

## CHAPTER IV

### FINDING AND DISCUSSION

This chapter presents the result of the research and consists of data analysis and discussion. It deals with the analysis of Madurese language levels occurs between sellers and buyers at Market of Semampir Kraksaan and factors of certain people choose the levels.

#### 4.1. FINDINGS

In this chapter, the writer will present the finding of the data due the observations at the Market of Semampir Kraksaan Probolinggo. What kinds of language levels occur in this market and factors of influence people to choose language levels.

##### 4.1.1 Madurese Language Levels in the Market of Semampir Kraksaan

There are three kinds of Madurese language levels, high level is *Enggi-Bunten* and middle is *Enggi-Enten* and the lower is *Enja'-Iya'*. Here, only two kinds of Madurese language levels of the conversations occur between buyers and sellers at the Semampir market, first is *Enggi-Enten* and second is *Enja' Iya'*.

##### 4.1.1.1 Madurese “*Enggi-Enten*”

In informal situation people mostly use informal language or casual language to speak with other. One of the informal places is in the market. Market is a place in which many people from high status until lower status meet, and in informal place, people usually use informal language. For example when people asking the price of cloths they use informal language;

Example:

“A: *Bedeh celanah harem dek?, Berempah dek?*”

“A: is there a jean of harem dek? How much dek?”

The conversation of Madurese language above uses *Enje'-Iya'* or lower level in Madurese language, it called "*tak a besah*" in Madurese. But, actually not all informal place people automatically use informal language, but they also use formal language even in informal place. Like the conversation below, it will be present in the excerpt 1.

#### Excerpt 1 Conversation between Buyers and Seller

Conversation	Translations	no
B; tello polo reh bing	B; thirty bing,,,,	1
A; benyak abi'en pulsa umik kok reh,,,,,	A; so less my pulse mam,	2
B; benyak abi'en bing	B; your pulse is less	3
A; iyeh kareh 6000, luang 2000	A; yes lek, only 6000, less 2000	4
B; kareh bungoh riyah gun lah bing	B; only purple?	5
A; halu,,,iyeh,,hah,,,melleh dimmah gik, entarah probolinggo ben, dulih deteng keng yeh	A; hallo,,,yes,,,hah,,,where,,,going to probolinggo, be fast come here. ya	6
B; e,,,men tello polo ngalak ah tung gik lek dekyeh	B; if thirty I will buy two	7
A; e...men tello polo ngalak ah tung gik can mik, iyeh tello polo can lek	A; e,,,if thirty she will buy two, okay, thirty lek	8
B; iyeh cen tello pollo ibu'en ngocak tello lemma'	B; ya,,,this is thirty but your mam say thirty five	9
A; iyeh lah,,,ya'ah	A; ya,,,ya,,,this	10
B; (telfon) halo,,,yu,,,guleh entar kanjeh notop terus biyan, e,,,abben, guleh pon sabbenah, e tak bueng bik guleh ten Yu cappah, tak bueng bik guleh, siap guleh pon takok tak cocok.	B; hallo, Yu,,,I was come here, always close...I was so solong time, e,,,sthe stamp is still at veil Yu, I was ready about that, it's not suitable.	11
B; Enggi jeuh cora' en, koneng bik oren, hahahaha. Porop kelambih buleh mondut settung gik, Enggi,,,Gi pon, begi ke anak'en pon leh pessenah, Gi,,,Gi,,,Gi,,, Yak lah bing, patte'en lah bing. Ngalak se bungoh kan kareh tung jih lah bing, areh nambah lema ebuh yeh bing	B; yes,,,so different between yellow and orange,hhaahhaha I will exchange with cloths and I take it one. Ya,,,the money I'll give to your daughter. Ya,,,this is done how the way to stop it. I take the purple one, and this is add five thousand right.	12

#### Note:

##### Seller:

A: Devi 22th

A2: Mrs. Agus 45<sup>th</sup>

##### Buyer:

B: Le' Lai 35<sup>th</sup>

The conversations above age of the seller is young than buyer. The buyer before speak with Mrs. Agus at telephone she uses informal language or *Enja'-Iya'* levels like the conversation number 1 until 10 in the excerpt 1 and after she talk with my mother older than her she use formal language or *Enggi-Enten* levels. It is because age can influence language level. Such as Wardhaugh (2006) argue "we may try to relate the level of formality chosen to

a variety of factors: the kind of occasion; the various social, age, and other differences that exist between the participants” (p. 51). We must know with whom we speak, the word that we’ll use, and the intonation, it is because the factor of formality and solidarity. Like Ahmad (1992, 244) in Achmad and Abdullah said “*Kesantunan ini sangat erat kaitannya dengan kepedulian menjaga harmonisasi hubungan para pembicara.*” (p. 157) “the formality is very important to keep the harmonization between participants.” Yule (2006) also argues that;

“We would have to specify the roles of speaker and hearer (or hearers) and their relationship(s), whether they were friends, strangers, men, women, young, old, of equal or unequal status, and many other factors. All of these factors will have an influence on what is said and how it is said. We would have to describe what the topic of conversation was and in what setting it took place.” (p.127)

Let’s compare the conversations at excerpt 1 number 11 and 12 to make easy understand where is the word of *Enggi-Enten* level which is called “*a besah*” and where is the word *Enja’-Iya’* level or “*tak a besah*”. It will be presents in the excerpt 2.

