

THE DISTRIBUTION OF THE FIRST PERSON POSSESSOR VARIATIONS IN MADURESE GEOGRAPHIC AND SOCIAL DIALECT

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Abstract: *Madurese has two types of first person possessive construction, the first person possessive markers, tang and sang and the definite suffix –na. This research aims at investigating the distribution of the Madurese first person possessor variations spoken in Madura island within the scope of geographic and social dialect. Madura island has four regencies, Bangkalan, Sampang, Pamekasan, and Sumenep regency. Although Sumenep is considered as the cultural capital of Madura, each regency in Madura has its own political institution and various local influences. In terms of language, each regencies has its own dialect. The research relies on descriptive qualitative research with questionnaire as its main instrument. The findings shows that distribution of the Madurese first person possessor variation is governed by geographic and social factors. Geographically, tang/sang construction is used in Bangkalan and Eastern Sampang regency while the definite suffix –na construction is used in Western Sampang, Pamekasan and Sumenep regency. Based on social dialect, the tang/sang construction is mostly used for the low level while the definite suffix na- is used for the middle and high speech levels.*

Key words: possessive, madura, mamdurase, social dialect

This article discusses the distribution of the Madurese possessive construction *tang* and *sang* within the scope of geographic and social dialect. Possessive construction is a grammatical construction used to indicate a relationship of possession in a broad sense. Many languages have more than one way in forming possessive noun phrases (Adger, 2002, p: 201). As an example, English has three possessive constructions: (1) possessive determiners in which the possessive forms occur with a noun as in *my book*, (2) a genitive possessive construction in which a type of grammatical construction is used to express a relation between two nouns in a possessive phrase as in *the book of mine*, and (3) a possessive pronoun which indicates the possessor of something but occurs independently without a noun as in *mine*. In Madurese, the first person possessor can be expressed with possessive markers *tang/sang* and a construction similar to English genitive possessive construction that indicated by the affixation of the definite suffix –na followed by a nominal denoting the possessor :

(1) *Tang/sang* *buku*
my book
'Bukuku'

(2) *Tang* *bapak* *entar* *ka* *Bandung*
my father go to Bandung
'My father went to Bandung'

- (3) *Bapak na sengko entar ka Bandung*
 Father Def I go ke Bandung
 ‘My father went to Bandung’

The use of the first person possessor markers *tang* and *sang* is governed by geographic and social factors. Hence, this article aims to discuss the distribution of *tang* and *sang* on the island of Madura within the scope of geographic and social dialect.

Madurese is spoken by Madurese ethnicity living inside and outside the island of Madura. According to the 2013 census of *Badan Pusat Statistik*, there are approximately 6.3 million Madurese speakers, compared to 83.8 million Javanese and nearly 31 million Sundanese. This makes Madurese the third most-widely spoken language in Indonesia.

The Madurese people are indigenous to the island of Madura located near East Java. The infertile soil and the lack of rainfall in the island disrupt farming and it is hard for Madureses to grow their plants. As a result, many Madureses migrate to other areas of Indonesia, particularly to East Java, where agricultural conditions and other economic opportunities are more superior. In consequence, a large number of Madurese population has moved to East Java towns such as Besuki, Situbondo, Probolinggo, Jember, and Surabaya.

Dialect is a language variation which are grammatically, lexically as well as phonologically different from other varieties (Chambers and Trudgill, 2004: 5). For example, Javanese dialect spoken in Blitar is not similar to the one spoken in Malang, eventhough they are both spoken by Javanese living in East Java. Moreover, dialect is classified into two, geographic and social dialect. Geographic dialect is based on geographic place while social dialect is based on social factors. As an example, people from the working class might use different forms of speech compared to those from the upper class.

