

### CHAPTER III

#### PRESENTATION AND ANALYSIS OF THE DATA

The result of the data will be presented in tables. Total number of respondents are 100; 50 are for those who have been staying in Surabaya within two years' time and the others 50 are for those who have been staying for more than two years' time.

#### III. 1 Presentation of the data

**Table 1**  
The feeling of being influenced or not toward Surabayan dialect

| Length of Stay | Influenced | Sometimes | Not Influenced | Total      |
|----------------|------------|-----------|----------------|------------|
| within 2 years | 33 (33%)   | 10 (10%)  | 7 (7%)         | 50 (50%)   |
| > 2 years      | 44 (44%)   | 6 (6%)    | 0 (0%)         | 50 (50%)   |
| Total          | 77 (77%)   | 16 (16%)  | 7 (7%)         | 100 (100%) |

#### Within two years of the length of stay

The table shows that 33 respondents (66%) are influenced by Surabayan dialect and there are 10 respondents (20%) who are sometimes influenced. The rest respondents are seven peoples (14%) who are not influenced by this dialect.

#### More than two years of the length of stay

None of the respondent is influenced by Surabayan dialect. It means that all of 50 people (100%) are influenced. Most of them (88%) are purely influenced

and the others (12%) are sometimes influenced. Those 12% are categorized as influenced non-natives.

The conclusion that can be gained from table 1 is that 93 respondents (93%) are influenced by Surabayan dialect.

**Table 2**  
The preferable dialect that is most often used by the influenced respondents

| Length of Stay | Surabayan dialect | Madiun dialect | Total      |
|----------------|-------------------|----------------|------------|
| within 2 years | 35 (37.6%)        | 8 (8.6%)       | 43 (46.2%) |
| > 2 years      | 45 (48.4%)        | 5 (5.4%)       | 50 (53.8%) |
| Total          | 80 (86.0%)        | 13 (14%)       | 93 (100%)  |

Within two years of the length of stay

35 people (81.4%) of the total respondents prefer Surabayan dialect to Madiun dialect in use. Only 18.6% of them choose Madiun dialect as their preferable dialect, so it can be said that more than three fourth of the total respondents prefer Surabayan dialect to Madiun dialect.

More than two years of the length of stay

The proportion of the respondents who prefer Surabayan dialect to Madiun dialect versus those who prefer Madiun dialect to Surabayan dialect is 9: 1. 90% from the total number of those who have been staying in for more than two years often use Surabayan dialect while the rest 10% often use Madiun dialect.

**Table 3**  
**The reason of using Surabayan dialect**

| Length of Stay | More Prestigious | Adaptation | Ashamed of not Using | Good Sounding | Total      |
|----------------|------------------|------------|----------------------|---------------|------------|
| Within 2 years | 4 (4.3%)         | 29 (31.2%) | 9 (9.7%)             | 1 (1.1%)      | 43 (46.2%) |
| > 2 years      | 17 (18.3%)       | 30 (32.2%) | 3 (3.2%)             | 0 (0%)        | 50 (53.8%) |
| Total          | 21 (22.6%)       | 59 (63.4%) | 12 (12.9%)           | 1 (1.1%)      | 93 (100%)  |

**Within two years of the length of stay**

More than half of the respondents (67.4%) use Surabayan dialect with the reason of adaptation. It means that they adapt their original dialect to the dialect used in the place where they are staying. 20.9% of them have the reason of being ashamed of not using it. People are sometimes shy to admit that they are only from small town outside Surabaya so that is why they are ashamed of using their Madiun dialect. Four respondents (9.3%), then, think that Surabayan dialect is more prestigious than Madiun dialect, so they use Surabayan dialect. Finally, only 2.3% have the reason that Surabayan dialect is good sounding compared with their Madiun dialect.

**More than two years of the length of stay**

Three fifth of the respondents (60%) state that they have to adapt their dialect with the dialect used in Surabaya, so that is why they use Surabayan dialect more. Meanwhile, the others 34% think that Surabayan dialect is more prestigious than their original dialect. Then, only 6% of them think that they will be ashamed if they do not use Surabayan dialect. It is because they are shy to be called as villagers. At last, none of the respondent thinks that Surabayan dialect is

better sounding. Good sounding, according to them is not the appropriate reason why they prefer using Surabayan dialect to Madiun dialect.

