

**COMMON ERROR: A STUDY OF MADURESE DIALECT
IN ENGLISH COMMUNICATION**

THESIS

Submitted to State Islamic University of Kiai Haji Achmad Siddiq Jember in
Partial fulfilment of the requirements for Undergraduate Degree (S. Pd)
Faculty of Tarbiyah and Teacher Training
English Education Program.



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**STATE ISLAMIC UNIVERSITY
OF KIAI HAJI ACHMAD SIDDIQ JEMBER
FACULTY OF TARBIYAH AND TEACHER TRAINING
ENGLISH EDUCATION PROGRAM
2024**

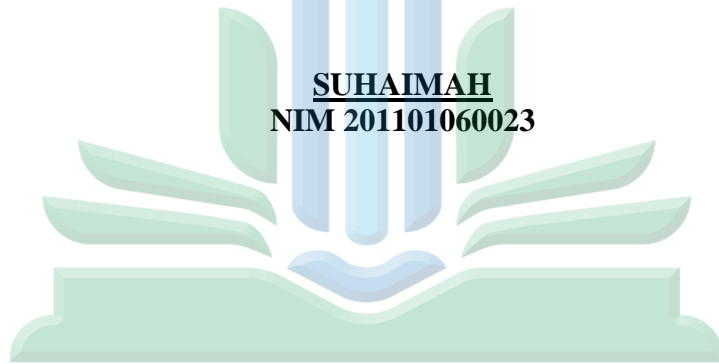
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COMMON ERROR: A STUDY OF MADURESE DIALECT IN ENGLISH COMMUNICATION

THESIS

It has been examined and approved by the board of examiners
in fulfilments of the requirements for the bachelor degree of education (S. Pd)
Faculty of Tarbiyah and Teacher Training
English Education Program

Day: Monday

Date: 14 October 2024

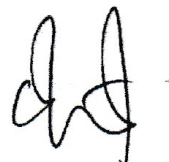
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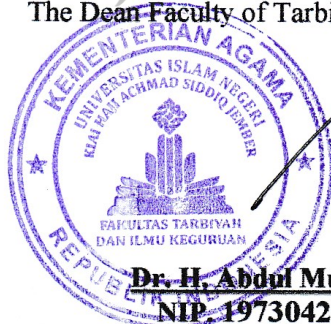
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MOTTO

وَمِنْ آيَاتِهِ خَلْقُ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافُ أَلْسِنَتِكُمْ وَأَلْوَانِكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْعَالِمِينَ ٢٢ (الزوم/٣٠: ٢٢)

” Among the signs of His greatness are the creation of the heavens and the earth, the difference in your languages and the color of your skin. Surely in such there are signs (of Allah's greatness) for those who are knowledgeable.”

*(Ar-Rum/30:22)**



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* Shahih International, Qur'an Translation in English Arabic Text (Durban: Islamic Propagation Centre International), <https://myislam.org/surah-rum/ayat-22/>

DEDICATION

This thesis is dedicated to:

1. Thanks fully for God who always guide me in right way and give me brain, and healthy.
2. My beloved my parent who prayed me in far away, and always support me when I am down while doing this thesis.
3. My beloved and dearest brothers (Alham and Khairul Falah) who have encouraged me to complete this thesis.
4. I dedicate this thesis or final project to the most patient Supervisor Mam. Siti Khodijah, S.S.,M.Pd who has guided me and provided input and suggestions so far and finally I can complete this thesis.



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First, all praise is due to Allah SWT who has given his mercy and grace, health, opportunity, and inspiration to complete this thesis. Second, sholawat and salam are always poured out to the Prophet Muhammad SAW who has guided us from the age of darkness to the age of light, from the age of ignorance to the age of knowledge. That is the age of Islam.

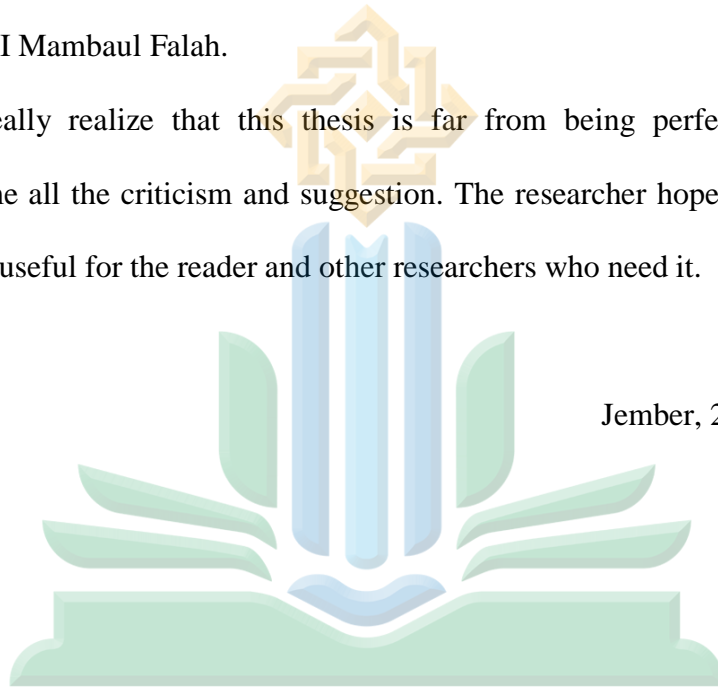
The researcher understands this thesis will not be completed without the help and guidance of other parties. On this occasion, the researcher would like to thank the honourable ones:

1. Prof. Dr. H. Hepni, S.Ag., M.M., as rector of Islamic State University of KH. Achmad Siddiq Jember who has given me opportunity to study in this University.
2. Dr. H. Abd. Muis, S.Ag., M.Si. as the Dean of the faculty of education and teacher of Islamic State University of KH. Achmad Siddiq Jember who has facilitated me to study in this University.
3. Nuruddin, M. Pd. I., as the Head of the Islamic and Education Language Program, who has facilitated me in every matter.
4. Dewi Nurul Qomariyah, S.S., M.Pd. as the gordinahr of English Education Department.
5. Siti Khodijah, S. S., M. Pd as my supervisor of this Thesis who has helped, guided, motivated, and supported me during writing of my thesis.
6. Thank you to all the lecturers, especially the English Department lecturers who have given me a lot of knowledge.