Based on its geographic distribution, Madurese is classified into three dialects: (1) Eastern dialect in Sumenep and Pamekasan, (2) Western dialect in Sampang and Bangkalan, and (3) Tapal Kuda dialect (Davies, 2010,p: 5). Eastern Madurese dialect, especially Sumenep, is acknowledged as the standard Madurese and is considered to be more polite, because it is where the principle palaces of the Majapahit era and the earlier dynasties are located. Therefore, speakers of Eastern dialect consider themselves to be more soft spoken and refined while speakers of the Western dialect tend to characterize themselves as very straightforward and direct (Davies, 2010: 5). It is not surprising that the Eastern dialect is chosen to be taught at schools. On the other hand, the Tapal Kuda dialect is spoken in East Java, such as Besuki, Bondowoso, Situbondo, Pasuruan, Probolinggo, and Jember, (2012: 207-218).

Beside geographic dialect, Madurese also has a social dialect in the form of speech levels. There are three divisions of Madurese speech levels: (1) non-polite or *enja' iya*, (2) semi polite or *enggi enten*, and (3) the most polite or *enggi bunten*. Each level is characterized by distinct vocabularies and its use is determined by social factors, such as social status, age and the distance between the speakers. The vocabulary differences among the speech levels can also be seen in Madurese possessive pronouns as follows.

Possessive Pronoun	Enja Iya (Low level)	Enggi Enten (Mid level)	Enggi bunten (high level)
My	Tang/sang, sengko, engko	Kaule, bhule, ghule	Abdhina, dalem, abdi dalem, balgebbal dalem.
You (2nd	Ba'na, ba'en,	Dika, diko,	Panjennengan, padana,

person)	ba'eng, kakeh, sedha	sampeyan	sampeyan dalem, ajunan dalem, ajunan sampeyan, ajunan panjennengan.
His/her	Oreng rowa	Oreng rowa	Oreng rowa
Our	Sengko' kabbhi	Kaula sadheje	Kaula sadheje
Their	Abba'na kabbhi	Panjennengan sadheje	Panjennengan sadheje

Table 1 : Madurese pronouns based on speech levels

To the best of my knowledge, there is no previous study on the variations of the Madurese possessive pronouns. This is due to the fact that Madurese has received relatively little attention compared to other Western Malayo Polynesian Languages, such as Balinese, Javanese, Malay/Bahasa Indonesia, and Sundanese in the linguistic literature. William Davies (2010) did the most extensive working on Madurese for the years. His most important book is *The Grammar of Madurese* in which he describes phonological, morphological and syntactic construction of Madurese. However, he only discusses Madurese first person possessor briefly in his book.

An Indonesian linguist, Dewi (2010), performed a study on the geographic dialect of Madurese spoken in Probolinggo East Java and in Sumenep. Her research concludes that Madurese dialect spoken in Probolinggo and Sumenep display significant differences. She further concludes that Madurese spoken in Sumenep is acknowledged as the standard Madurese and therefore is considered to be more polite. However, she also does not discuss the geographic dialect variation of the Madurese possessive pronouns.

Therefore, this study attempts to contribute to the literature of Madurese while at the same time attempting to discuss a unique syntactic feature in the language within the scope of geographic and social dialect. In this article, the researcher limits the discussion to the first person possessive construction in Madurese as spoken on the island of Madura.

METHOD

The nature of this study is of descriptive linguistic. Descriptive linguistic is the study of language as it is spoken and written. Therefore, this study uses qualitative method. The aim of this study is to investigate the distribution of the Madurese first person possessive construction geographically and socially. To collect the descriptive qualitative data, the author conducted a field work on the island of Madura in May 2015. This is done because based on Merriam's (1999) via Bower (2008), qualitative research requires field work as a primary strategy. Field work (not just linguistic field work) deals with collecting data in its natural environment. Linguists work with real people, and become part of the data collection process ourselves (Bower, 2008:2). Therefore, linguistic field work is about working on a language in a culturally, socially and ethically appropriate ways in a context where the language is being used.

Moreover, this study uses questionnaire as the main instrument to learn about the possessive construction used by the participants. The participants were given the questionnaire based on the elicitation method as follows :

1. Contextualising elicitation: in this part the participants were asked to tell how they express Madurese possessive construction.

2. Translation equivalent: in this part the participants were asked to translate a given utterance from Bahasa Indonesia into Madurese based on their daily conversation.
3. Judgement : the participants were asked to evaluate the acceptability/grammaticality of a given form.