**Table 4**  
**The reason of using Madiun dialect**

| <b>Length of Stay</b> | <b>Uneasy</b>    | <b>Maintaining</b> | <b>Difficult</b> | <b>Total</b>     |
|-----------------------|------------------|--------------------|------------------|------------------|
| <b>within 2 years</b> | <b>2 (15.4%)</b> | <b>6 (46.1%)</b>   | <b>0 (0%)</b>    | <b>8 (61.5%)</b> |
| <b>&gt; 2 years</b>   | <b>1 (7.7%)</b>  | <b>4 (30.8%)</b>   | <b>0 (0%)</b>    | <b>5 (38.5%)</b> |
| <b>Total</b>          | <b>3 (23.1%)</b> | <b>10 (76.9%)</b>  | <b>0 (0%)</b>    | <b>13 (100%)</b> |

The respondents (in this table) are influenced by Surabayan dialect but they think that they prefer using Madiun dialect to Surabayan dialect.

**Within two years of the length of stay**

75 % of the influenced respondents who prefer to use Madiun dialect have the reason that they want to maintain their existence –in this case about the fact that they come from social community that speak Madiun dialect. Therefore, the reason why they use Madiun dialect is exactly to maintain their original dialect. Only a fourth of them (25%) have the reason of being uneasy in using Surabayan dialect. No one of the total respondents finds any difficulties in using and understanding Surabayan dialect. In the other word, the difficulty in using Surabayan dialect is not the reason why they like to use Madiun dialect.

**More than two years of the length of stay**

No one of the respondents find any difficulties in using Surabayan dialect. The reason is the same with those respondents who have been staying within two years. They also think that difficulty is not the reason why they prefer to use Madiun dialect. Four (80%) out of the respondents think that they have to

maintain their Madiun dialect, while the rest, a fourth, state that they feel uneasy in using Surabayan dialect.

**Table 5**  
The mixing up between Surabayan dialect and Madiun dialect in use

| Length of Stay | Consciously | Unconsciously | Total      |
|----------------|-------------|---------------|------------|
| within 2 years | 7 (7.5%)    | 36 (38.7%)    | 43 (46.2%) |
| > 2 years      | 0 (0%)      | 50 (53.8%)    | 50 (53.8%) |
| Total          | 7 (7.5%)    | 86 (92.5%)    | 93 (100%)  |

Within two years of the length of stay

Almost all respondents (83.7%) unconsciously mix up Surabayan dialect and Madiun dialect when they are speaking. This is because they really want to use and master Surabayan dialect in conversation when they are in Surabaya. The rest is seven respondents (16.3%). They sometimes mix up Surabayan dialect with their original dialect consciously. Their being uneasy in using some certain words, phrases, or sentences may cause it.

More than years of the length of stay

No one of the respondents consciously mix up the two dialects. Those all mixing up are really done because of their unawareness. They have been using Surabayan dialect for more than two years so it has been being their habit. All respondents (100%) sometimes mix up their Madiun dialect unconsciously when they speak Surabayan dialect.

**Table 6**  
**Kinds of mixing up between Surabayan dialect and Madiun dialect**

| <b>Length of Stay</b> | <b>Diction</b> | <b>Morphology</b> | <b>Others</b> | <b>Total</b> |
|-----------------------|----------------|-------------------|---------------|--------------|
| within 2 years        | 22 (23.7%)     | 17 (18.3%)        | 4 (4.3%)      | 43 (46.2%)   |
| > 2 years             | 11 (11.8%)     | 37 (39.8%)        | 2 (2.1%)      | 50 (53.8%)   |
| Total                 | 33 (35.5%)     | 54 (58.1%)        | 6 (6.4%)      | 93 (100%)    |

**Within two years of the length of stay**

Diction is the most aspect that is often mixed up by the respondents. 22 (51.2%) respondents think that they often mix up their word choices when they are speaking. Surabayan dialect words and Madiun dialect words are often used together in their speaking. 17 (39.5%) respondents often miscompute between a word and a suffix. This is morphological aspect that is not rarely done unconsciously. Then, the rest of the respondents (9.3%) usually mix up in other aspect, like intonation, pronunciation, and other kinds of mixing up.

**More than 2 years of the length of stay**

Different with the respondents who have been staying within 2 years' time, these respondents often make mixing up in morphological aspect. There are 74% of the respondents in this case. Then, for diction aspect, there are only 11 persons, and only two persons (4%) of them make mixing up in other aspects.