7. The headmaster of MBI Mambaul Falah, Ali Subhan, S. H, M. A. P., and the staffs who have given me a permission and helped me during my research.
8. The English teacher of twelve grade, Qorina Husainiyah ASA., S.Pd as collaborator who has helped and support me in conducting my research in MBI Mambaul Falah.

I really realize that this thesis is far from being perfect. Therefore, I welcome all the criticism and suggestion. The researcher hopes that this thesis will be useful for the reader and other researchers who need it.

Jember, 20 maret 2024



Suhaimah

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ABSTRACT

Suhaimah, 2024: *COMMON ERROR: A STUDY OF MADURESE DIALECT IN ENGLISH COMMUNICATION.*

Key Term: *common error, Madurese dialect, language identity.*

Common errors in foreign language learning often result from linguistic interference, where speakers apply rules from their first language (L1) to their second language (L2). For Madurese speakers learning English, this interference leads to errors in pronunciation, grammar, and sentence structure, such as difficulty with the "th" sound. These patterns reflect fixed elements of their native language. Language identity, as Hall explains, is not just a communication tool but also reflects cultural and ethnic identity. Understanding these errors is essential in education, as language and identity are deeply connected to social context.

Dialects are influenced and shaped by the regional origin and socio-economic background of the speakers, dialects are distinguished through patterns in grammar and vocabulary. Therefore, this research focus on the common error in Madurese dialect in English communication. Since, the researcher believes that by discussing common error language identity a study of Madurese ethnic dialects in English communication at MBI Mambaul Falah Tambilung can complement what previous researcher that have been researched.

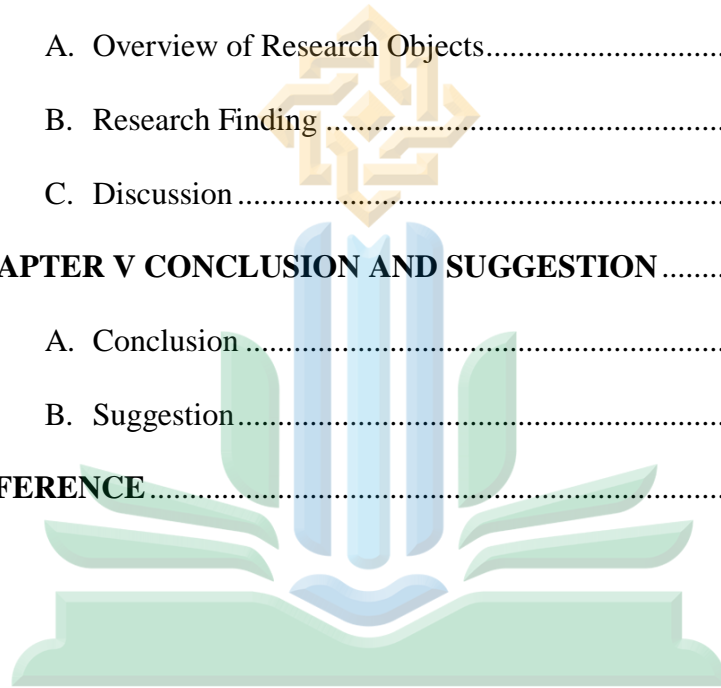
This research focused on discovering how Madurese dialect is used in common error's its identity through English communication at MBI Mambaul Falah. Furthermore, the research for this study utilized a qualitative design. To find data from this study, observation and interview were used. After collecting data from all three, to analyze the data of this study, the researcher used the process of data condensation, data presentation, and **conclusion**. The researcher also used triangulation in conducting validity of data.

The result shows that the dialect patterns of English used by Madurese students at MBI Mambaul Falah, Bawean vary in terms of phonology, and vocabulary variations that are different from the standard language. On phonological features, students add additional words in front of the word and in the middle of the word in the phonological variation section. The addition of letters found in English conversations spoken by students is the addition of the letter -e and the addition of the letter -l example: "Enno, "Ecar," "Ejust." And "ljes". From the vocabulary variation, there were five words that the students used in their English conversation, namely; make off, changing, later, saw, until. where the researcher found Student's mother tongue's inference and Less practicing of English pronunciation which influenced the difficulty of finding the right language/word. they speak English with Madurese, because of their habit of using Madurese.

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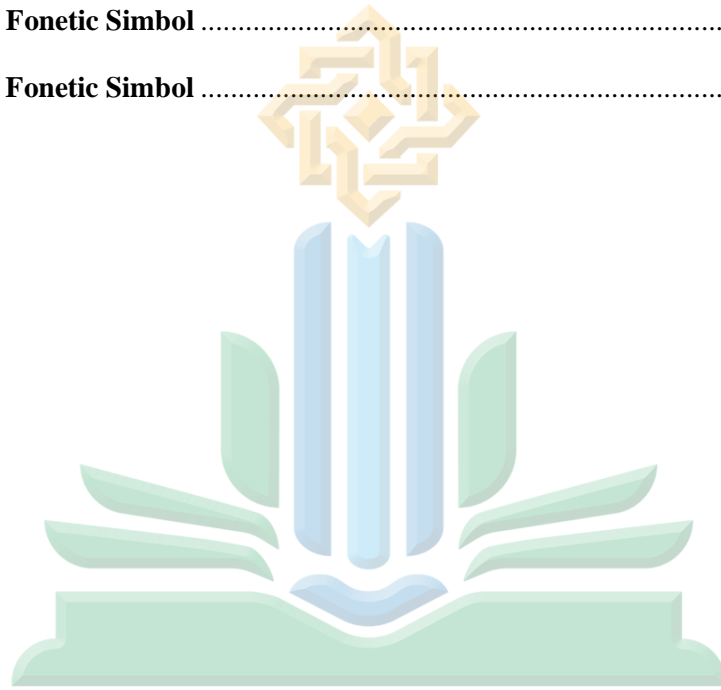
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CHAPTER I

