi membersihkan’. (iii)

*reduplikasi parsial*, for example: *lung-tinulung* ‘tolong-menolong’, *reresik* ‘membersihkan’, *nyenenges* ‘bertindak atau mengata-ngatai untuk memalukan’. (iv) *reduplikasi parsial bervariasi bunyi*, such as: *nggeguyu* ‘menertawakan’ and *ditulung-tulungi* ‘lagi-lagi ditolong’.

- **Compounding:** The substances of compound words and phonemes are unregulated appearance. In addition, all substances have meaning as lexical. Sudaryanto (1992) points out seven types of compounding. The first type is creating a new meaning (e.g. *randha royal*). In Indonesia, this compound word has meaning as *nama masakan dari tape singkong yang digoreng*. This compound word consists of base morpheme *radha* (widower) and base morpheme *royal* (like). Secondly, creating a new word in which the meaning of compound word is similar with the base morpheme (e.g. *nyambut gawe*). This compound word consists of base morpheme *nyambut* (accept) and the base morpheme *gawe* (job). In Indonesia, this compound word has meaning as *bekerja* (work). The third type is creating a similar meaning of each base morpheme (e.g. *budi daya* and *bapa biyung*). Fourthly, creating a base morpheme with *prakategorial* characteristic (e.g. *colong jupuk*). Fifth type is creating a base morpheme or unique morpheme (e.g. *padhang jingglang* and *teles kebes*). Sixthly, presents the form of syllable as a base morpheme (e.g. *banjo*

(abang-ijo). Lastly, presents the form of onomatopoeia as a base morpheme (e.g. *cespleng* ‘mujarab’).

### 2.1.6 The Javanese Dialect of Soimah

According to Sugono et al (2008), there are five dialects of Javanese language, namely:

- i. *Solo-Yogya dialect*, that is spoken by Javanese people who live in the cultural central of Java and people who live in East Region included Surakarta, Semarang, Kedu and Pati. Solo-Yogya dialect is believed as the source of Javanese norms. This dialect is also believed as a good Javanese language.
- ii. *Pekalongan dialect*, that is used in some district of Javanese area included Pekalongan, Batang and Pemasang.
- iii. *Wonosobo dialect*, which is spoken by Javanese people who live in Wadaslintang village and Candi Rejo village of Wonosobo district.
- iv. *Banyumas dialect*, that is used in some district by Javanese area included Bayumas, Cilacap and Kebumen.
- v. *Tegal dialect*, which is spoken by Javanese people who live in Tegal and Brebes.

### 2.1.7 Talk Show

Vallet, Essid, Carrive, and Richard (2012) state that talk show program is defined as broadcasts where one or several persons discussing various topics put

forth by the host. The host of talk show is expected to present the program attractively since the purpose of the program is not only to inform the audiences but also to entertain them. Therefore, sense of humor is also allowed on talk show programs. Munson (1993) points out that the purpose of talk show is not only to give some information but also to entertain the audience. This genre is considered as an entertainment program because it shows how the host delivers the program seriously, but relax so it allows to the host to use his sense of humor (Illie, 2001). A talk show is a mixture of stage performance and technique of interviewing. Usually, the interview appears in the middle of show through music, humor, joke, costume, etc. In other words, when the host interviews the guests in the middle of the show, then it can be called as an interviewer (Wahyudi, 1996).

According to Timberg and Erler (2002) there are four principles of talk show. First, it is delivered by a host who is responsible for the tone, direction, guiding, and setting limits on the talk that is given to the guests. It means that the successful of talk show depends on the host who bring out the topic of discussion. Host of @Show\_Imah has her own uniqueness to bring out the topic of discussion. She always gives a sense of humor and joke when she delivers the topic. Second, it is experienced in the present tense as “conversation”. Live, taped, or shown in retruns, talk show always maintains the illusion of the present tense. Third, television talk show is a product or a commodity competing with other broadcast commodities. Moreover successful of talk show, the host is also a profit centers for their own producing or distributing companies. Trans TV succeed in broadcasting a @Show\_Imah talk show which is represented the only one

regional dialect. Furthermore, the last principle is that the give and take on a talk show, while it must appear to be spontaneous, must also be highly structured.

### 2.1.8 @Show\_Imah

@Show\_Imah is a 60 minutes talk show that is broadcasted on Mondays until Fridays at 15.45 p.m until 16.45 p.m. This talk show discusses various topics put forth by a talk show host. The host of this talk show is Soimah Pancawati. This talk show features a panel of guests usually consisting of more than one person who have a great experience in relation to the issues. The guests are usually celebrities that talk about the issues and their life in details. In order to make this talk show interesting, it involves audiences in studio and also has a slogan that appears in the beginning of the talk show, when she attempts to communicate with her audience, she always says “*Tetep di Show\_Imah*”. Automatically, the audiences reply “*Sok banget*”. Then Soimah replies “*Emang iya masalah buat loe*”. Up to now @Show\_Imah talk show has her own song entitled “*Juragan mau Duduk*” which is created by Shagara Band. Soimah usually sings this song in the last segment with all the guests and her assistant.