Excerpt 2 Comparison of word *Enggi-Enten* Level and *Enja’-Iya’* Level at excerpt 1 number 11 and 12

Enggi-Enten	Enja’ Iya’
B; (telfon) halo,,yu,, <b>guleh</b> entar <b>kanjeh</b> notop terus <b>biyan</b> , e,,abben, <b>guleh pon</b> sabbenah, e tak bueng bik <b>guleh ten</b> Yu cappah, tak bueng bik <b>guleh</b> , siap <b>guleh pon</b> takok tak cocok.	B; (telefon) halo Yu,, <b>engkok</b> entar <b>deknak</b> notop terus <b>ben</b> , e...abben, <b>engkok lah</b> sabbenah, e..tak bueng <b>je’</b> bik <b>engkok</b> Yu cappah, tak bueng bik <b>engkok</b> . Siap ko’ lah takok tak cocok.
B; <b>Enggi</b> jeuh cora’ en, koneng bik oren, hahahaha. Porop kelambih <b>buleh mondut</b> settung gik, <b>Enggi,,,Gi pon</b> , begi ke anak’en <b>pon</b> leh pessenah, <b>Gi,,,Gi,,,Gi,,,</b>	B; <b>iya’</b> jeuh cora’en. Koneng bik oren, hahahha. Porop kelambih bik <b>engkok ngalak</b> settung gik. <b>Iya’,,iya’ lah,,,</b> begi ke anak’en <b>lah</b> leh pessenah. <b>Yelah, ye lah</b>

Sometimes, the older people still use formal language when speak with the young people. It is because the background of life the buyers itself. I mean, when in the family must be use formal language; they will use it in daily life although they speak with the one who has lower status, like Bu’ Nur said “*Guleh nganggui besah dari lambek pon, gi abesah terus pon*

*sampek semangken*” (Personal communication, On March, 23, 2014). “I use formal language styles (Enggi-Enten styles) was long time ago, so I still use it until now.” And it happened between Le’ Rusma Ningsih an old costumer and always speak use formal language with every people. The conversations will be presents in the excerpt 3.

Excerpt 3 The Conversations between Le’ Rusma as buyer and Devi as a seller

Conversation on March, 17, 2014 at 08.00-12.00 am		
Conversation	Translate	No
B2; <b>mana umiknya</b>	B2; where is your mam?	1
A; dirumah lek, marenah deknak tu	A; at home lek, after this she will come	2
B2; riyah jaket	B2; is it jacket?	3
A; deker asli jieh	A; it is original jacket	4
B2; <b>berapa jubah koreanya</b>	B2; How much Korean longdress?	5
A; jubah korea.....dek, dek jubah korea riah	A; Korean longdress Dek, dek it is Korean longdress	6
B2; ngak <b>napah nekah</b> modellah	B2; how look like this model	7
A; tak taoh ko’ lek	A; I don’t know lek	8
B2; umiknya dak ke pasar	B2; your mom doesn’t go to market	9
A; ke pasar entar lagi	A; she will after this	10
B2; berempah reh, nak kanak ngodeh <b>nekah</b>	B2; ho wmuch it is, it is teenager right	11
A; jubah ini lek, ni jubah, ni jubah	A; this is long dress, long dress	12
B2; kolakan umiknya yeh	B2; your mom buy clothes?	13
A; iya kolakan	A; yes, she buy cloth.	14
B2; ngak <b>napah nekah</b>	B2; how look like it is.	15
A; beauty	A; Beauty	16
B2; ngak <b>napah</b>	B; how?	17
B2; berempah men ngak <b>nekah</b>	B2; how much like this	18
A; 140 lek	A; 140 lek	19
B2; men ngak <b>nekah senapah</b>	B; and it is, how much?	20
A; ngak itu,,,,,	A; that is,,,,,	21
B2; attas ngak ruah <b>pon gi</b>	B2; like above right	22
A; he’eh...	A; he’eh	23
B2; <b>pon,,,,pon</b> kah	B; done, done	24
B2; <b>ka’mah</b> rok se blengsettan <b>pon</b> ndok	B2; where is the skirt blengsetaan?	25
A; apah rok blengsettan	A; what kind of skirt blengsettan	26
B2; oh,, <b>nekah, senapah</b>	B2; oh,,this, how much	27
A; se mana itu lek, tak taoh ko’ lek, bedeh kodenah itu	A; where is it, I don’t know how much, no code	28
B2; <b>kayak gini berapa,,,g da yang besar</b>	B2; how much it is? Any big size	29