**Table 7**  
**The intensity of returning home**

| <b>Length of Stay</b> | <b>Once a Week</b> | <b>Twice a Month</b> | <b>Once in 3 Weeks</b> | <b>Once a Month</b> | <b>Once &gt; a Month</b> | <b>Total</b> |
|-----------------------|--------------------|----------------------|------------------------|---------------------|--------------------------|--------------|
| <b>Within 2 years</b> | 3 (3.2%)           | 15 (16.1%)           | 2 (2.1%)               | 17 (18.3%)          | 6 (6.4%)                 | 43 (46.2%)   |
| <b>&gt; 2 years</b>   | 1 (1.1%)           | 3 (3.2%)             | 1 (1.1%)               | 37 (39.8%)          | 8 (8.6%)                 | 50 (53.8%)   |
| <b>Total</b>          | 4 (4.3%)           | 18 (19.3%)           | 3 (3.2%)               | 54 (58.1%)          | 14 (15%)                 | 93 (100%)    |

**Within two years of the length of stay**

From the table, we can see that generally they return to their hometown once a month (39.5%) and twice a month (34.9%). It is very common and usually implemented by the students who are from the area around Kediri Residency. There are, then, three respondents (7%) who return hometown once a week, two respondents (4.6%) who return hometown once in three weeks, and six respondents (14%) usually return hometown once in more than a month. It may be once in five or six weeks, or even two or three month

**More than two years of the length of stay**

Most respondents (74%) return hometown once a month. Then, eight respondents (16%) of them usually return hometown once in more than a month. There are only 6% (3 respondents) who return hometown twice a month. The last 4% return hometown once a week and once in three weeks.

**Table 8**  
**The communication among friends in the boarding house**

| Length of Stay | More Using SD | Lack Of Using | Total      |
|----------------|---------------|---------------|------------|
| within 2 years | 33 (35.4%)    | 10 (10.7%)    | 43 (46.2%) |
| > 2 years      | 37 (39.9%)    | 13 (14%)      | 50 (53.8%) |
| Total          | 70 (75.3%)    | 23 (24.7%)    | 93 (100%)  |

Within two years of the length of stay

After seeing the table, we know that more than three fourth (76.7%) of the respondents use Surabayan dialect more than Madiun dialect when they are speaking with the friends in the boarding houses. This can be happen because their friends also speak Surabayan dialect in daily communication. The rest is 10 respondents (23.2%) who are lack of using Surabayan dialect. It means that they often use Madiun dialect although they are actually influenced by Surabayan dialect.

More than two years of the length of stay

Almost three fourth of the respondents (74%) use Surabayan dialect more than Madiun dialect in conversation with their friends in the boarding house, and the others 26% of them are lack of using Surabayan dialect.

**Table 9**  
**The communication among friends outside the boarding houses**

| Length of Stay | More Using SD | Lack of Using SD | Total      |
|----------------|---------------|------------------|------------|
| within 2 years | 16 (17.2%)    | 27 (29.0%)       | 43 (46.2%) |
| > 2 years      | 46 (49.5%)    | 4 (4.3%)         | 50 (53.8%) |
| Total          | 62 (66.7%)    | 31 (33.3%)       | 93 (100%)  |



**Within two years of the length of stay**

The table shows that 27 (62.8%) of the respondents are lack of using Surabayan dialect in the conversation with their friends outside the boarding house. They prefer Madiun dialect to Surabayan dialect to use. Certainly, they have certain reason of doing that. Then, the other 37.2% use Surabayan dialect more than Madiun dialect. They are 16 respondents of the total numbers of the respondents.

**More than two years of the length of stay**

Almost all respondents (92%) use Surabayan dialect in the conversation with the friends, while those respondents who use Madiun dialect more than Surabayan dialect are just 8% (4 people).

**Table 10**  
**The dialect used in the hometown**

| Length of Stay | Surabayan dialect | Madiun Dialect | Both of Them | Total      |
|----------------|-------------------|----------------|--------------|------------|
| within 2 years | 0 (0%)            | 38 (40.9%)     | 5 (5.4%)     | 43 (46.2%) |
| > 2 years      | 2 (2.1%)          | 17 (18.3%)     | 31 (33.3%)   | 50 (53.8%) |
| Total          | 2 (2.1%)          | 55 (59.1%)     | 36 (38.7%)   | 93 (100%)  |

**Within two years of the length of stay**

No one of the respondents use Surabayan dialect when they are in their hometown. While those respondents who use Madiun dialect, as their dialects of origin are 38 people (88.4%). The rest are five people (11.6%) who usually use both of them.