INTRODUCTION

A. Research Background

The term “mistake” in language is the equivalent of the word “error” in English. Norrish defines an error as a systematic deviation from the rules when the learner has not mastered something and thus consistently uses it incorrectly.¹ Meanwhile, Jack Richards, John Platt and Heidi Weber define it as the use of a language item - words, grammatical rules, expressions, etc. that a native speaker or someone who is fluent considers a mistake or learning imperfection.²

Operationally, in making a mistake, the learner is usually unable to recognize it. If it is pointed out to him, he is also unable to correct it, and even his attempts to correct it can lead to new errors.³ This is because they do not know the rules or the correct form of expression. Mistakes are often made consciously, in the sense that the learner himself basically feels that he has not mastered the language system he is using so he is not sure about the correctness of the expression he produces. The difficulties he experiences then encourage him to create his own language or even abandon it. However, it is not uncommon for a learner to feel that his expression is correct when in fact it is wrong. By looking at the type and seriousness of the error, it can be

¹ JASSEM ALI JASSEM Ph.D., ‘STUDY ON SECOND LANGUAGE LEARNERS OF ARABIC: AN ERROR ANALYSIS APPROACH’, 2015, 6.

² Jack Richards, John Platt dan Heidi Weber, Longman Dictionary of Applied Linguistics (Inggris: Longman, 1985), hlm. 95

³ M.Pd.I. Fina Sa’adah, ‘ANALISIS KESALAHAN BERBAHASA DAN PERANANNYA DALAM PEMBELAJARAN BAHASA ASING’, 1–29.

estimated how far the learner's mastery level is.

In the context of Madurese dialect, errors in the pronunciation of the “th” sound or word order errors in English often occur due to the very different Madurese phonological and syntactic structures. These error not only hinder effective communication but also highlight the unique challenges faced by Madurese speakers when learning English. Zhang's, also strengthens this argument by identifying that error in language learning are often systematic, reflecting fixed patterns in the grammar and phonology of speakers' native language.⁴ Such error, reflect a complex cognitive process in which speakers rely on rules from their native language to learn a new language one, making it crucial to understand these patterns in educational settings.

Language identity refers to how a person or group's language can reflect and form part of their identity. Language is not only a means of communication, but also a marker of cultural, ethnic, or national identity.⁵ therefore, for provide education, it is necessary to comprehend language, including whether speakers can accept, absorb, and interpret spoken language with associative, referential, and other meanings. Hall (1997), mentions that representation by language is central to the process of producing meaning, as languages construct the meanings of different objects.⁶ Due to their function as constructional components, words, sounds, colors, and physical gestures are essential.

⁴ Julia Falla Wood, ‘Errors in Second/Foreign Language Learning and Their Interpretations’, *Education and Linguistics Research*, 3.1 (2017), 1 <<https://doi.org/10.5296/elr.v3i1.10251>>.

⁵ Inayatul Mukarromah dan Siti Zulaihah, ‘Language Variations For... .’, 12.1 (2023), 261–74.

⁶ Sultan Hammad Alshammari, ‘The Relationship Between Language, Identity and Cultural Differences : A Critical Review’, *Research on Humanities and Social Sciences*, 8.4 (2018), 98–101.

In addition, language is studied based on everyday cultural values from forms of community communication, community groups are in their communities. Strengthening by Siti Khadijah, one of language's purposes is to identify a group, thus a person can disclose who they are through language.⁷ So, language as a national identity is an effort to maintain the nation's identity through language and literature. It can also relate to how a person maintains a particular dialect or language variety in communication, which can be a symbol of their ethnic or regional identity.

According to Hall (1997) states, that meaning gives us a sense of our identity, including who we are and with whom we belong.⁸ Meaning is produced and exchanged in every social and personal interaction. While identity by west (1992), that identity relates to desire which is desire for recognition, for affiliation, and security and safety.⁹ Bourdieu's (1977), argues that the value ascribed to speech cannot be understood apart from the person who speaks, and the person who speaks cannot be understood apart from larger networks of social relationship which may be unequally structured.¹⁰

According to the law related to language identity in Indonesia Number 5 of 2017 concerning the state promotes Indonesian national culture during world civilization by guaranteeing the freedom of the community to maintain and develop its cultural values. This law stipulates that the Indonesian state

⁷ Siti khadijah, "Meratapi Kepunahan Bahasa Daerah *"bhirawa online*, desember 01, 2021 <https://www.harianbhirawa.co.id/meratapi-kepunahan-bahasa-daerah/>

⁸ Alshammari.

⁹ 'TQ (1997) - Language, Identity, and the Ownership of English Leido.Pdf'.

¹⁰ 'TQ (1997) - Language, Identity, and the Ownership of English Leido.Pdf'.

language is the official language of the country and is the identity of the nation that must be maintained. In addition, this law also stipulates the use of Indonesian in official documents such as personal identification, deeds of sale and purchase, letters of agreement, and court decisions.¹¹ In order to strengthen this reference, Andreas Epic in his book *Gazalba* in the journal *safiratul izza* said that culture includes all concepts of social values, social norms, knowledge and social structure in general, religion and others, in addition to all intellectual and artistic expressions that describe society.¹² So, every nation has a language identity, the existence of Indonesian language identity is strongly influenced by humans, because Indonesia is one of the nations that has a language identity with different uniqueness and characteristics. From the explanation above it can be concluded that meaning in language and social interaction plays an important role in shaping individual identity. By the theories described, the researcher chooses the explanation from Hall which is more related with this research.

Related to description above, Islam also provides guidance and teachings on how Muslims should live and interact with fellow humans, including in terms of language and culture. It also emphasizes the importance of tolerance, mutual respect, and appreciation of cultural and linguistic differences among human beings. For example, in Surah Al-Hujurat verse 13, the Quran states,

¹¹ UUD RI, 'Undang - Undang RI Nomor 34 Tahun 2017', 6 (2017), 5–9.