#### Note:

Seller:

A: Devi 22th

Buyer:

B: Rusma Ningsih 31th

In the conversation above Le’ Rusma Ningsih 31th use formal language toward Devi 22th who is younger than her. Like the conversation number 7 in the excerpt 3 “*ngak napah*”

*nekah modellah*”, the word “*napah*” and “*nekah*” is a middle level in Madurese language or *Enggi-Enten*. It will be different if the word “*napah*” and “*nekah*” become “*apah*” and “*riyah*”, the level exchange to Enja’-Iya’ or lower level in Madureser language.

There is also code switching that occur between buyer and seller in the conversations above number 13 and 28 in the excerpt 3. The buyer uses Indonesian language mix with Madurese language especially *Enggi Enten* levels. Like Hymes in Achmad and Abdullah (2012) argue “*alih kode itu terjadi bukan hanya antar bahasa, melainkan dapat juga terjadi antara ragam bahasa or gaya-gaya yang terdapat dalam bahasa*” “Code switching is not only a condition when a people switch two languages in his conversation, but also the changes of low variety to high variety.” (p. 158) in his book Hymes (1989) said “code switching has become a common term for alternate use of two or more languages, varieties of language, or even speech styles.” (p. 103)

There are some reasons code switching occur in the conversations. At the conversation number 1 and 2 in the excerpt 3. Number 1 seller ask to the buyer using Indonesian language “*mana umiknya?*” and the seller answer it using Madurese language mix with Indonesian language “*dirumah lek, marenah deknak itu*”. This case because if the speaker is unable to find the appropriate word in the language that is being used. He or she will switch their language to another.

#### **4.1.1.2 Madurese Language Level “*Enja’-Iya’*”**

*Enja’ iya’* is lower level in Madurese language. *Enja’ iya’* usually use to speak with friends and the same age. In this market *Enja’-Iya’* always occur in the conversation between buyers and the sellers. It is because market is informal place and mostly buyers know each other before. Like the conversation between Le’Ya and Devi who is know each other before. It will be present in the excerpt 4.

## Excerpt 4 Conversations between Le' Ya as buyer and Devi as Seller

Conversation on March 15, 2014 at 08.00-12.00 am		
Conversations	Translate	No
B2; endik kaos kaki ben vi	B2; have you sock Vi?	1
A; bedeh lek	A; I have lek	2
B; koh mak ngejit reh, takok ka boneka. Iyeh kaos kaki nak kanak sekolah ruah tak kotak celeng poteh	B2; koh,,why you are sock, scare with doll, yes for student kids box shape black and white	3
A; bedeh, kelas berempah	A; I have, what class?	4
B; iyeh kancanah bibi sekolah ruah, Tk	B2; ya, for Playgroup friend of Bibi	5
A; bedeh keng rajah keng pote celeng, pote celeng ruah,	A; yes, there is sock but big and black and white	6
B2; rajeh	B2; big	7
A; iyeh, yak sik cengguh	A; yes, Si' look at that	8
B2; takok ka boneka kodungen riyah	B2; scare to doll that wear veil	9

**Note:**

Seller: Devi 22th

Buyer: Le' Ya 40<sup>th</sup>

Conversation above is between Lek Ya 40, she is a neighbor of my sister in law. Even her old is older than seller, the seller herself use informal language or *Enja' Iya'* level to respond her. It is because they know each other before.

The conversations above content with *Enja'-Iya'* or lower level in Madurese, because the conversations above contains with informal words or "*tak a besah*". No one formal word occurs at the conversation above. Let's compare the informal word with formal word at the conversations above. It will be explain in the excerpt 5.

Excerpt 5 The Comparison the word *Enja'-Iya'* Level and *Enggi-Enten* Level

Enja' iya' or informal	Enggi- Enten or formal
<b>Endik</b> Kaos kaki Vi	<b>Ngaghungi</b> kaos kai Vi
Bedeh Lek	Bedeh lek
Koh Mak Ngejit <b>Reh</b> , Takok Ka boneka. <b>Iyeh</b> kaos kaki nak kanak sekolah <b>ruah</b> , tak kotak celeng pote	Koh, mak ngejit <b>nekah</b> , takok ka boneka. <b>Enggi</b> kaos kaki nak kanak sekolah <b>ka'ruah</b> , tak kotak celeng pote
Bedeh kelas <b>berempah</b>	Bedeh, kelas <b>senapah</b>
<b>Iyeh</b> kancanah Bibi sekolah <b>ruah</b> , TK	<b>Enggi</b> kancanah Bibi sekolah <b>ka'ruah</b> TK
Bedeh keng rajah keng potte celeng, potte celeng <b>ruah</b>	Bedeh, keng rajah keng potte celeng, pote celeng <b>ka'ruah</b>
Rajeh	rajeh
<b>Yak</b> sik cengguh	<b>Nekah</b> sih, cengguh
Takok ka boneka kodungen <b>riyah</b>	Takok ka boneka kodengen <b>nekah</b>