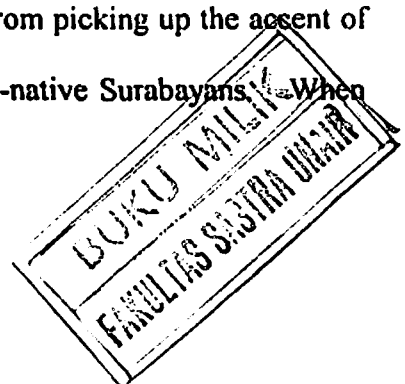
### More than two years of the length of stay

The number of respondents who use both Surabayan dialect and Madiun dialect is big enough. There are 31 people (62%) who usually mix up their origin dialect with Surabayan dialect when they are in their hometown. Later, 34% of them purely use Madiun dialect, and finally, only two people of the total respondents (4%) who speak by using Surabayan dialect.

### **III.2 Interpretation of the result of the data**

In general, we are always influenced by the language spoken by the people where we stay in. Whatever language, whenever we come, and wherever we stay in the place where the people speak a different language from us. It is the same as what happen with a dialect. Directly or indirectly, we are generally influenced by the dialect in our place of stay. It is merely a different dialect, not a different language. For many cases or aspects of language such as choice of words morphological forming, pronunciation, intonation, and accent, we will not find any difficulties to understand.

The phenomenon above is certainly appropriate with Gile's theory about accommodation. According to him, when people with different regional and social background meet, there is a tendency for their speech to become more alike, or converge. Most non-natives Surabayans (93%) are influenced and speak Surabayan dialect (86%) when they are in Surabaya. Sometimes, deliberately or undeliberately, they are not able to stop themselves from picking up the accent of the person they are talking to. This happens to non-native Surabayans. When



they are in Surabaya, deliberately or undeliberately, they are not able to stop themselves from picking up Surabayan dialect. Not only the accent, but also the language aspects such as vocabulary and some morphological forming. According to Gile, a speaker will choose a language or language variety that seems to suit the needs of the person being spoken to. Therefore, non-native Surabayans also try to choose a dialect that suits to what are usually used in the area. They choose and speak Surabayan dialect like other people do. ✓

The phenomenon is also appropriate with the statement of Bloomfield that has been noted in Chapter I. The dialect (Surabayan dialect) used by non-native Surabayans is the habit adopted in their expressive intercourse with other members of the community. Non-native Surabayans try to speak native Surabayans' dialect and the result of this is their ability to use the dialect. The whole communities of Surabaya use it, so indirectly; non-natives must speak it like the others do. They are not aware that they have been changing their dialect because it changes gradually and undeliberately. The motives that may cause it are not individual reflective considerations of the result, but new associative tendencies or new conditions of innervations due to some change in circumstances of life affecting the community.

Almost all non-natives prefer to use Surabayan dialect to Madiun dialect in everyday communication. It mostly happens in casual conversation such as among friends or people who have close relationship. From Table 2, it can be seen that 86% of the 93 respondents often speak Surabayan dialect than Madiun dialect. Some of them (22.6%) think that Surabayan dialect is more prestigious

than Madiun dialect. It agrees with Hughe's statement that the speech of the capital of the nation is bound to acquire prestige, to the point where citizens from a local area (small town) try to adopt the speech of the big city and erase their local characteristics (in this case, dialect).

Most non-natives (63.4%) think that they speak Surabayan dialect because they adapt the natives' speech. This reason is really appropriate with the statement of Weinreich that the environment would affect the use of one's language. The dialect of Surabaya Javanese has been affecting the use of non-natives' dialect. This environment makes Surabayan dialect seems more suitable to use than their Madiun dialect.

Another reason why non-natives prefer to use Surabayan dialect to Madiun dialect is that they feel ashamed when they speak Madiun dialect (12.9%). These people are usually shy if there is one who claims that they are 'out of date' people. Therefore, in order to lose the image, they always try to speak Surabayan dialect during their stay in Surabaya. The statement of Anwar supports this problem. According to him, people usually use their dialect only in their own area. They feel that their speaking style cannot be brought into the other areas and they think that the dialect is just suitable to use in their own area. He also added that when dialect speakers are in the different dialect community, they feel ashamed to use their original dialect when they speak with the people.