The participants of this study are Madurese native speakers between 16-60 year old, with the consideration that adult native speakers have better understanding of the Madurese possessive construction. They also have clear articulation which is important for the data collection process. There are 16 participants who represent each regency involved in this research. These 16 participants include 6 people from Bangkalan regency, 3 people from Sampang, 3 people from Pamekasan, 4 people from Sumenep. In addition, the researcher selected participants who live in Madura Island in order to keep the naturalness of the use of Madurese first person construction in everyday conversation. The data of the participants can be seen in the following table :

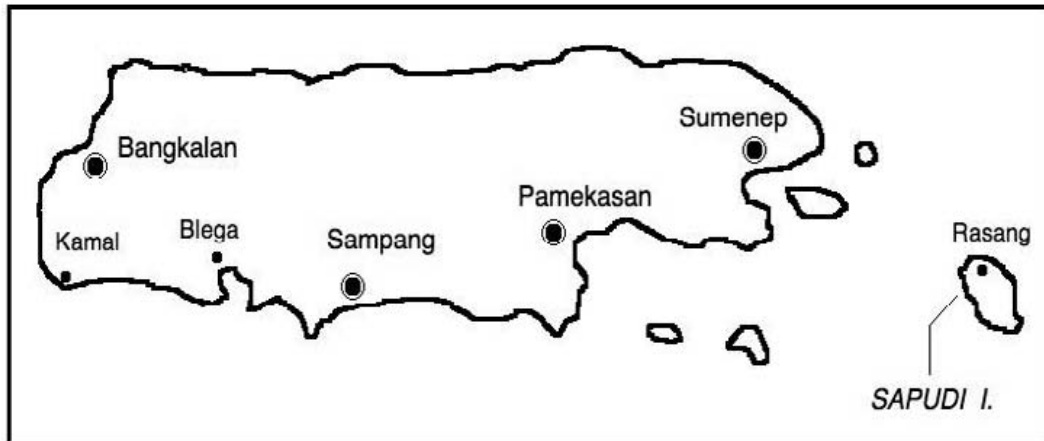
No	Name	Age (Y.O)	Occupation	Address
1.	Jumiatun Zuhriyah	55	Teacher	Modung –Bengkalan
2.	Fathur Rohman	28	Cleaning Service	Pejagan-Bengkalan
3.	Dimas Aulia Savitri	18	College Student	Pejagan-Bengkalan
4.	Yuriani	50	Teacher	Socah-Bengkalan
5.	Aisyah Firdausi Islami	17	High School Student	Blega-Bengkalan
6.	Purnomo Indriani	36	Teacher	Bengkalan
7.	Auliya Nisa Zabilla	17	High School Student	Ketapang-Sampang
8.	Yuliati	33	Housewife	Plasa-Sampang
9.	Moh. Kholilurohman	19	Seller	Sampang
10.	Emmy Munawarah	24	Bank Teller	Pakong-Pamekasan
11.	Maufiqur Rahman	23	Graduate School student	Pamekasan
12.	Abdul Hamid	21	Security	Pamekasan
13.	Dewi Fatma	19	Receptionist	Lenteng-Sumenep
14.	Eka Febriyanti	24	The Manager of Suramadu Hotel Sumenep	Sumenep
15.	Rina Agustin	20	Receptionist	Sumenep
16.	Moh. Asyari	20	College Student	Sumenep

Table 2. Data of Research Participants

In this study, the writer uses in-depth or unstructured interviews which are often described as a form of purposive conversation (Bowern, 2008: 4). In reality although a good in-depth interview will appear naturalistic, it will bear little resemblance to an everyday conversation. The researcher uses this method to collect a more naturalistic and in depth data which cannot be achieved by a questionnaire. The result of this study is presented in the form of isogloss. Isogloss is the lines marking the boundaries between two regions which differ with respect to some linguistic feature (for instance, a lexical item, or the pronunciation of a particular word) (Chambers and Trudgill, 2004: 177).

FINDING AND DISCUSSION

The island of Madura is divided into four regencies: Bangkalan, Sampang, Pamekasan and Sumenep. The regencies are described in the figure below.



