

## CHAPTER II

### GENERAL DESCRIPTION OF THE OBJECT OF THE RESEARCH

#### II.1. Makassarese Students in Surabaya

Most of Makassarese students living in Surabaya come from the main city of Ujungpandang (53%), and the rest come from some regencies of South Sulawesi (47%).

Makassarese students live with their families or stay in boarding houses or dormitories in Surabaya. They (together with the other ethnic groups in South Sulawesi) formed an organization called IKAMI SULSEL (the abbreviation of Ikatan Kekeluargaan Mahasiswa/Pelajar Indonesia Sulawesi Selatan). Those who are not Makassarese, but having blood relation with people of the other ethnic groups in South Sulawesi (such as Buginese, Mandarese, and Torajanese) may become its members.

There are approximately 83 students who are registered as the members of IKAMI SULSEL. 48% of them are ITS students, 24% UNAIR students, 7% IKIP students, and the rest (21%) are students of some private universities in Surabaya.

Members of IKAMI SULSEL are mostly Buginese (42%), Makassarese (31%), Buginese-Makassarese (4%), Mandarese (8%), and Torajanese (15%). By looking at the percentage, we could estimate that there are about 26 Makassarese

students who become members of IKAMI SULSEL. In this research, I took 21 of them to be my respondents since they fulfill the qualification. To add up to the number of the respondents up to 30 people, I sought for some more Makassarese students who are not IKAMI members.

Makassarese students face a different circumstance when they arrive in Surabaya; a new place with different culture, different tradition, and also different regional language.

## II.2. The Javanese Language and Its Varieties

Javanese is a regional language which is mostly used by people in the Middle and East Java. Javanese, a language of the Austronesian family, is spoken by some seventy million inhabitants of Java, the fifth largest and most densely populated of the three thousand equatorial islands comprising the Republic of Indonesia (International Encyclopedia of Linguistics volume 2, 1992:254). In Javanese it is nearly impossible to say anything without indicating the social relationship between the speaker and the listener in terms of status and familiarity. Javanese has three main levels. Krama, madya, and ngoko - or high, middle, and low - are the three main levels expressing status and/or familiarity available to speakers in the language (C. Geertz in Pride and Holmes, 1972:167 - 171).

There are six varieties of Javanese levels but only three of them which are commonly used in society (Wardono and Murtasim, 1992: 20). They are:

1. The Ngoko level. This is the lowest level of Javanese and used in informal situation among close friends or intimate persons. There are two kinds of it, i.e. Ngoko Lugu and Ngoko Andhap.
2. The Madya level. It is the middle level of Javanese and less informal than Ngoko level. This level is usually used in conversation among people who are not so close to each other, have the same ages or social class, etc. It is divided into three kinds, i.e. Madya Ngoko, Madyantara, and Madya Krama.
3. The Krama Level; which is the high level of Javanese and having the most formal and polite style. It is used to respect persons, such as parents, teachers, elder persons, etc. It has five kinds of style, i.e. Mudha Krama, Kramantara, Wredha Krama, and Krama Inggil.

Nowadays, Javanese society only use Ngoko, Krama Madya, and Krama Inggil to communicate with each other.

Furthermore, according to the geographic differentiation, Javanese language has its variation or dialect. It can be divided into five dialects, i.e:

1. The Banyumas dialect; it is spoken by Javanese people living at west area of Javanese culture, and all along of stream flow of Serayu river.
2. The Solo-Yogyakarta dialect; this dialect is spoken by Javanese people living in the cultural central of Java Palace, as the source of Javanese norms. This dialect is regarded as a good Javanese language.
3. The Jawa Pesisir dialect; this dialect is spoken by some people in some cities of all along north coast of Javanese area.
4. The Javanese people dialect; it is used by people who live in the east part of Middle Java, i.e. all along the stream flow of Brantas river including Madiun city, West Kediri, Malang, Lumajang, and East Jember. The Solo-Yogyakarta dialect influence it, even both dialects are almost the same. But at the delta of Brantas river especially in Surabaya city, the dialect is very different and has a particular style.
5. A dialect at the East Java coast area; it is influenced by Madurese language and a dialect at the tip of the east of East Java area which is influenced by Balinese language.

The Javanese language spoken in East Java is regarded as a non-standard Javanese. In daily life, Surabaya people usually use the lowest level of Javanese, Ngoko when they talk to their friends (Ensiklopedi Nasional Indonesia volume 7, 1990:385). Dealing with this statement, there is a phenomenon that most of Makassarese students who live in Surabaya use Ngoko too.

### II.3. The Makassarese Language and Its Varieties

Makassar, is one of four ethnic groups in South Sulawesi, besides Bugis, Toraja, and Mandar. Makassarese people inhabit some regencies, i.e. Gowa, Takalar, Jeneponto, Bantaeng, Maros, and Pangkajene. Pangkajene itself is an area in which the Buginese and Makassarese cultures are combined. So that their cultures are not so different and people call them Buginese-Makassarese culture (Ensiklopedi Nasional Indonesia volume 10, 1990:60).

