

## CHAPTER II

### GENERAL DESCRIPTION OF THE OBJECTS OF THE STUDY

#### 2.1 The Description of Madurese Language

##### 2.1.1 Madurese Dialect

Madurese language used in Madura island as well as in Probolinggo consists of four dialects : (1) Sumenep Dialect, (2) Pamekasan Dialect, (3) Bangkalan Dialect, and (4) Pandalungan Dialect (Soegianto, 1982 :337).

On behalf of this research, the writer take all Madurese dialects considering there is no specific dialect used in daily communication in Nurul Jadid Pesantren. This condition caused by most santris who comes from many regions of East Java and Madura Island.

##### 2.1.2 Language Level

There are three language levels in Madurese, that are : *enjaq-iya / enjaq-iya* , *engghi-enten ; angghi-enten* and *engghi-bhunten / angghi-bhunten* ( Soegianto,1977:10)

For this study, the writer choose and determine *enjaq – iya* level as object to be analyze because this level, in fact, lexically and structurally is the most complete language level among the three language level of Madurese. It

means that in all structural and lexical of *enggih-enten and enggih-bhunten*, we can find their synonymous in *enjaq – iya* level, but not on the contrary.

### 2.1.3 Madurese Phonemic System

In this thesis, I use Steven's theory of Madurese Phonemic System. In his book *Madurese Phonology and Morphology* ( 1968 ), he classified Madurese into twenty six consonant types, nine vowel types, and eleven diphthong types.

**Table 1 Consonant System of Madurese Language**

Phoneme	Place and Manner of Articulation	Example	Meaning
/p/	Voiceless Bilabial Stop	[pɛsɛ]	Money
/b/	Voiced Bilabial Stop	[sabə]	Field
/m/	Bilabial Nasal	[lɛmpɔ]	Fat
/bh/	Aspirated Bilabial Stop	[əmbhu]	Mother
/t/	Voiceless Dental Stop	[takɔ]	Afraid
/d/	Voiced Dental Stop	[dɛjə]	North
/dh/	Aspirated Dental Stop	[bɛddhi]	Sand
/ɖ/	Voiced Alveolar Stop	[aɖus]	Take bath
/dh/	Aspirated Alveolar Stop	[dhəddhi]	Become
/tʃ/	Voiceless Alveolar Stop	[kanʃə]	Like
/k/	Voiceless Velar Stop	[kɔlə]	Skin
/g/	Voiced Velar Stop	[gəndə]	Stupid

/gh/	Aspirated Velar Stop	[ghunɔŋ]	Mountain
/s/	Spirant	[nasɛq]	Rice
/l/	Lateral	[dɔlɐm]	Deep
/r/	Apikal Trill	[rassa]	Taste
/n/	Apikal Nasal	[anaq]	Child
/ŋ/	Velar Nasal	[ŋɛnɔm]	Drink
/h/	Breath	[hadiyah]	Gift
/c/	Voiceless Palatal Stop	[cɔkɔp]	Enough
/z/	Voiced Palatal Stop	[kazu]	Wood
/zh/	Aspirated Palatal Stop	[zhɔlɐn]	Road
/ñ/	Palatal Nasal	[ñaman]	Delicious
/q/	Glottal	[lɛqɛr]	Neck
/w/	Bilabial Glide	[buwɔ]	Fruit
/y/	Palatal Glide	[sɛyan]	Noon

The symbol for the aspirated stops ( bh, dh, dh, zh, gh ) are unitary symbols ; they are not clusters of voiced stop plus h.

**Table 2 Vowel System of Madurese Language**

Phoneme	Place of Articulation	Example	Meaning
/i/	Front High	[Iya]	yes
/ə/	Central High	[bujə]	salt

/u/	Back High	[ghunɔŋ]	Mountain
/e/	Front Middle	[sate]	Shish kabob
/ʌ/	Central Middle	[hʌwa]	weather
/o/	Back Middle	[toko]	Shop
/ɛ/	Front Low	[ɛnaq]	Remember
/a/	Central Low	[kanca]	Friend
/ɔ/	Back Low	[buŋkɔ]	Home

**Table 3 Diphthong System of Madurese Language**

Diphthong	Example	Meaning
/ae/	[aen]	Water
/ai/	[sɔŋai]	River
/aɛ/	[aɛp]	Insult
/aɔ/	[aɔp]	Take shelter
/ao/	[baɔŋ]	Devil
/ea/	[eas]	Decorate
/eɔ/	[eɔŋ]	Meow
/ɛa/	[ɛa]	scream
/ui/	[kerbhui]	Buffalo
/ua/	[kuat]	Strong
/ɪə/	[diəŋ]	quiet

## 2.2 The Description of Malay Language

Malay Language is a National Language of Malaysia which is used as a mother tongue, especially for them who are from Malay ethnic. Malaysians from various ethnics like Austronesia and non-Austronesia have used Malay as communication media for many centuries ( Asmah, 1977). As the object of the research, the writer uses Malay Language, the National Language of Malaysia, regardless some dialects in Malay itself.