Map 2: Madura

Figure 1 : Madurese regencies (Davies, 2010: 5)

Each regency has its own variation of geographic and social dialects. Based on geographic dialect, Madurese is classified into three dialects, the Eastern, the Western, and the Tapal Kuda dialect (Davies, 2010,p: 5). However, this study only focuses on Madurese spoken on Madura island, hence the Eastern and Western dialect. The Tapal Kuda dialect is spoken in outside Madura island especially in East Java.

As described in the introduction, Madurese has two ways to express possession of the first person, by using the *tang/sang* construction and the definite *-na* construction.

- (4) *Tang kocca*
My hat
'my hat'
- (5) *kocca na sengko*
Hat na I
'my hat'

The two variations of the first possessive construction are not distributed equally on the island of Madura. In fact, their distribution is influenced by Madurese geographic and social dialect.

Based on the field work, it can be observed that the two variations of possessive construction co-exist in Bangkalan. However, Northern Bangkalan uses *tang* as a possessive pronoun while Southern Bangkalan uses *sang* for the same purpose. The isogloss of the distribution of *tang* and *sang* in Bangkalan is presented in the figure below.

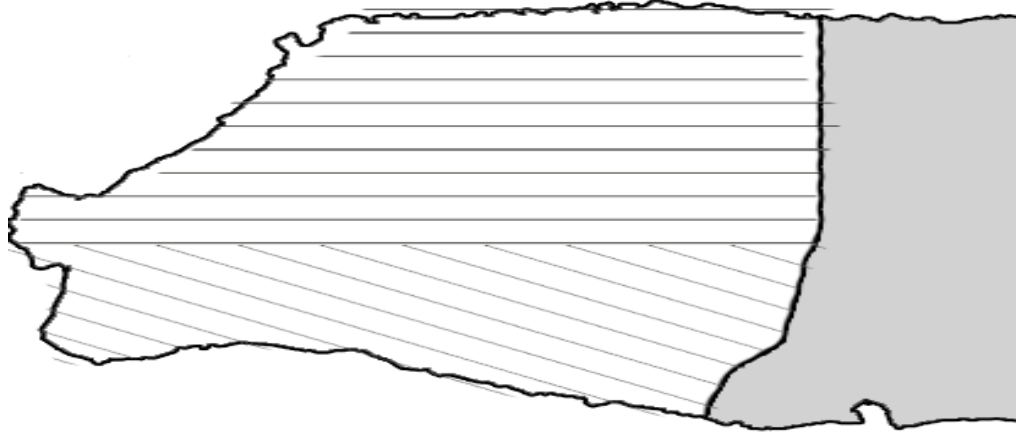


Figure 2: The distribution of *tang/sang* possessive pronoun in Bangkalan Regency.

the distribution of the possessive pronoun *tang*
 the distribution of the possessive pronoun *sang*

The above figure displays the distribution of *tang* and *sang* in Bangkalan regency. Northern Bangkalan such as *Kecamatan* Bangkalan, Galis, Geger, Tanahmerah, Blega uses *tang* to indicate first person possessive pronoun. On the other hand, southern Bangkalan, such as Kwanyar, Modung and Karanganyar, uses *sang* as the first person possessive pronoun.

Though *tang* and *sang* co-exist with the definite suffix *-na*, the use of *tang* and *sang* in Bangkalan is more frequent than the definite suffix *-na*. It appears that Bangkalan Madurese favors *tang* and *sang* due to efficiency reason since they are shorter than the definite suffix *na-*. In terms of social dialect, Bangkalan uses *tang/sang* for all the speech levels, from the impolite to the most polite level.

Sampang also uses two variations of the first person possessive construction. However, they are not distributed equally throughout the Sampang region. People living in West Sampang use *tang/sang* construction, while people living in Eastern Sampang which is closer to Pamekasan regency, mostly use the definite suffix *-na*. The West Sampang dialect uses *tang/sang* for all of the speech levels, whereas Eastern Sampang dialect uses definite suffix *-na* for all speech levels with the first person pronoun *engko* as follows.