According to Rating Program Television Indonesia (2012), it is confirmed that @Show\_Imah talk show is one of favourite television programs in Indonesia. @Show\_Imah is humorous talk show program that broadcast on Trans TV. The host of @Show\_Imah is Soimah Pancawati who is widely known as unique presenter. Her characteristic is on her dialect as Javanese. Therefore, Trans TV creates a talk show which represents Soimah’s characteristic. This talk show has an unique concept, purely uses a java element, through music, instrument,

furniture, and Soimah's style. The uniqueness of this talk show is all members of Shagara band and also the servant called Soimah as '*ibu ndoro*'. In Indonesia, the Javanese lexicon *ndoro* means bos (boss). This talk show also has a slogan that appears in the beginning of the talk show. She attempts to communicate with her audience, she always says "*Tetep di Show\_Imah*". Automatically, the audiences reply "*Sok banget*". Then Soimah replies "*Emang iya masalah buat loe*". At that time the audience and guests were laughing. The other slogan appears when Soimah wants to sit down on her chair and says "*Juragan mau duduk*". Afterwards Javanese instrument from the *Shagara* Band accompanies her to dance then sit down on her chair.

In each episode Soimah invites more than one guest as usual talk show. Soimah makes her talk show different from the other talk show by singing a song before she introduces the guest. Variant of genre songs are appeared in this show, such as: pop, rock, and keroncong which depends on the guest in each episode. For instance in one episode of @Show\_Imah, Yuni Shara and Raffi Ahmad were invited as the guests of the show. Firstly, Soimah introduced Yuni Shara by singing an old song which is popular in the past. Then when she had introduce Raffi Ahmad, she sang a pop song.

In @Show\_Imah talk show, there are many assistants who are supporting Soimah. They are servant, Shagara band, *Ki* Kusuma and Nyah Geni as oracle, in Indonesia language oracle means *paranormal*. The name of the servant is Yadi Sembako who is a comedian and usually called as Yadi. In the last scene *Ki*

Kusuma or *Nyi Geni* are presented by Soimah. She gives a chance for *Ki Kusuma* or *Nyi Geni* to choose one guest then predictis about love, career and fortunity.

## 2.2 Related Studies

There are several previous studies which are closely to this study. Those are the study of Anggraini, Sartini, and Santoso (2004) and Rohmatunnazilah (2007)

The first study is 'Bahasa Jawa Dialek Surabaya Kajian Terhadap Siaran Berita 'Pojok Pitu' di Stasiun TV JTV' by Anggraini, Sartini, and Santoso (2004). This research studied the Javanese of suroboyoan through phonological, morphological, and lexical analysis. The analysis is done by comparing between the standard dialect that is Yogyakarta dialect and Suroboyoan. In addition, this study also tried to prove whether public's perception of Suroboyoan dialect as rough dialect is true or not.

The second study is 'Pemakaian Bahasa Jawa di Propinsi Daerah Istimewa Yogyakarta: Tinjauan Sosiodialektologi' by Rohmatunnazilah (2007). In her thesis, Rohmatunnazilah analyzed the language usage variations according to the speaker's occupation, education and age or in other words, speaker's social status. The data was obtained from three observation points: Prenggan sub-district in Kotagede district of Yogyakarta City (TP1) representing the observation point of urban; Sukoharjo village in Ngaglik district of Sleman Region (TP2); and Pagerharjo village in Samigaluh district of Kulon Progo Region (TP3) was representing the observation point of rural. In this study, the researcher used

several methods that are field notes (Ayatrohaedi), interviewing (Sudaryanto), the data then were analyzed based on the linguistic features. The linguistic features have been delved by applying comparing and contrasting method.

By reviewing those articles and studies above, the writer is able to get more elaborated understanding about this research. However, there are some similarities and differences between this study and previous studies.

The first study was written by Anggraini, Sartini, and Santoso (2004) has the same focus on analyzing the reflection of regional dialect. But the distinguishing form involve source of the data. The first study use a news program as their source of the data which focus on the Javanese of Suroboyoan and also tried to prove whether public's perception of Suroboyoan dialect as rough dialect is true or not, while this study use a talk show program as their source of the data which focus on how the Solo-Yogyakarta dialect is reflected by the host of @Show\_Imah talk show in her speech in the talk show.

The second study was written by Rohmatunnazilah (2007) determining the status of dialect in Central of Java, that is Yogyakarta. Then this study examined how the regional dialect is reflected by the host of @Show\_Imah talk show, who is from Yogyakarta. In the analysis, the writer discussed the Javanese used by the host of @Show\_Imah talk show based on linguistic features, which are: phonology, lexicon and morphology she uses.