In this thesis, the writer uses Asmah's theory in Malay Fonetik ( 1985: 141-150). Malay consonants are classified into nineteen types ; vocals into six types ; and diphthongs into three types.

**Table 4 Consonant System of Malay Language**

Phoneme	Place and Manner of Articulation	Example	Meaning
/p/	Voiceless Bilabial Stop	Pakai	Use
/b/	Voiced Bilabial Stop	Tiba	Come
/m/	Bilabial Nasal	Malam	Night
/t/	Voiceless Dental Stop	Mata	Eye
/d/	Voiced Dental Stop	Abad	Century
/k/	Voiceless Velar Stop	Makan	Eat
/g/	Voiced Velar Stop	Gali	Dig
/s/	Alveolar Frikatif	Satu	One
/l/	Alveolar Lateral	Lagu	Song
/r/	Retroflex	Merah	Red
/tʃ/	Voiceless Palatal Affricate	Cari	Look for
/dʒ/	Voiced Palatal Affricate	Tajam	Sharp
/n/	Alveolar Nasal	Nama	Name
/ɲ/	Palatal	Nyonya	Mrs.
/ŋ/	Velar Nasal	Hidang	Serve
/w/	Glottal Glide	Marah	Angry
/ʔ/	Glottal	Jum ʔat	Friday
/w/	Velar Glide	Wayang	Puppet
/y/	Palatal Glide	bayi	Baby

**Table 5 Vowel System of Malay Language**

Phoneme	Place of Articulation	Example	Meaning
i/	Front High	Ikan	Fish
e/	Front Middle	Enak	Delicious
ə/	Central Middle	Senang	Happy
a/	Central Low	Wanita	Female
u/	Back High	Rumah	House
o/	Back Middle	orang	Person

**Table 6 Diphthong System of Malay Language**

Diphthong	Example	Meaning
/aw/	kerbau	buffalo
/ay/	pakai	use
/oy/	amboi	Utterance for surprising



### 2.3 The Description of Nurul Jadid Pesantren of Probolinggo

Pesantren is an Islamic Boarding School in which students called santri stay and study religion. Nurul Jadid Pesantren was built in 1950 by its founder, KH. Zaini Mun'im, and became one of the biggest pesantren in Probolinggo until now. Geographically this pesantren is located Desa Karanganyar Kecamatan Paiton, 30 km in the eastern part of Probolinggo.

The oral communication within the society of Desa Karanganyar is virtually occurred by the use of Indonesian, Madurese, and Javanese languages. However, the Madurese is utilized more prominently than the others. Informally, the Madurese is spoken to communicate among people there. In other word, the Madurese is required in daily life and used to complete various activities and deals.

As noted well, the Madurese language recognize three levels in use (Soegianto,1977:10).. They are *enjaq-iya / enjaq-iya* ( the lowest level ), *engghi-enten / angghi-enten* (the middle level ) and *engghi-bhunten / angghi- bhunten* ( the highest level ). In general, the most frequent use of Madurese in Desa Karanganyar and also in Nurul Jadid Pesantren is *enjaq-iya*, as spoken within the society of Probolinggo.

However, if the conversation is taken for the need of courtesy, for instance to the older people like Pesantren Leaders, or to person who are not familiar yet, the Madurese of *angghi-bhunten* level deliberately will be used. The Indonesian language itself is rarely used to communicate among people except for formal situations and some affairs that are necessarily felt to use Indonesian



language, such as in formal activities. Above all , all the social intercours taken to communicate to one another, the Madurese is always on the first priority to be used.

Several activities of Nurul Jadid Pesantren in daily life are strongly influenced by the spirit of Islam. Activities such as reading the Koran and some holy books such as Tafsir Jalalain, Fathur Qarib and Fathul Mu'in , praying together, and other pesantren activities are carried out regularly. It seems such activities can always involve the whole population and be well organized.

Nurul Jadid Pesantren has more than three thousand santris who stay and study there. From 1950 until 1995, it has more than thirteen thousand graduates with detail description as follows :

**Table 7. The Amount of Graduates according to their sex**

Nb	Years	The Amount of Graduates		Total
		Male	Female	
1	1950 – 1955	54		54
2	1955- 1960	72		72
3	1960 – 1965	31	28	59
4	1965 – 1970	18	66	174
5	1970 – 1975	249	114	363
6	1975 – 1980	591	248	839
7	1980 – 1985	1356	862	2218
8	1985 – 1990	2727	2585	5312
9	1990 - 1995	1612	2589	4201
	<b>Total</b>	<b>6548</b>	<b>6492</b>	<b>13040</b>

Source : Mengenal Pondok Pesantren Nurul Jadid (1998)

Comparing to other pesantrens, the santris in this pesantren have certain characteristics. While the santris of the other pesantren in Probolinggo are usually of Madurese and Javanese ethnics, the santris of Nurul Jadid are from various ethnic groups. They come either from many regions in East Java ( Situbondo, Bondowoso, Jember, Pasuruan , Jombang, Kediri ), Middle Java, West Java, Sumatra, Irian Jaya, and even from Malaysia , Singapore, and Brunei Darussalam. The following tables are the description of population and santris' parents occupations.