I find also not only old customers speak uses informal language styles “*tak a besah*” but also new customer here uses informal language even they never know each other before. The strong reason is because the buyers want to be close to the sellers and make the conversation more casual and of course it also makes the buyer do not shy to bargain. Like the conversations below in the excerpt 6.

#### Excerpt 6 Conversations New Customer and Seller

Conversations on March, 20, 2014 at 08.00-12.00 am		
Conversations	Translate	No
A; bedeh neng jieh, apanah se rajah jek engkok ngalak ukuran nak kanak, no berempah	A; there is, what the big, I take the size for children, what the number?	1
B; nomer telo' omor belu'	B; number three and age is eight	2
A1; ya no empak yah	A1; this is number four	3
B2; yak ke selvi ya Yan	B2; this is for Selvi Yan	4
B; iyeh ke selvi reh	B; yes, this is for Selvi	5
A; rajah jih lah, ente' luh,,,halo	A; that's big, wait a moment,,,hello	6
B; halo meloloh	B; always Hello	7
A; (telefon) e mik ya'ah argenah sleber se 7/8 se gen to'ot berempah, berempah, bellu belles, ya'ah benta dibik	A; (telephone) Mam, how much the prize of short skirt 7/8 until knee? How much, eighteen thousand, this is talk with my mother	8
B; enjek rapah, telo beles dekyeh	B; no, said to your mother thirteen thousand,	9
A; telo beles can, sapah can mbak	A; thirteen thousand mam, who are mbak, my mother ask.	10
B; yeh pembeli dekyeh	B; ya,,,costumers	11
A; anonah Wasik	A; family of Wasi'	12
B; beh pembeli	B; costumers	13
A; hah,,,taber telo beles, begi lema beles bik engkok	A; what,,,she ask thirteen, but I give it fifteen.	14
(A2; in telephone “tak olle, kolakannah lema beles begi lema beles”)	(A2; in telephone “don't give it, the original price it fifteen, why you give it fifteen)	15
A; tak olle jek mbak, belu beles	A; it is still eighteen thousand mbak	16
B2; jeggun naber dekyeh	B2; I only asking the less of price	17
A1;nyareh apah mbak, marah mbak nyareh lah mbak	A1; what are you looking for mbak, find it here mbak.	18

#### Note:

**Seller:**

**Buyer:**

A: Devi 22<sup>th</sup>  
 A1: Wasi' as helper 18<sup>th</sup>

B: Tatik 27<sup>th</sup>  
 B2: Yani 20<sup>th</sup>

People will use formal language if the distance in the relationship is so far or never know each other before. But, at the conversation above even it consist of new customers who is never know to the seller they still use informal language. The big reason of that is because they want to make the conversations more enjoy and make the relation more close to the seller and automatically it makes them do not shy to bargain. Such as B'Eni said "*e pasar men penter benta bik sok akrab bik penjual, gempang olle mode ben lekas kenal pas, jek dus todus naber*" (personal communication on March, 17, 2014 at 14.00 pm) "in the market if you're smart to speak and enjoy with the seller, you'll easy to get cheap prize and make the relation more close, don't be shy to asking less price."

From my inquiry to the society, there are a hundred inquiries to the people as a buyer and eighty inquiries for sellers of cloths in the market of Semampir. The result from the inquiry of buyers I find that 54 people use Madurese *Enja' Iya'* level and 29 people mix the language styles and 17 people use madurese *Enggi-Enten* levels. And the result of inquiry for sellers 60 sellers answer more than 80% the costumers use *Enja' Iya'* levels, 14 sellers answers more than 75% use *Enggi Enten* levels and 6 sellers answers 50% uses *Enja' Iya'* or *Enggi-Enten* levels.

#### 4.1.1.3 Mix Levels

Mix styles here means there are two or more language styles that occur between sellers and buyers in the Market of Semampir. One of the mix levels here is Javanesse language levels. Like in the conversations on March, 16, 2014, it will be presents in the excerpt 7.