- (19) *Kocca na engko'*
 Hat PM I
 'the hat of me' (my hat)

The distribution of Madurese first person possessor variations can be seen in the following figure.

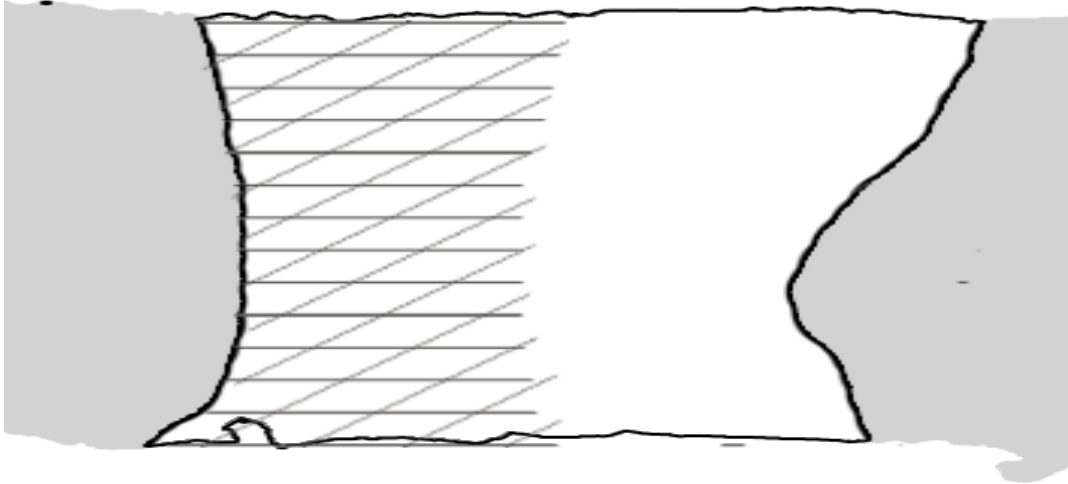
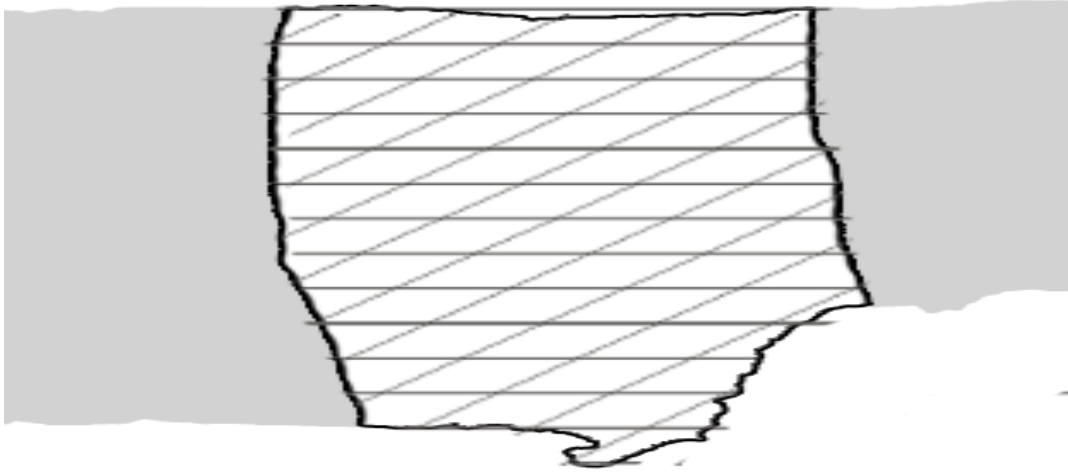


Figure 3 : The distribution of Madurese first person possessive construction in Sampang Regency



the distribution of the *tang/sang* construction
the distribution of the definite suffix *-na* construction

In Pamekasan, *tang* and *sang* are used throughout the region instead of the definite suffix *na-*. However, the use of the first person possessive construction is highly influenced by the speech levels. The *tang* construction is used for *enja' iya* or non-polite level in which the *tang/sang* construction is used to address younger people or people at the same age. In contrast, this construction is considered impolite for addressing older people and new acquaintances. Therefore, older people consistently use the definite suffix *-na* construction.