¹² Luluk Syafiratul Izza, 'Pembentukan Dan Pencarian Identitas Budaya Indonesia', *Krinok: Jurnal Pendidikan Sejarah Dan Sejarah*, 2.1 (2023), 160–68 <<https://doi.org/10.22437/krinok.v2i1.24465>>.

Allah Subhanahu Wa Ta'ala said:

﴿ يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ۝ ١٣ ﴾ (الحجرات/٤٩: ١٣)

“O people! Indeed, we have created you from a man and a woman, then We made you into nations and tribes that you may know one another. Indeed, the noblest among you in the sight of Allah is the most pious. Indeed, Allah is All-Knowing, All-Absorbing.” (QS. Al-Hujurat 49: Ayat 13)¹³

In the word of God above, it is explained that we are created as humans to respect each other with one another's culture. Since, we as humans live not alone, but alongside each other. Not seeing from any race let alone any tribe. In daily communication, we need language as means to communicate easily. Language is a medium for communication, while people are who use language, or can be said to be language users. So, it can conclude that language identity is the feeling of connectedness or disconnectedness with one's own language or with a foreign language. Some people are proud of their language and look down on other languages as inferior. This shows that language is not only a means of communication, but also a symbol of identity and pride. Language identity serves as a bond between people who share the same language, as well as people from other nations who speak the same language. Thus, language can strengthen social relationships and form stronger communities. In linguistics, the subject that explains the relationship between language and society is called sociolinguistics.

Some linguists have the same definition of sociolinguistics, such as Janet Holmes who says that sociolinguistics is the study of the relationship

¹³ Shahih International, Qur'an Translation in English Arabic Text (Durban: Islamic Propagation Centre International), <https://myislam.org/surah-hujurat/ayat-13/>

between language and society.¹⁴ Every place in the world has its own language. For example, England has English as its national language, Japan has Japanese, Indonesia has Indonesian, etc. Indonesia has many cultures and languages such as Java has Javanese, Sunda has Sundanese, Madura has Madurese, and there are still many languages in Indonesia as regional languages. Faithful regions, must have their own language and of course each language must have a dialect that symbolizes their tribe.

According to Catur Nugroho and Ilham Pria Kusuma, dialect is how the use of local dialect or regional languages as symbols and representations of tribal culture in various contexts, such as social media, communication, and interaction with other communities.¹⁵ There is a difference of opinion among linguists regarding the difference between dialect and accent. Simpson states that dialects are influenced and shaped by the regional origin and socio-economic background of the speakers, dialects are distinguished through patterns in grammar, vocabulary, and pronunciation.¹⁶ In addition, this phenomenon is similar to the research by Ribut Wahyudi which suggests that student may possibly imitate “native speakers” and aspire to be identified as “native-like.”¹⁷ The use of dialect illustrates the social background of the users who are perceived as people who do not understand language variation.

¹⁴ Janet Holmes and Nick Wilson, *An Introduction to Sociolinguistics, Sixth Edition, An Introduction to Sociolinguistics, Sixth Edition*, 2022 <<https://doi.org/10.4324/9780367821852>>.

¹⁵ Catur Nugroho and Ilham Pria Kusuma, ‘Identitas Budaya Banyumasan Dalam Dialek Ngapak’, *Jurnal Ilmu Komunikasi*, 21.2 (2023), 333 <<https://doi.org/10.31315/jik.v21i2.4556>>.

¹⁶ D E Condata Na and Crise Hipertensiva, *Stylistics a Resource Book for Students Paul Simpson*.

¹⁷ Farah Anjanillah, ‘EFL Learners ’ Multiple Identities Constructions in Relation to Global Positions of English EFL Learners ’ Multiple Identities Constructions in Relation to Global Positions of’, 26.6 (2021), 1792–1816.

In addition, the use of dialect also illustrates the intention of the user to be more familiar and show regional loyalty to the listener.¹⁸ So, there is a difference of opinion among linguists regarding the difference between dialect and accent. The use of dialect illustrates the social background of the users who are perceived as people who do not understand language variation. Furthermore, the use of dialect also illustrates the intention of the user to be more familiar and show regional loyalty to the listener. It means that when a community is in live different area, they will be more quickly understand each other's language.

Syahreni Siregar explained, the influence of dialect on the students' pronunciation in speaking ability in Non-Native speakers of English tend to bring over the intonation and phonemic inventory from their mother tongue into their English speech.¹⁹ This phenomenon illustrates how deeply ingrained linguistic traits can influence language learning and use. From the explanation above, it can be concluded that a national language influences other languages. For example, The Madurese language has a highly thick dialect when speaking beyond it; for example, "medhok" in Java. This strong dialectal presence is a testament to resilience of regional linguistic characteristics. However, people from the Madurese tribe are also like other tribes. When they speak other languages such as Javanese, Indonesia and especially in English, they still bring their dialect in uttering a sentence that differ from other ethnic. It can be from pronunciation, vocabulary, or even grammar patterns. For example, they

¹⁸ Holmes and Wilson.

¹⁹ Syahreni Siregar, 'The Influence Of Dialect....', Syahreni Siregar, 27-36', 5.1 (2017), 27-36.

always add the [e] sound before the words "not" to be [ə'nəʊt], "still" to be [setɪl], and "right" to be [ə'raɪt]. They also add the [i] sound before the word "yes" [ijes].²⁰ Therefore, the researcher intends to investigate how Madurese people common error is their dialect as their language identity in English communication.

According to Martin and Nakayama, regions or tribes have their own dialect and ethnicity.²¹ Therefore, the researcher understands that all regions or tribes have their own dialects and ethnicities. Although there are languages spoken by more than one group of people, it does not mean that these languages have the same patterns, vocabulary, and pronunciation.²² This research focus on the Madurese community on the Bawean island and how the Madurese dialect is used in English communication.

In communication, Madurese culture use harsh tones it can be seen from their dialect which seems to raise their voices when they speak. It is supported by Nawalia and Sanityastuti which states that when Madurese people speak loudly to Javanese people, they will assume that Madurese people are angry and cannot speak quietly, politely, and gently like the people of Yogyakarta.²³ Therefore, by this statement, the researcher feels that when Madurese people speak very loudly to Javanese people, Javanese people will

²⁰ Hidayati, D., & Thayyibah, N. (2020, Agustus). Madurese Dialect of Members of BBEC.