## Excerpt 7 Conversations between Buyers and Sellers Uses Javanese Language

Conversations on March, 16, 2014 at 08.00 – 12.00 am

Conversations	Translations	No
B4; kaos ora ono' dek	B4; is there singlet dek?	1
A; kaos buk, gemuk bu'?	A; singlet bu', is it fat?	2
B4; iya	B4; yes	3
A; warnanya ada nanti bu'	A; it's many color bu'	4
B; daster reh bing	B; is it Daster?	5
A; bebidol bik celanah	A; Bebidol and jeans	6
B; kerutan	B; Wrinkle?	7
A; enjek. Sik atasan se jeh rajah dimmah kenning nah	A: no, Sik where is the place of big shirt?	8
B4; kecil iki	B4; it is small	9
A; kurang gede bu', ukuran apa bu'	A: need the big size? Size?	10
B4; L	B4; L size	11
A; atasan tok	A; just shirt	12
B; ya model ngak riyah sabbenah vi, bedeh bi lebbihnah,,,hahaha, lengen pendek keng	B; like this model last day Vi, there is material here hahahah,,,,,but short sleeve	13
A; ga' ono' wes bu' tinggal itu	A; nothing bu' just that	14

### Note:

Seller

A : Devi 22th

Buyers

B4: Ibu' Sri 35<sup>th</sup>

In excerpt 7 numbers 1, 9, and 14 the buyer and the seller use Javanese language mix with Indonesian language.

Conversations number 1. "*kaos ora ono' dek?*"

Conversations number 9. "*kecil iki*"

Conversations number 14. "*ga' ono' wes bu' tinggal itu*"

The kind of language level on the conversations above is "*Ngoko*" or the lower level in the Javanese language. It is because the vocabularies that they use is not standard and there is contraction word "*ga'*" and also considered Javanese word with dialect Probolinggo. "*Ngoko*" level include casual style. Such as Joss (1967) in Khumaida "there are five criteria of casual styles first absence of information, use slang, ellipsis influenced by dialect and the last contractions." (p.28) to make easy understand it, let's compare the *Ngoko* level with *Madya* level and *Krama* level according to conversations above. It presents in the excerpt 8.

Excerpt 8 The Comparison of *Ngoko*, *Madya* and *Krama* styles

no	Ngoko “low”	Madya “middle”	Krama “high”
1	Kaos ora ono’ dek	Kaos mboten ono’ dek	Kaos mboten wonten dek
2	Kecil iki	Alit iki	Alit iki
3	Ga’ ono’ wes bu’ tinggal itu	Mboten ono’ bu’ tinggal itu	Mboten wonten bu, namung niku

(Aini, personal communication, May 15, 2014)

#### 4.1.2 Factors Influencing People to Choose Certain Language Levels

There are four factors influencing language Levels occurs in the conversation. They are participants, settings, topics and the function.

##### 4.1.2.1 Participants

Participant means a person who takes part in something. In this chapter participant relate to the relation between speaker and addresser. It can be seen in terms of social distance and social status.

- Social distance

Social distance same with how the relationship between the speaker and the hearer itself. In this explanation the speaker who knows each other before to the hearer will use informal language, and the other side the speaker who never know before to the hearer will use formal language in the conversation.

And in the market of Semampir it occurs between sellers and buyers who has become an old customer in my mother’s shop. Such as the conversations between mbak Tasya who is a reseller in my mother’s shop and I. The conversations are presented in the excerpt 9.

Excerpt 9 Conversations between Mbak Tasya as reseller and Devi as Seller

Conversations on March 17, 2014 at 08.00-12.00 am		
Conversations	Translate	no
A: atasan jorlin lema’an	A; shirt of jorlin five	1

B; bedeh jas celeng sedeng ka Dapet	B; is there black coat for Dapet	2
A; jas apah jaket	A; coat or jacket	3
B; jas can	B; coat	4
A; tadek	A; nothing	5
B; tadek, nyoroh agin can men jas, iyeh,,,	B; nothing, ask to tailor to make it	6
A; sapah nyambih celana harem mera	A; who's bring jeans of red Harem	7
B; batuk ko' Vi,,,	B; I am cough Vi	8
A; tadek kabele bedeh, bedeh kabele tadek	A; nothing you say we have it, we have it you say nothing	9
B; rok pole dek se mode can banyak, dimmah, majuh	B; skirt also dek, cheap skirt, you said you have many skirt	10
A; bedeh, berempah rok mode du poloan ruah can be'en mbak	A; ya, I have it. How much that price, twenty right?	11

**Note:**

Seller : Devi 22th

Buyer: Mbak Tasya 24<sup>th</sup>

Mbak Tasya is a reseller of my mother and also a family from her. The relationship between mbak Tasya and my mother and I are close. She is 24th years old and become the reseller of my mother was a years. Even the position of her as a reseller and my mother as the owner of the shop, her still use Madurese Enja' iya' styles, because they know each other well.

The other side less intimate between the participants, the lower solidarity use formal language. It is occurs between seller and buyer who is never know each other before. These conversations are presented in the excerpt 10.