Picture 4 : The distribution of Madurese first person possessive construction in Pamekasan Regency



Both *tang/sang* construction and definite suffix *-na* construction.

In Sumenep, where the standard Madurese is spoken, the definite suffix *-na* dominates the region. The suffix is used for all of the speech levels. However, Western Sumenep, which is closer to Pamekasan regency uses *tang/sang* construction to address younger people. As the standard dialect, it appears that Sumenep prefers the definite suffix *-na* instead of the *tang/sang* which is mostly used for the impolite level.



Picture 5 : The distribution of Madurese first person possessive construction in Sumenep Regency



The distribution of Definite suffix *-na* possessive construction

In sum, the distribution of the variations of the first person possessor in Madurese can be seen in the following figure.

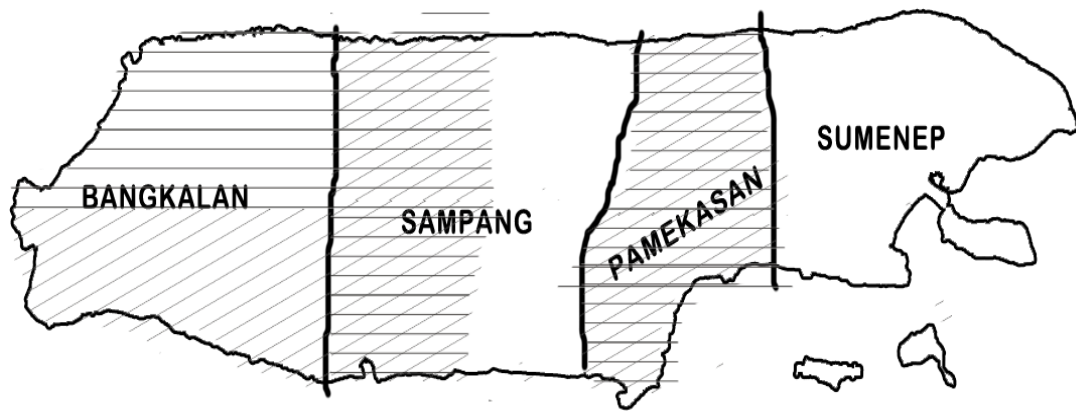






Figure 6: The distribution of the first person possessive construction on Madura island.

-  *Tang/sang* construction with *tang* as possessive pronoun
-  *Tang/sang* construction with *sang* as possessive pronoun
-  Both *tang* construction and definite suffix *-na* construction
-  The definite suffix *-na* construction.

The summary of the distribution of the first person possessive construction based on social dialect can be observed in the following table.

REGENCY	CONSTRUCTION		SPEECH LEVELS		
	<i>Tang/sang</i> construction	Definite suffix <i>-na</i> construction	Enja Iya (low level)	Enggi Enten (middle level)	Enggi Buntan (high level)
Bangkalan	√	-	√	√	√
West Sampang	√	-	√	√	√
East Sampang	-	√	√	√	√
Pamekasan	√	-	√	-	-
	-	√	-	√	√
Sumenep	-	√	√	√	√

Table 3. The distribution of Madurese first person construction based on social dialect

IV. Conclusion

Madurese has two ways to express the first person possessor. The first is by using the possessive markers *tang* and *sang* and the second is with the definite suffix *-na*. Their distribution is governed by geographic and social factors. Based on geographic dialect, *tang/sang* construction is used in Bangkalan and Eastern Sampang regency while the definite suffix *-na* construction is used in Western Sampang, Pamekasan and Sumenep regency.

Moreover, based on social dialect, the *tang/sang* construction is used for all speech levels in Bangkalan and Sampang regency. On the other hand, the Pamekasan regency uses *tang* and *sang* only for the lowest level or *enja iya'* and the definite suffix *-na* for the middle and high levels, whereas the Sumenep regency uses the definite suffix *-na* construction for all speech levels. It can be concluded that the definite suffix *-na* is considered to be more polite than *tang* and *sang* and therefore is often used for the high level and is the variation used in Sumenep, which is considered as the most polite and standard dialect in Madura.

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