²¹ Hamza R'Boul, 'Intercultural Communication Dialectics in English Language Teaching', *International Journal of Society, Culture and Language*, 9.1 (2021), 30–42.

²² Izza.

²³ Khefti Al Mawalia, 'Komunikasi Antar Budaya Madura Dan Yogyakarta (Studi Etnografi Adaptasi Speech Code Mahasiswa Madura Pada Masyarakat Yogyakarta)', *PANANGKARAN, Jurnal Penelitian Agama Dan Masyarakat*, 3.2 (2019), 169–79 <<https://ejournal.uin-suka.ac.id/pusat/panangkaran/article/view/0302-02>>.

think that they cannot speak in a soft, plain, and timid way like Yogyakarta people. Even though Madurese people are known as rude people when they speak, it does not mean that Madurese people do not have a gentle and polite attitude as has been researched by Andriana Iswah. Based on his explanation, People from Madura who possess a refined, polite, and courteous nature are commonly found across various contexts, including communication and ethics.²⁴ Therefore, from the description above the researcher use a Madurese language to be researched in this research because it has unique dialect.

In the cultural context of the Madurese community, it is known for its unique cultural identity, which provides an interesting case study to investigate the role of language in common error's cultural identity. Researcher pointed out that traditional proverbs, such as *Parebasan* in Madurese culture, serve as cultural markers of identity and communication within the community. As Rifaie said, Madurese can be easily distinguished from Javanese, it can be from dialect, pronounce, etc.²⁵ In addition, the dialect and culture of the Bawean Island people are often associated with the Madurese. Therefore, researcher took this research in the Bawean island especially at MBI Mambaul Falah Tambilung, because this school has 80% of its students consisting of Madurese and 20% were Javanese.²⁶ Even though most of them are from Madurese, but their daily communication used English.

²⁴ Iswah Adriana, 'Analisis Kesantunan Berbahasa Dai Di Madura Menurut Kajian Pragmatik Dan Alquran', *Prosiding Seminar Nasional Linguistik Dan Sastra (SEMANTIKS)*, 1.0 (2019), 352–62 <<https://jurnal.uns.ac.id/prosidingsemantiks/article/view/39032>>.

²⁵ Rifaie, Mien Ahmad. 2007. *Manusia Madura: Pembawaan, Perilaku, Etos Kerja, Penampilan, dan Pandangan Hidupnya seperti Dicitrakan Pribahasanya*. Yogyakarta: Nuansa Aksara

²⁶ Qorina Husainiyah ASA., interviewed towards english teacher of MBI Mambaul Falah, 23nd March 2024

So, the researcher took this research at MBI Mambaul Falah.

Furthermore, many previous studies have examined the Madurese dialect, including those Lusia Eni Puspandari, and Yazid Basthomi who investigated how the Madurese dialect affects the pronunciation of English words among university students. This research provides insight into the persistence of dialect features in second language acquisition and how these features impact on language learning.²⁷ Although many researchers have examined Madurese dialects, this study aims delve deeper into how dialects from the region can survive despite the use other languages such as English. Therefore, this research focuses on the common error in Madurese dialect in English communication.

B. Research Question

In relation to the problem above, the question of the research is how Madurese dialect is common error found in Madurese dialect through English communication in MBI Mambaul Falah?

C. Research Objective

The research objective it can be stated to explore the role of dialects in Madurese common error during English communication.

D. Research Significant

The expected benefits of the research common error's language identity A Study of Madurese Dialect in English Communication as follows:

²⁷ Lusia Eni Puspandari and Yazid Basthomi, 'The Influence of Madurese Dialect on Students' English Word Stress', *Indonesian Journal of Applied Linguistics*, 12.1 (2022), 149–57 <<https://doi.org/10.17509/ijal.v12i1.46896>>.

1. Theoretically

This research is about sociolinguistics field towards sub language variation which focuses on English speaking dialect used by Madurese students in English conversation. By conducting this research, the researcher hopes it can give contribution to this field study especially dialect as language variation and the writer hopefully can enrich the research of type and pattern of English dialect used by Madurese students.

2. Practically

The practical benefits of this research are as follows:

a. For researcher

By researching and publishing results on how Madurese dialects are used in English communication, this research contributes to the appreciation of linguistic diversity and the importance of common error's minority languages in the mindset of global language dominance.

b. For reader

It can help readers to get more information about the use of their dialect in English communication and can also help readers to get more references especially for sociolinguistic reader when starting to write an article or thesis about ethnic Madurese in communicating in English. Therefore, the research is made to make readers can expand their knowledge about other cultures, especially Madurese culture as well as by researching more about ethnic Madurese who speak

English.

E. Definition of Key Terms

The definition of terms contains the understanding of important terms that become the researcher point of attention in the research title. The goal is to avoid misunderstanding the meaning of the term as intended by the researcher.²⁸ The terms that need to be defined are as follows:

1. Language identity

Language identity refers to the way in which language is used to express one's identity, including cultural, social, and personal aspects. It is the way in which language is used to communicate one's sense of self and belonging to a particular group or community.

2. Madurese Dialect

is an Austronesian language spoken primarily on the island of Madura in Indonesia, as well as in parts of East Java, Indonesia. Madurese society has a unique cultural identity characterized by its language, tradition, and values. The construction of Madurese cultural identity has been the subject of contemporary Indonesian literature. The literature explores how Madurese cultural identity is depicted and constructed through various themes such as local rituals, language, and traditions.²⁹

This research focuses more on the Madurese community, specifically on Bawean Island, where there is the Mbi Mambaul Falah school where 80% of the students come from the Madurese tribe.

²⁸ Tim Penyusun, *Buku Pedoman Karya Ilmiah*, (Jember: IAIN Jember Press, 2021), 46.