However, there are still some non-natives who try to speak their own native dialect. They exist and try to show their existence by maintaining their Madiun dialect. They communicate with other people who speak Surabayan

dialect in their daily communication, but they are not influenced by this condition. Sometimes, in few cases, they may be undeliberately influenced, but they are mostly suddenly become conscious that they have to speak their native dialect. They are aware of using their Madiun dialect. Some people think that they have a feeling of being ill of ease when they speak Surabayan dialect, that is why they often use their Madiun dialect more often than Surabayan dialect. These people are very small in number because of their uncommon behaviour compared with common non-natives.

Non-natives can adjust themselves into dialect community of Surabaya people. But it cannot be denied that although they try hard to minimize or even to lose their original dialect, they are still going to mix up between those two dialects. It is difficult for them to deny that sometimes they still undeliberately mix up between Madiun dialect and Surabayan dialect. Out of the total respondents, 86% admits this matter of fact.

Non-natives usually mix up those both Madiun dialect and Surabayan dialect in the aspect of diction (word choice in use) and morphological forming. Some others may be in the case of adjusting intonation and pronunciation. Below are some examples of the common mixing up made by the respondents:

- *In the aspect of diction (lexical variation)*

These are some words of Surabaya and Madiun dialect that are often mixed up by non-native Surabayans in daily communication.

Table 11  
Surabaya and Madiun dialect words that often mixed up

| Surabayan dialect Words           | Madiun dialect Words           | Meaning      |
|-----------------------------------|--------------------------------|--------------|
| Arek [arEʔ]                       | bocah [bocah]                  | child        |
| embong [embon]                    | dalan [dalan]                  | road         |
| mrene [mrene]                     | rene [rene]                    | come here    |
| mbujuk [mbUjUʔ]                   | ngapusi [ŋapusi]               | to tell lie  |
| nggondhok [ŋgOnd <sup>h</sup> Oʔ] | nesu [nə su]                   | to be angry  |
| kandha [kOnd <sup>h</sup> O]      | omong [OmOn]                   | to speak     |
| dolen [dolen]                     | dolan [dolan]                  | to play      |
| logor [logor]                     | ceblok [cə blOʔ]               | to fall down |
| methel [mə t <sup>h</sup> ə l]    | kesed [kə sEd]                 | to be lazy   |
| seneng [sə nə ŋ]                  | dhemen [d <sup>h</sup> ə mə n] | love         |
| mene [mə ne]                      | sesuk [sesUʔ]                  | tomorrow     |
| wingi [wirŋi]                     | dheingi [d <sup>h</sup> Eiŋi]  | yesterday    |
| ndelek [ndELEʔ]                   | golek [golEʔ]                  | to look for  |
| durung [dUrUŋ]                    | urung [urUŋ]                   | not yet      |
| dhukur [d <sup>h</sup> ukur]      | dhuwur [d <sup>h</sup> uwur]   | tall         |
| nontok [nOntOʔ]                   | ndelok [ndə lOʔ]               | to look at   |
| maneh [manEh]                     | ench [ə nEh]                   | more         |
| onok [OnOʔ]                       | enek [EnEʔ]                    | available    |
| iku [iku]                         | kuwi [kuwi]                    | that         |
| nang [naŋ]                        | neng [neŋ]                     | to, toward   |
| yo opo [yO OpO]                   | piye [piye]                    | how          |
| ning [nŋŋ]                        | mbak [mbaʔ]                    | -            |
| cak [caʔ]                         | mas [mas]                      | -            |
| koen [koə n]                      | kowe [kowe]                    | you          |
| suwe [suwe]                       | suwi [suwi]                    | long time    |

- *In the aspect of phonology (phonological variation)*

Basically, words in Surabaya and Madiun dialect are the same. However, sometimes, there are some differences in pronunciation. When speaking Surabayan dialect, non-natives usually mispronounce those words. They should pronounce them in Surabayan dialect, but they undeliberately pronounce them in Madiun dialect. These are some examples:

**Table 12**  
The difference of pronunciation between Surabaya and Madiun dialect words

| Surabayan dialect Words | Madiun dialect Words   | Meaning       |
|-------------------------|------------------------|---------------|
| dulur [dUIUr]           | dulur [dulUr]          | relative      |
| krupuk [krUpU?]         | krupuk [krupU?]        | <i>krupuk</i> |
| kucing [kUcIn]          | kucing [kucIn]         | cat           |
| tikus [tikUs]           | tikus [tikUs]          | mouse         |
| moleh [mole]            | moleh [muleh]          | to go home    |
| cukup [cUkUp]           | cukup [cukUp]          | enough        |
| sikil [sikIl]           | sikil [sikIl]          | foot          |
| pitungatus [pitUŋatUs]  | pitungatus [pitUŋatUs] | seven hundred |
| sepuluh [sə polo]       | sepuluh [sə puloh]     | ten           |
| rongpuluh [rOnjpolo]    | rongpuluh [rOnj puloh] | twenty        |
| lungguh [lUŋgU]         | lungguh [lurjgoh]      | to sit down   |

From those examples of pronunciation way, it can be pointed that:

- [i] in Madiun dialect becomes [ɪ] in Surabayan dialect when it is pronounced between two consonants in the first syllable.

E.g.: [tikUs] in Madiun dialect becomes [tikUs] in Surabayan dialect.

- [u] in Madiun dialect becomes [U] in Surabayan dialect when it is pronounced between two consonants in the first syllable.

E.g.: [krupU?] in Madiun dialect becomes [krUpU?] in Surabayan dialect.

- [h] in Madiun dialect becomes [Ø] in Surabayan dialect when it is pronounced at the end of the syllable.

E.g.: [luŋgUh] in Madiun dialect becomes [lUŋgU] in Surabayan dialect.

- *In the aspect of morphology (morphological variation)*

Surabayan dialect has the suffix *-no* [nO] which has causative meaning. Non-natives often mixed it up with their Madiun dialect that has the suffix *-ne* [ne]. We can find them in passive form. Non-native Surabayans pronounce the base word in Surabayan dialect but use suffix of Madiun dialect, or vice versa.

Table 13  
The suffix adding

| Surabayan dialect Words | Madiun dialect Words  | Meaning      |
|-------------------------|-----------------------|--------------|
| Dijukukno [dijUkU?nO]   | Dijukukne [dijukU?ne] | to be taken  |
| Dibukakno [dibuka?nO]   | Dibukakne [dibuka?ne] | to be opened |
| Ditukokno [ditukO?nO]   | Ditukokne [ditukO?ne] | to be bought |

- *The use of Ye [ye] and iye [iye]*

There are some non-natives who still often use *ye* or *iy*e undeliberately when they speak Surabayan dialect. *Ye* or *iy*e is added in interrogative utterances in Madiun dialect. Non-natives sometimes say *koen wis mangan ye?* [kOΘ n wIs maŋan ye] instead of saying *koen wis mangan tah?* [kOΘ n wIs maŋan ta] means have you eaten? Another is *koen wis ditukokno iye?* [kOΘ n wIs ditukO?nO iye]



instead of saying *koen wis ditukokno tah?* [kOƏ n wIs ditukO?nO ta] means have you been bought?

- *Intensifying*

Other difficulty of loosing Madiun dialect is about intensifying. Non-natives usually say *guedhi* [guƏ d<sup>hi</sup>], *uakeh* [uakEh], *luesel* [kuƏ sƏ l], and *cuilik* [cuili?] instead of saying *gedhe banget* [gƏ d<sup>h</sup>e banƏ t], *akeh banget* [akEh banƏ t], *kesel banget* [kƏ sƏ l banƏ t], and *cilik banget* [cili? banƏ t]. They mean very big, very much, very tired, and very small.

Below are some examples of non-natives' utterances:

- piye se arek iki ?  
[piye se arE? iki]
- kowe nontok opo ?  
[kowe nOntO? OpO]
- senengane kok ngapusi to?  
[sƏ nƏ njane kO? njapusi tO]
- tembok kuwi dukur banget yo ?  
[tembO? kuwi d<sup>h</sup>ukur banƏ t yO]
- mene awan bocahe mole  
[mƏ ne awan bocahe mole]
- piringe dilogorne adikku  
[piriŋe dilogorne ad<sup>h</sup>I?ku]