**Excerpt 10 The Conversation between Sellers and New customers**

Conversations on March 22, 2014 at 08.00-12.00		
Conversations	Translate	No
A; kuliah neng <b>ka'mah</b> lek	A; where is the university lek?	1
C; anoh, Ki Hafid, sambih monduk keng <b>tak mau kemana-mana</b>	C; KH hafidz and stay there but doesn't want to go to anywhere	2
A; oh lulusan Ki Hafid	A; oh,,graduated from kh. hafidz	3
B5; <b>enggi</b> , ben reng <b>ka'mah</b> ndok	B5; yes, where you from?	4
A; reng domukti lek, lulusan <b>ka'sah</b> kiyah <b>guleh</b> , keng gun telo taon	A; I come from Sidomukti lek, graduated from Kh.hafidz too, but only three years there.	5
B5; ben lulusan <b>ka'sah</b> ndok	B5; oh,,you graduated from there	6
C; SMA'nah neg <b>ka'mah</b> ndok	C; and where is your study at Senior high school?	7
A; neng genggong <b>guleh</b> lek, ngalak <b>nekah pon</b> lek	A; in the Genggong, only it lek.	8

**Note:**

Seller: Devi 22th

Buyer: Mr. Rachmad 53th and Mrs.  
Rachmad 45<sup>th</sup>

From the conversations in the excerpt 10 number 1 until 8 consist with formal vocabularies in Madurese language. It is because the relation between seller and buyer less intimate and never know before. They are speaking with *Enggi Enten* styles like the word “*Ka'mah*”, “*Enggi*”, “*Ka'sah*”, *Nekah*” and “*Guleh*”. Let's see excerpt 11 the comparison of vocabularies *Enggi Enten* Levels with *Enja' Iya'* Levels.

Excerpt 11 The Comparison of Vocabularies *Enggi Enten* with *Enja'-Iya'*

Enggi Enten (Formal/Middle level)	Enja' iya' (informal/Low level)
<b>Ka'mah</b>	<b>Dimmah</b>
<b>Enggi</b>	<b>Iya'</b>
<b>Ka'sah</b>	<b>Dissah</b>
<b>Guleh</b>	<b>Engkok</b>
<b>Nekah</b>	<b>Riyah</b>
<b>Ampon/ pon</b>	<b>lah</b>

- Social status

Social status here refers to the position of participants. High status will use informal language to speak with the lower status. And lower status will use formal language to speak with high status. High status here means status social between the speaker and the seller. In the market of Semampir it occurs between my mother as the owner of the shop and Wasi' as a helper in my mother shop. The conversations will be presents in excerpt 12.

## Excerpt 12 The Conversations Between Boss and Helper

Conversations on March 19, 2014 at 08.00-12.00 am

CONVERSATIONS	TRANSLATE	NO
A2; Si' ya si' gentong si', sabek dissah yeh	A2; Si' hang it there.	1
A1; <b>enggi</b> mik	A1; yes, Mik	2
A2; Rengkesen pa rapi pole yeh, Vi tolongen wasi'	A2; clean it, and neat it, Vi please help Wasi'	3
A1; <b>ka'ruah</b> se Jubah gibeh <b>guleh</b> deggik mik	A1; I will bring longdress later Mik	4

A2; jubah dimmah,,,,hem mah mareh pa belih lah sik	A2; what a Longdress? T-shirt have you back it?	5
A1; <b>lastareh pon</b> mik, begi ka b'devi	A1; have done Mik, I gave it to Mbak Devi	6
A; mareh lah mik, pajuh due'en	A; done mik, sold out two t-shirts	7
A1; <b>enggi</b> mik, bedeh se mesen daster pole. <b>Diggal</b> pon deggi'en"	A1; yes, Mik, there is someone order daster too. Later I take it.	8

**Note:****Seller:**

A2: The owner of shop Mrs. Agus

**Helper:**

A1: Wasi'

Conversation in the excerpt 12 number 1 and 2 consist of *Enja'-Iya'* level and *Enggi Enten* level. Mrs. Agus as the owner of the shop use *Enja' Iya'* when speak with Wasi' as helper in her shop. Wasi' use formal language when answer Mrs. Agus questions. Here, wasi' as a lower status use formal language toward high status.

**4.1.2.2 Setting**

Setting is where the event happened, people will use language level depending on the setting means in the formal setting such as, ceremony, in the class; in the office people will use formal language. And outside of formal place such as market, park, outside of class, people will use informal language.

Here, market is an informal place, and many of people here use informal language or Madurese *Enja' Iya'*. Sometimes use *Enja-Iya'* make conversations more enjoyable and make the relationship between seller and buyer more close. Even the buyer and the seller never know each other before use *Enja' Iya'* make their conversation more casual than use formal language. See the conversations below that consist of *Enja' Iya'*.

"B2: berempah ndok?