**Table 8. The Amount of Santris**

Nb	Years	The Amount of Graduates		Total
		Male	Female	
1	1950 – 1955	245		245
2	1955- 1960	360		360
3	1960 – 1965	202	135	455
4	1965 – 1970	675	268	943
5	1970 – 1975	820	417	1237
6	1975 – 1980	1446	537	1978
7	1980 – 1985	1872	1157	3029
8	1985 – 1990	2001	1948	3949
9	1990 – 1994	2138	2008	4146
10	1994-1996	2154	2995	5149
	<b>Total</b>	11913	9565	21478

Source : Mengenal Pondok Pesantren Nurul Jadid (1998)

**Table 9. The Occupation of The Santris' Parents**

Nb	Occupation	Percentage
1	Farmer	40 %
2	Businessman	20 %
3	Government Employee	17 %
4	Private Employee	15 %
5	Fisherman	2 %
6	Soldier	3 %
7	Others	3 %

Source : Mengenal Pondok Pesantren Nurul Jadid (1998)

The santris stay in this pesantren without any specialization based on their hometown, but they live together, intercourse and speak with languages which are very determined by their native languages.

Although these miscellaneous santris who come from many regions bring various culture and language, they use Madurese as their daily communication. This is because most santris are from some towns near Probolinggo speak Madurese as well as their native language. But like other pesantrens in Indonesia, the language used in formal activities, like teaching in class, is Indonesian language.

Javanese or Malaysian santris who cannot speak Madurese, at first communicate in Indonesian Language. After they lived for about seven months, they can speak Madurese fluently. But there are still some changes in certain sounds in their pronunciation.

## 2.4 Language Acquisition of Second Language Learning

Second language learners construct their knowledge of the second language through active learning processes and they are inclined to do this according to a natural inbuilt syllabus. The role of processes associated with behaviorism, such as imitation and memorization also influence this process.

There are some factors which influence how successful a person is in learning a second language learning : (1) the nature of the person's motivation to learn, (2) the qualities of the opportunities to learn, and (3) those which make up the person's ability to learn.

Robert Gardner and Wallace Lambert ( 1972 : p.57 ) found two basic kinds of motivation, which they call '*integrative*' and '*instrumental*'. A learner with *integrative* motivation has a genuine interest in the second language community. He wants to learn their language in order to communicate with them more satisfactorily and gain closer contact with them and their culture. A learner with *instrumental* motivation is more interested in how the second language can be a useful instrument towards furthering other goals, such as gaining a necessary qualification or improving employment prospects.

The nature of the speech addressed to second language learners is an important factor in influencing how well they learn. The ideal input for acquiring a second language is comprehensible but not strictly graded, either. Exposed to this kind of input, the learner's natural acquisition mechanisms can operate, picking out the structures for which they are ready at any given time.

Besides motivation and opportunities, a broader set of factors which make some people better at learning than the other are cognitive factors (IQ) and the effects of personality and age. An extrovert person is especially well-suited to second language learning. Many studies proved that children are likely to be exposed to simpler language, which easier to process and understand.

In the case of TRANSFER, the learner uses his previous mother tongue experience as a means of organizing the second language data. Barry Tylor found transfer errors to be more frequent with beginners than with intermediate students. The beginner has less previous second language knowledge to draw on in making hypotheses about rules, and might therefore be expected to make correspondingly more use of his first language knowledge.

As Pit Corder expresses it, the first language provides a 'rather rich and specific set of hypothesis' ( 1978 : 79 ) which learners can use. For many aspects of the second language, these hypotheses will be confirmed, because of the similarities that languages share. The second language learner is likely to feel that everything he learns is different from his mother tongue, whereas in fact there are many ways in which his mother-tongue knowledge can be directly transferred.

If the first language habits hinder the learner in learning the new one, this is a case of negative transfer or, in the most common terminology, **INTERFERENCE**.

## 2.5 Description of the Respondent

In this study, I take four respondents who have the characteristics I have mentioned in the previous chapter.

Respondent A is Nurul Rabiah. She is eight years old. She has been living in Nurul Jadid Pesantren for one year . She is studying at Madrasah Ibtidaiyah Nurul Mun'im at the third grade. She is an introvert person.

Respondent B is Azura. She is a thirteen-year old student of Madrasah Ibtidaiyah Nurul Mun'im at the sixth grade. She has been living in Nurul Jadid Pesantren for nine months. She was born in Johor Malaysia . She is an introvert person.

Respondent C is Nor Laila. She is a fourteen-year old student of Madrasah Ibtidaiyah Nurul Mun'im at the sixth grade. She has been living in Nurul Jadid Pesantren for nine months. She was also born in Johor Malaysia . She is an extrovert person.

Respondent D is Mazzura. She is a twelve-year old student of Madrasah Tsanawiyah Nurul Jadid. She has been living in Nurul Jadid Pesantren for two years. She is an extrovert person.



**CHAPTER III**

**PRESENTATION AND ANALYSIS  
OF THE DATA**