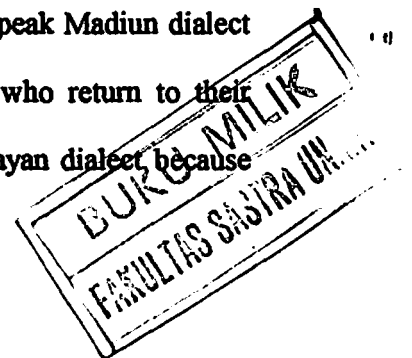
- koen kapan mulih?  
[kOƏ n kapan mulh]
- areke ra sido mulih  
[arE?e ra sidO mulh]
- bukumu wis diulehno Robi  
[bukumu wIs diulehnO rObi]
- aku enek, tapi durung komplit  
[aku EnE? tapi duruŋ komplIt]

Those utterances are mixed up in the aspect of diction, morphology (the adding of suffixes), pronunciation, and combination among them. Native Surabaya usually utter them like these:

- |   |  |
|---|--|
| • yo opo se arek iki ?<br>[yO OpO se arE? iki]                                | what's wrong with him?                       |
| • koen nontok opo ?<br>[kOƏ n nOntO? OpO]                                     | what are you looking at?                     |
| • senengane kok mbujuk se?<br>[sƏ nƏ ŋane kO? mbUjU? se]                      | why do you like to tell lie?                 |
| • tembok iku dhukur banget yo ?<br>[tembO? iku d <sup>h</sup> ukur banƏ t yO] | the wall is very tall, isn't it?             |
| • mene awan areke mole<br>[mƏ ne awan arE?E mole]                             | the child will go home tomorrow<br>afternoon |

- piringe dilogorno adikku                      the plate has been dropped down by  
[pirinje dilogornO ad<sup>h</sup>l?ku]                      my brother
- koen kapan mole?                                when will you go home?  
[kOƏ n kapan mole]
- areke nggak sido mulih                        the child do not go home  
[arE?e ŋga? sidO mole]
- bukumu wis dioleno Robi                        your book has been return back by  
[bukumu wIs diolenO rObi]                        Robi
- aku onok, tapi durung komplit                I have it, but it has not complete yet  
[aku OnO? tapi dUrUrj komplit]

Other cases that prove the influence of Surabayan dialect toward non-native Surabayans are the intensity of returning home and the communication among friends inside and outside the boarding house. Non-natives who are influenced by Surabayan dialect usually return to their hometown once a month. This is for both who have been staying within and more than two years' time. This length of stay, at least, makes them forget of their Madiun dialect for a while. They seem to be forced to speak Surabayan dialect during their stay. There are also respondents who return to their hometown once in more than a month. In this case, Surabayan dialect exactly more influences those people who leave Surabaya once a month than those people who leave Surabaya twice a month. Usually, those people who often return to their hometown speak Madiun dialect more often than Surabayan dialect. There are also some who return to their hometown once a week. They are not influenced by Surabayan dialect because



their chance to speak Surabayan dialect is very little. Therefore, they do not have any chance to be influenced by Surabayan dialect. This phenomenon can be seen in table 7.

Friends, then, can also influence toward their use of Surabayan dialect. When their friends in or outside the boarding house use Surabayan dialect more often than Madiun dialect, it influences them to speak Surabayan dialect more often than their original dialect. However, if most of their friends rarely speak Surabayan dialect their conversation, they will merely have little chance to be influenced by Surabayan dialect or they may not be influenced at all. The non-natives who have been staying within two years' time tend to speak Surabayan dialect when they communicate with their friends in the boarding houses are 76.7%, while those people who have been staying more than two years' time are 74%. They also speak Surabayan dialect more often when they communicate with their friends outside the boarding houses. It may be in the campus, place of work, and other environments outside the boarding houses. 62.8% of non-natives who have been staying within two years' time do it and 92% are for those who have been staying for more than two years' time.

The influence of Surabayan dialect also influence the non-natives' although they are in their home town. It is because they usually speak Surabayan dialect when they are outside their hometown, so they know how to use the two dialects. It often makes them undeliberately speak Surabayan dialect even when they are among familiy members at home in their original area. However, in general, they always speak Madiun dialect when they are in their area. This is

suitable with Anwar's statement; it is said that usually people use their dialect only in their own area. They, at least, feel that their speaking style can not be brought in to other areas and think that the dialect is just suitable to use in their own area (1984:34).

**BAB IV**

**CONCLUSION AND SUGGESTIONS**