A: seketlah leh, njek lek pak pollo lah lek

B2; tello pollo men ke engkok reh

A; aih,be'en lek"

## Translation

“B2: How much it is ndok?

A; fifty lek, wrong lek, fourty lek.

B2: it is thirty for me

A: aih....you are lek”

From the conversations above, buyer who is older than seller tries to ask cheaper prices to the seller. Buyer said “*Tello pollo men ke engkok reh*” use *Enja’ Iya’* level or informal language and seller said “*Aih,,be’en lek*” with kidding. So, use informal language makes conversations more casual and makes the buyer easy to ask lower price.

### 4.1.2.3 Topic

Here topic means what the subject that they speak. People will change the language level depend on the participants means with whom they speak, depend on the setting where the place and also depend on the topic what they speak. When two people speak about gossip, they will use informal language and other side when they speak about Kiai or something that must be honor, they will use formal language.

But here at Semampir Market reasons of people choose certain language levels cause the topic is not occurs. From my research at Semampir market in a month I cannot find buyer and seller change the language levels depend on the topic, because they only talk about cloths, asking cheaper prices, and only about cloths.

Reasons of people choose certain language levels depend on the function means why are they speaking, it is same with the topic I also cannot find why the people choose language style depend on it.

## 4.2 Discussion

From the finding above there are two kinds of Madurese language levels which are occur between buyers and sellers at Market of semampir Kraksaan Probolinggo. These are *Enggi Enten* which the middle level in Madurese language and *Enja' Iya'* which is the lower level in Madurese language.

I also find the mix language levels between buyers and sellers. They use Indonesian and also Javanese. The Indonesian language that buyers and sellers use also informal language. It is because there is no subject and there is contractions such as "*kayak gini berapa,,,g da yang besar.*" In Javanese language that buyer use also lower styles that is Ngoko level such as "*kaos ora ono' dek?*"

There are two reasons people choose certain language level in this market. First is participant that can be seen in terms of social distance and social status and second is setting.

People will use informal language when they know each other before and has close relationship. It happened in the Market of Semampir Kraksaan between buyers and seller who knows each other before. The other side less intimate or new customers in Mrs. Agus lapak use formal language or *Enggi Enten* level cause they never knows each other before.

But not all new customers will be use *Enggi Enten* level and not all old customers use informal language styles or *Enja' Iya'* level. It is because I also find that new customers used informal language styles because they want to make the conversations more casual and automatically make them do not shy to bargain.

From the finding above there is an also old customer who uses formal language to the sellers because the buyers want to respect to the sellers. It cases because the buyers younger than sellers, means age can also influence language levels. Social background life of the buyers also influence people choose certain language level. In this case I find Mrs. Rusma and Bu'Nur who is old customer in Mrs. Agus shop use formal language because they use it from long time ago. So, they used formal language with every people.

Actually, good manner in speaking must be uses with every people. It is because good manner in speaking makes people have a good relationship. In Islam explained Allah *Ta'ala* said

وَاخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ

“Dan berendah dirilah kamu terhadap orang-orang yang beriman.” (QS. Al Hizr: 88) “and lower thy wing (in tenderness) for the believers.”

Syaikh Muhammad Al Amin Asy Syinqithi said '*Berendah dirilah*', in this ayat means people must be have a good manner or *tawadhu*' (rendah diri). The good manner here means good manner in behavior and also in speaking.

From Abu Syuraih, he ask to Rasulullah *shallallahu 'alaihi wa sallam*,

يَا رَسُولَ اللَّهِ، ذُنِّي عَلَى عَمَلٍ يُدْخِلُنِي الْجَنَّةَ

“Wahai Rasulullah, tunjukkanlah padaku suatu amalan yang dapat memasukkanku ke dalam surga.”

And Rosululullah Saw said;

الْمَغْفِرَةَ بَدَلُ السَّلَامِ، وَحُسْنُ الْكَلَامِ إِنَّ مِنْ مَوْجِبَاتِ

“Di antara sebab mendapatkan ampunan Allah adalah menyebarkan salam dan bertutur kata yang baik.” (Remaja Islam, 2010, para. 3 and 5)

Hadist above explains that one of actions that make people come to heaven is spread Islam and good manner in speaking. Hence, good manner in speaking very important for people, because it makes people have a good relationship with other. And good manner in speaking must be uses to speak with everyone not only for elder one.

From social status theory I find it between Mrs. Agus as the owner of shop and Wasi' as a helper in Mrs. Agus lapak. In the theory of social status by Janet Holmes explain that high status will use informal language when speak with low status, and the other side low

status will use formal language toward high status. Wasi' as a helper or Mrs. Agus uses formal language when she speaks with Mrs. Agus.