The Makassarese and Buginese, the languages which together cover the greater part of the South Sulawesi peninsula, are each spoken by a far larger number of speakers than any other language in Sulawesi. According to the most recent estimates there are one and a half million speakers of Makassarese and two and a half million of Buginese. Together with Mandarese, they also occupy a special place in that written literature which has been

in existence for more than three centuries, and which was mainly written in a special Makassarese-Buginese syllabary (Noorduyn, 1991:139).

*Mangkasara* is Makassarese people language, and in the old manuscripts, they used *aksara lontara*. It is a letters system which comes from Sanskerta letters. Makassarese language belongs to Hesperonesian language family, which is from the branches of South East and Middle Sulawesi languages, a group of South Sulawesi language, and a sub-group of Bugis-Makassar language (Ensiklopedi Nasional Indonesia volume 10:60). It is used by Makassar community; as a group of people who inhabit a connected region (contiguous), i.e. on the west beach of South Sulawesi peninsula; comprises regencies of Gowa, Takalar, Jeneponto, Bantaeng, Maros, Pangkep, Selayar, and the main city of Ujungpandang (Yatim, 1983:31).

According to the geographic location, Makassarese language has five variations or dialects, but their differences do not cause any problem in communication among the Makassarese people (Kaseng, 1978:91).

Noorduyn (1991:151-152) explained the use of the five dialects as follows:

1. The Lakiung dialect; it is the prestige dialect and standard language used in written literature which is spoken in the heart of the former Makassarese kingdom of Gowa on the western coastal

plains, where the capital town Ujungpandang is located.

2. The Konjo dialect; it is spoken in the central mountain region and the eastern plain up to the coast of the Bone Gulf. In the mountain region of Maros, in its subdistrict, Camba people uses this dialect; but there is a combination of Buginese and Makassarese languages in its capital city. The people could use both languages in daily communication.
3. The Turatea dialect; this dialect is used in Turatea area in the southwestern mountains near by regencies of Bantaeng and Jeneponto.
4. The Bantaeng dialect; this dialect is used by people living on the south coast of Bantaeng regency.
5. The Bira or Selayar dialect; the Makassarese who live on the south area of Bulukumba regency until Selayar regency with its capital city, Benteng use this dialect.

Makassarese also has influence on some other languages. One of these is Makassarese Malay, which for a long time has been spoken in Makassar and the neighbouring towns, and formerly was spoken by the group of local European families but at present by inhabitants

of Ujungpandang with a Makassarese background or even by newcomers on informal occasions. The vocabulary and the derivational affixes are predominantly Malay but the sound system is completely Makassarese, while there is evidence of a notably Makassarese inflection and partially Makassarese sentence constructions.

Makassarese is also one of the few Indonesian languages - if not the only one besides Malay - to have influenced other languages outside Indonesia. Several Aboriginal languages in northern Australia were influenced during long and intensive contacts which the speakers had with the Makassarese fishermen who annually sailed to northern Australia to gather *trepang* and usually stayed over during the monsoon before returning to Makassar.

#### II.4. The Indonesian Language

Alwasilah (1985:177) stated that as a result of an intensive government language training program, the Indonesian language becomes a means of communication throughout the archipelago. Now it has five functions:

1. The official language in state affairs.
2. The official medium of instruction in educational institution.
3. The official language of national level which is to be employed in carrying out the function of



- government, preparing and executing planning.
4. The official language to be employed in the field of culture, science, and technology.
  5. The medium of communication among the provinces and the ethnic groups.

There are two styles of the Indonesian language; they are standard and non-standard. The standard Indonesian is used in formal situation, whereas the non-standard is used in informal situation.

#### II.5. The Relationship Among The Javanese, The Makassarese, and The Indonesian Languages

In a speech community, whether it is bi- (or multi-) lingual or monolingual, there are mostly some varieties in using language. People choose a language when they talk something to a person in an occasion. This is just what Jakobson and Hymes said that language choice is influenced by some factors, and among others are participants, topic, and setting.

Makassarese students living in Surabaya, as the object of this study, face a different circumstance when they arrive in the city. To communicate with others, it is impossible for them to use Makassarese language, since Surabaya people or non-Makassarese who stay in Surabaya would not understand what they are talking about. So that

the use of Indonesian language for these various ethnic groups is significant.

But as the consequence of living in Surabaya, they have to adapt themselves to the city life and the people. One of the results of the adaptation is they learn and try to speak Javanese, a language which is spoken in Surabaya. This language could make their existence accepted by Surabaya society and they could get more intimate.

Furthermore it is a fact that being happy in East Java do not mean they leave their mother tongue. When they meet their friends of the same ethnic group, they tend to use the Makassarese language. Probably the use of the language reflects the spirit of solidarity among them.

## **CHAPTER III**

# **PRESENTATION AND ANALYSIS OF THE DATA**