#### **CHAPTER IV**

## **CONCLUSION AND SUGGESTION**

### **IV.1** Conclusion

Surabayan Javanese is not only used by native Surabayans but also used by non-native Surabayans. From the presentation of the data, it can be concluded that almost all non-native Surabayans who originate from some regions like those who speak Madiun dialect are influenced by Surabayan dialect during their stay in Surabaya. Non-native Surabayans who stay in Surabaya for more than two years' time are more influenced than those who stay within two years' time; so they will speak Surabayan dialect more often than those who don't.

In daily communication, these people prefer to use Surabayan dialect to Madiun dialect. However, many of them will speak their original dialect when they are in their hometown. In other words, it can be concluded that they speak Madiun dialect in their hometown but they do not speak it outside their hometown.

More than a half of non-native Surabayan thinks that they speak Surabayan dialect because of adaptation. In daily communication in Surabaya, they adapt their dialect to the local dialect used in Surabaya. There are also some of the non-native Surabayans who think that Surabayan dialect is more prestigious than Madiun dialect, therefore, they stop speaking Madiun dialect when they are in Surabaya. Some also have the reasons of being ashamed of not using Surabayan dialect. People who have

47

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those kinds of reasons usually speak Surabayan dialect in their hometown although it is only a little. However, in general, non-native Surabayans will speak Madiun dialect when they are in their areas. If they mix up their original dialect with Surabayan dialect, it is merely because of their unconsciousness. That is normal because they have been staying in Surabaya for a long time and influenced by Surabayan dialect.

In speaking, non-natives who have been staying within two years' time often unconsciously mix up between the two dialects. There are also some people who do it consciously, and this is because of their being ill of ease when they use certain aspect of Surabayan dialect (mostly in the aspect of morphology and diction). Meanwhile, no one of non-natives who have been staying for more than two years' time consciously mix up those two dialects. All of them are purely unconscious in mixing up. Others mixing up are in the case of pronunciation, the difficulty of loosing *ye* or *iye*, and intensifying.

The influence of non-natives toward Surabayan dialect is caused by the factor of the intensity of returning to hometown. Non-natives who have been staying within two years' time tend to return to hometown more often than those people who have been staying for more than two years' time. That is why their chance to be less influenced by Surabayan dialect and the result is that they prefer to speak Madiun dialect even though they are in Surabaya. Another factor is about the dialect used by friends inside and outside the boarding houses (environment factor). When their

48

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friends inside and outside the boarding houses speak more Surabayan dialect, they will also have tendencies to speak it.

Finally, maintaining is the most probable reason why some non-natives prefer to speak Madiun dialect in Surabaya although they are really influenced. They speak Surabayan dialect but it is very little and almost undeliberately done. Only few nonnatives think of being ill of ease on speaking Surabayan dialect and that is why they like to speak Madiun dialect in the area although most people speak Surabayan dialect.

# **IV.2** Suggestion

We are all aware that we have to be active in maintaining our own culture including regional language. In the smaller scope, it is not wrong if we participate actively in maintaining our own dialect. Although we speak our national language even international language, it does not mean that we have to stop speaking our local language. Using our own dialect of the regional language does not mean that we are 'out of date' people. On the other hand, we should be proud of our loyalty in maintaining our own language and culture.

Finally, the writer suggests that this research will be continued in the larger scope.

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