²⁹ S. Wasono, S.R. Rusdiarti, and F.S. Nariswari, 'Madura Cultural Identity Construction in Contemporary Indonesian Literature', 2021 <<https://doi.org/10.4108/eai.4-11-2020.2314218>>.

3. Dialect

Dialect is how the use of local dialect or regional languages as symbols and representations of tribal culture in various contexts, such as social media, communication, and interaction with other communities.³⁰

Dialect can be said a dialect if a dialect that we used can be understood by the other dialect user. Overall, dialect is an important element of cultural identity and is part of the broader tribal culture, which includes various aspects of culture, such as religion, language, and tradition. For example, Madurese dialect which has been widely recognized by many people.

Dialect in this research is the dialect of students from Madura who still bring Madurese dialect into English communication.

F. Systematic Discussion

The systematics of the discussion is a brief description of the thesis which is presented in an orderly manner from chapter to chapter systematically, with the aim that the reader can easily know the overview of the contents of the thesis globally. The systematic discussion in this research is as follows:

CHAPTER I Introduction, which consists of research context, research focus, research objectives, research significant, definition of key terms, and systematic discussion. CHAPTER II Literature Review, which consists of previous research and Theoretical Framework. CHAPTER III Research Methods, which consists of the approach and type of research, research

³⁰ Nugroho and Kusuma.

location, research subjects, data collection techniques, analysis data, validity data, and research stages.



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J E M B E R

CHAPTER II

LITERATURE REVIEW

A. Previous Research

The researcher reviews the results of previous studies that are related to the research to be carried out so that it can be seen what has been researched, what are the findings and which parts have not been studied.³² Previous research describe previous results which are relevant to what researcher have researched.

In this case, it is hoped that later with this previous research it can become the original research reference. The following are previous studies found by researcher:

1. The journal of M. Khoirunnada, (2020) entitled maintain madura language in manduro village, jombang, east java. While the focus of this research is the use of madurese (BM) and javanese (BJ) in the family realm according to the age groups of the respondents. The results of his research found that use of madurese BM by the manduro community is still being 1-5, where 1= (almost) always BM, 2= often BM, 3= balanced BM and BJ, 4= frequent BJ, and 5= (almost) always BJ.³³
2. The journal of Aditiya Firmansyah, (2022) entitle The Influence of Javanese Dialect on Students' Ability in Learning English Pronunciation at Second Year of Social Program Students in MAN Cirebon 1. This

³² Adhi Kusumastuti dan Ahmad Mustamil Khoiron, *Metode Penelitian Kualitatif*, (Semarang: Lembaga Pendidikan Sukarno Pressindo, 2019), 45

³³ M. Khairunnada, 'Maintain Madurese Language in Manduro Village, Jombang, East Java', 1.32, 1-9.

research aims that the research carried out by the writer are to find out the data about the Javanese dialect, to find out the students' ability in learning English pronunciation, and to find out the influence of Javanese dialect on the students' ability in Learning English Pronunciation. As for the results of his research, most of student cannot pronounce some of words correctly. And all the students want be mastered of English. Students will more interest in learning English if the teacher always uses English in teaching and learning process.³⁴

3. Journal of Lusia Eni Puspandari and Yazid Bastom. (2022) entitle The Influence of Madurese Dialect on Students' English Word Stress. This study emphasizes in analyzing the misplacement of word stress in English made by Madurese students and to explore the reasons why they often misplace word stress. As for the results of this study. The findings revealed that mother tongue, motivation, attitude, and age are the most influential factors on students' errors in placing word stress.³⁵
4. Journal of Yudho Bawono and Wasis Purwo Wibowo (2021) entitle, Preserving Madurese Language, Is It Important? This research emphasizes that although there are major challenges in Madurese language preservation, there are also opportunities through educational initiatives, community support, and appropriate government policies. As the result, the preservation of Madurese is not only important to maintain cultural

³⁴ Aditiya Firmansyah, 'The Influence of Javanese Dialect on Students' Ability in Learning English Pronunciation at Second Year of Social Program Students in MAN Cirebon 1', *Papanda Journal of English Education*, 1.1 (2022), 1-13 <<https://ejournal.papanda.org/index.php/pjee>>.

³⁵ Puspandari and Basthomi.

identity but also to enrich linguistic diversity in Indonesia.³⁶

5. Journal of Imroah Mufidah and Eva Nikmatul Rabbianty, (2021) entitled An Analysis of Madurese Dialect in The English Conversation by the Members of Bata-Bata English Center (Bbec). This research focuses on describing the patterns of Madurese dialect in the English conversation by the members of Bata-Bata English Center (BBEC). From the results of this study, the researcher found Madurese dialect patterns that appear in English conversation in three features: pronunciation that causes sound changes, grammar patterns that cause incorrect grammar; and improper vocabulary. Secondly, the researcher found that three factors influenced how their dialect appeared in English conversation.³⁷

Tabel 2. 1 Differences and Similarities of previous Research

NO	NAME, YEAR, AND TITLE	SIMILARITY	DIFFERENCE	METHODE	RESULT
1	M. khirunnada, (2020) entitled maintain madurese language in manduro language, jombang, east java.	Both discuss the Madura language.	The difference is that this research focuses on a family where the family belongs to two tribes, namely Madurese and Javanese. whereas my research refers more to the	for this study used quantitative methods, which the data were obtained by applying a survey questioner technique.	his research found that use of madurese BM by the manduro community is still being 1-5, where 1= (almost) always BM, 2= often BM, 3= balanced

³⁶ Yudho Bawono and Wasis Purwo Wibowo, 'Preserving Madurese Language , Is It Important?', 1986, 2015, 326–32.

³⁷ Imroatul Mufidah and Eva Nikmatul Rabbianty, 'An Analysis of Madurese Dialect in the English Conversation by the Members of Bata-Bata English Centre (BBEC)', *PANYONARA: Journal of English Education*, 3.2 (2021), 101–21 <<https://doi.org/10.19105/panyonara.v3i2.5085>>.