But from my finding above I also find the cases that lower status uses informal language toward high status because there is close relationship between them. Like Mrs. Agus and Mba' Tasya, who is reseller of Mrs. Agus. Mbak Tasya here still uses informal language even her status lower than Mrs. Agus who is the owner of the shop. It is because Mbak Tasya is a family of Mrs. Agus and so that's why she still uses informal language. From this case means intimate relationship make the people has high solidarity even they have different status.

The second reasons of people choose certain language level is setting. Formal setting makes people uses formal language, like in the ceremony, formal party, office, and others. The other side informal place makes people uses informal language. But from the finding above I find not all people uses informal language even in informal place. There are some factors make people still use formal language even in informal language. Because of the social background itself and age.

In previous study of Madurese language levels was written by Alan M. Steven from University of Michigan with the title "Language Levels in Madurese". He only focused on the word of Madurese which is include the described that Madurese language styles occur depend on the relations between speaker and addressee, and on the status of the subject of discourse.

He analyzed of Madurese language used Discourse Analysis theory and combined with Morphology theory. There are two independent systems in his study. First is 'style system' is concerned with the relative social status of and degree of familiarity between speaker and addressee. Second system is 'reference system' has to do with reference to an honored or high status person.

He divided levels in Madurese belongs to one of six levels. Four are style levels and two are reference levels. Four levels in Madurese language are, K '*Kasar*' "coarse", A '*Alus*' "Refined", T '*Tenga*' "Middle", and B '*Biasa*' "Ordinary". And reference levels are AT '*Alus Tinghi*' "high refined" and AM '*Alus Mandhap*' "low refined".

He described in his study, *kasar* styles are used in speaking to a social inferior, to a younger member of the family, to a close friend, and to between children. *Alus* style is used in speaking to social superior, to an older member of the family, to the elder one and in formal situation. *Tenga* style is used in situation where the status relations are unclear, e.g. on the first meeting a person of equal age whose status is not obvious, and often used in business situation. The reference levels of AT and AM have to do with an honored of person in the discourse.

AT words refer to the possessions and actions of honored person, and include some body parts, somebody actions, somebody personal effects and qualities, and a few pronouns, e.g. *suca* 'eye' *pa-dhaar-an* 'mouth' *N-dhaar* 'to eat'. AM words refer to action directed to an honored person and are very limited in scope, e.g. *matur* 'to say', *N-atur-i* 'to give'.

In morphology, Steven described about prefixes and affixes in words of Madurese language. Prefix *kuq-* is added to the *kasar* form to give the *tenga* word, e.g. '*sinkuq*' "T", '*culuq*' "mouth", '*tabuq*' "stomach", and the prefix *kaq-* is added to the *kasar* form to give the *alus* word. The affix *na-* is added to any level but *-ipun* does not occur with *kasar* words. *-na* is *biasa*, neutral, or else shows somewhat less respect or greater familiarity than is indicated by the style and references of the rest of the sentence. *-ipun* on the other hand, is specifically *alus* or *alus tinghi*, fits in with an *alus* style or shows special respect for a referee, e.g. *N-suun dag rama-na* "he asked his father".... *rama-ipun a-sanghup*...."his father promised".

His analysis about Madurese language levels different with my analysis. In my analysis I describes about Madurese language levels use sociolinguistics theory. In sociolinguistics theory language levels means class of the language that people choose when they speaks to the elder one, to friends, or to family. And there are three of language levels in Madurese language, “*enja’-iya*”, “*enggi-enten*” and “*enggi-bunten*”. My data analysis is the utterances of the buyers and sellers in the market of Semampir-Kraksaan-Probolinggo, and I will analyze what are the language levels found in the utterances of buyers and the sellers in that market and the factors influence people to choose certain language levels.

In his analysis he find that *kasar* styles used in speaking to a social inferior, to a younger member of the family, to a close friend, and to between children. But from my data analysis *kasar* styles or *Enja’-Iya’* level in Market Semampir used not only to the close friend but also used between new customers and sellers who is never know each other before. Even in the theory explain that informal styles usually used between children, close friend and the same old. But in Market Semampir it is not always same with the theory because their reasons “buyers” used informal styles to the sellers who are sometimes older or younger than them make their conversations more casual and it make them easy to asking lower price.

In *Alus* style he explain that it is used in speaking to social superior, to an older member of the family, to the elder one and in formal situation. In my analysis *Alus* styles include *Enggi-Bunten* level and *Enggi-Enten* level. It is because both of the levels used “refined word” or “*A besah*”. But, *Enggi-Bunten* level do not occur in my data analysis because it level used only to speak with Kiai, ustadz, or the family of Kiai.

*Alus* styles not always occur in formal situation, but also it could be occur in informal situation such as at Market. In my analysis *Enggi-Enten* occur between sellers and buyers who are never know each before and also occur between seller and buyer which is seller older than buyer. It also occurs between people who are used *Alus* styles for long time ago.