NO	NAME, YEAR, AND TITLE	SIMILARITY	DIFFERENCE	METHODE	RESULT
			<p>general meaning of a community that speaks English every day but still uses its mother's dialect.</p>		<p>BM and BJ, 4= frequent BJ, and 5= (almost) always BJ.</p>
2	<p>Aditiya Firmansyah, (2022) The Influence of Javanese Dialect on Students' Ability in Learning English Pronunciation at Second Year of Social Program Students in MAN Cirebon 1.</p>	<p>Same explained about dialect</p>	<p>It does not explain how to maintain the dialect but to find out the data about the Javanese dialect, to find out the students' ability in learning English pronunciation, and to find out the influence of Javanese dialect on the students' ability in Learning English Pronunciation.</p>	<p>quantitative. using the formula of statistic.</p>	<p>most of them cannot pronounce some of words correctly. And all the students want be mastered of English. Students will more interest in learning English if the teacher always uses English in teaching and learning process</p>
3	<p>Lucy Eni Puspondari and Yazid Bastom. (2022), The Influence of Madurese Dialect on Students' English Word Stress</p>	<p>Both discuss the Madurese dialect in English.</p>	<p>It does not discuss how ethnic Madurese dialects maintain their identity as Madurese.</p>	<p>qualitative, were used to collect data on students' background and to record the students' voices in pronouncing English words</p>	<p>The findings revealed that mother tongue, motivation, attitude, and age are the most influential factors on students'</p>

NO	NAME, YEAR, AND TITLE	SIMILARITY	DIFFERENCE	METHODE	RESULT
					errors in placing word stress
4	Yudho Bawono, Wasis Purwo Wibowo (2021) Preserving Madurese Language, Is It Important?	This research discuss about how preserve madura language.	The differences are: this research explains how to preserve the language, and the researcher explains how to preserve the dialect.	qualitative and quantitative, interview, Survey dan questioner	This research emphasizes that although there are major challenges in Madurese language preservation, there are also opportunities through educational initiatives, community support, and appropriate government policies. The preservation of Madurese is not only important to maintain cultural identity but also to enrich linguistic diversity in Indonesia.
5	imroah mufidah and Eva Nikmatul Rabbianty, (2021), An Analysis of Madurese Dialect in The English Conversation	Both speak the Madurese dialect in certain groups when communicating using English.	Does not explain how to maintain culture in foreign languages.	This research belongs to qualitative research which investigates the group of BBEC about Madurese dialect in their English	the researcher found Madurese dialect patterns that appear in English conversation in three

NO	NAME, YEAR, AND TITLE	SIMILARITY	DIFFERENCE	METHODE	RESULT
	by The Members of Bata-Bata English Centre (Bbec).			conversation. The researcher observed the students' learning process, interviewed them, and took notes, recordings, and pictures.	features: pronunciation that causes sound changes, grammar patterns that cause incorrect grammar; and improper vocabulary. Secondly, the researcher found that three factors influenced how their dialect appeared in English conversation

B. Theoretical Framework

This section contains a discussion of the theory used as a perspective in conducting research. The deeper the discussion of the theory, the broader the researcher's insight in examining the problems to be solved in accordance with the research focus and research objectives.

1. Sociolinguistics

Sociolinguistics is the study of how language serves and is shaped by the social nature of human beings.³⁸ According to Ahmad Faizin, sociolinguistics is a subdiscipline of linguistics that studies the relationship

³⁸ Eble Connie, "Sociolinguistics Basics", do you speak american, <https://www.pbs.org/speak/speech/sociolinguistics/sociolinguistics/>

between language and society.³⁹ It covers aspects such as social factors, social status, education level, age, economic level, religion, gender, and others that affect language use. Sociolinguistics is concerned with the interplay of language and society, and it focuses on the study of language variation and change, dialects, and the influence of social factors on language use. It also describes the human ability to use language rules effectively. Linguistics is also social in that language and its structure can only develop in a specific society.⁴⁰ Meanwhile, Holmes formulated sociolinguistics simply which is the study of language as part of culture and society, which is the study of language as part of culture and society.⁴¹ According to Nababan, sociolinguistics is the study or discussion of the language as the speaker of it as a member of society. May also be the aspects of the language of the public, especially the differences (variations) found in language that deal with social factors.⁴²

Based on what the experts have explained, it could be concluded that sociolinguistics is one of the linguistic branches that study language and community dimensions. It means sociolinguistics highlights a problem relating to how the language is used in speech groups as well as people's attitude toward the language.

³⁹ Ahmad Faizin, 'Sociolinguistics in Language Teaching (Sosiolinguistik Dalam Pengajaran Bahasa)', *Mabasan*, 9.2 (2015), 66–77.

⁴⁰ Fathur Rokhman, *Sosiolinguistik*, (Yogyakarta: Graha Ilmu, 2012), h. 1

⁴¹ Holmes and Wilson.

⁴² P.W.J. Nababan, *Sosiolinguistik*, Jakarta: Gramedia Pustaka Utama, 1993. h. 2

a. Social

Society is a group of people who interact with each other and have a closed or semi-open system.⁴³ Society has infrastructure through citizens who live together in an order of association and conditions created when humans interact. The elements of society include humans living together consisting of at least two people, associating for a long time, and the awareness that everyone has a shared identity.⁴⁴

Society has its own nature, characteristics, and rules. In the context of anthropology, societies can be divided based on their political structure, ranging from bands, tribes, chiefdoms, to state societies. Society can also be divided based on cultural systems, social systems, and physical culture systems.⁴⁵ Society 5.0 is a concept initiated by Japan, which uses modern-based science (AI, Robots, IoT) for human needs with the aim that humans can live comfortably.⁴⁶

Sociology distinguishes between two types of societies: closed societies and free societies. A closed society has a cultural system that is constrained and limits individual policies, whereas a free society has

⁴³Andri Fortunio Bagaskara, *Apa yang dimaksud dengan Masyarakat (society)?*. Dictio. September 17, 2017. <https://www.dictio.id/t/apa-yang-dimaksud-dengan-masyarakat-society/10758>

⁴⁴ “Unsur-Unsur Masyarakat dan Pembagiannya”, *compas. Com.* Februari 22, 2021. <https://www.kompas.com/skola/read/2021/02/22/150133569/unsur-unsur-masyarakat-dan-pembagiannya>

⁴⁵ Bastian Kusumadinata, *Apa yang dimaksud dengan Masyarakat (society)?*. Dictio. Oktober 19, 2017. <https://www.dictio.id/t/apa-yang-dimaksud-dengan-masyarakat-society/10758>

⁴⁶ “*Apa itu era Society 5.0*” kementerian keuangan RI dektorat jendral perbendaharaan. Maret 29, 2023. <https://djpb.kemenkeu.go.id/kppn/lubuksikaping/id/data-publikasi/artikel/3100-memahami-bela-negara-di-era-society-5-0.html>

an open cultural system that permits people to grow as individuals.⁴⁷

b. Language

Language plays a key role in maintaining and preserving cultural identity. Language is an essential element in the transmission of culture, values, beliefs, and history from one generation to the next.⁴⁸ Language allows us to communicate shared experiences, understand each other's perspectives, and form a collective identity. Language is a powerful tool for connecting past and present; it captures the stories, values and identities of different cultures and provides a window into a shared history. Language can help bridge geographical distances, break down cultural barriers, and build cross-cultural understanding.

According to Siti Khadijah, one of language's purposes is to identify a group, thus a person can disclose who they are through language.⁴⁹ Language has an important role as the self-identity of individuals, groups, and nations. Language not only functions as a means of communication, but also as a marker of self-identity, both personally and as part of the identity of a nation or group. Strengthened by Hall (1997), language presents a general frame of how representation and culture work. Language also functions as an

⁴⁷ “Unsur-Unsur Masyarakat dan Pembagiannya”, *compas. Com.* Februari 22, 2021. <https://www.kompas.com/skola/read/2021/02/22/150133569/unsur-unsur-masyarakat-dan-pembagiannya>

⁴⁸ Rizki Amalia Sholihah, ‘Kontak Bahasa: Kedwibahasaan, Alih Kode, Campur Kode, Interferensi, Dan Integrasi’, *The 3rd Annual International Conference on Islamic Education*, 2018, 361–76.

⁴⁹ Siti khadijah, “Meratapi Kepunahan Bahasa Daerah“ *bhirawa online*, desember 01, 2021 <https://www.harianbhirawa.co.id/meratapi-kepunahan-bahasa-daerah/>

ethnic and group identity.⁵⁰ While west (1992), that identity relates to desire which is desire for recognition, for affiliation, and security and safety.⁵¹ Therefore, the status and function of each language, it is expected that the three languages living in Indonesia consistently place themselves according to their functions, consistently using the formula as a guideline. According to Rokhman, one of the problems in sociolinguistics is language variation.⁵² Therefore, Indonesian does not take on the functions of regional languages and/or foreign languages, and vice versa. From this, it can be concluded that Language use within the community includes language variations. These language variations can be due to time, social, geographical and language has a very important role in shaping the self-identity of individuals, groups, and nations.

1) Language variation

Language variation is a manifestation of the use of different languages by speakers due to certain factors.⁵³ Language variation or language variety is speech related to society in conducting an interaction with other individuals.⁵⁴ According to Chaer language variation is language diversity caused by social diversity in

⁵⁰ Alshammari.

⁵¹ Alshammari.

⁵² MPOC, lia dwi jayanti, and Jennifer Brier, 'DIALEK PENDALUNGAN JAWA-MADURA DI KECAMATAN TANGGUL KABUPATEN JEMBER JAWA TIMUR', *Malaysian Palm Oil Council (MPOC)*, 21.1 (2020), 1–9 <<http://journal.um-surabaya.ac.id/index.php/JKM/article/view/2203%0Ahttp://mpoc.org.my/malaysian-palm-oil-industry/>>.

⁵³ Waridah Waridah, 'Penggunaan Bahasa Dan Variasi Bahasa Dalam Berbahasaan Berbudaya', 1.April (2015).

⁵⁴ LILIS SETIAWATI, 'Pembelajaran Berbasis Multiple Intelligences', 2019, 140–50.

society.⁵⁵

Language variation is a person's different ways of expressing the same thing.⁵⁶ Language variation arises because of the non-uniformity of language users. The use of this language variation is adjusted to the prevailing situation. The situation contained in this language variation is divided into two, namely formal situations and informal situations. So, this language variation occurs due to the diversity of functions and social diversity of language.⁵⁷ So from the explanation above, language variation or language variety is a variation of language according to usage both according to the relationship of the speaker, the interlocutor, and the topic being discussed.

According to Abdul Chaer and Leoni Agustina, language variation can be divided into four main types.⁵⁸ First, in terms of speakers, language variation includes idiolect, dialect, chronolect, and sociolect. Second, in terms of usage, language variation includes functionalist. Third, in terms of formality, language variation includes frozen variety, official variety, business variety, casual variety, and familiar variety. Fourth, in terms of means, language variation involves the use of language at the right time

⁵⁵ SETIAWATI.

⁵⁶ D. P. Ramendra, 'Variasi Pemakaian Bahasa Pada Masyarakat Tutar Kota Singaraja', *Jurnal Ilmu Sosial Dan Humaniora*, 2.2 (2014), 275–87 <<https://doi.org/10.23887/jish-undiksha.v2i2.2185>>.

⁵⁷ SETIAWATI.

⁵⁸ SETIAWATI.

and condition.⁵⁹ Yet, the researcher here more focused the part in terms of speakers. Since, according to the researcher, the first part is the most relevant to this research which is:

a) Idiolect

One type of individual language variety is called dialect. Kridalaksana (1980), defines idiolect as the overall linguistic characteristics of a person.⁶⁰ These characteristics then form an identity that is inherent in each human being. While according to Chaer and Agustina, the idiolect variations of each person are related to three things, namely voice color, word choice, and language style.⁶¹ Well, the most dominating is the color of voice. According Suwito (1982), outlines two factors that cause differences in idiolect characteristics. The first factor is physical factors, such as the mouth, lips, teeth, and tongue. The second factor is non-physical factors, such as regional background and education.⁶²

So, it is can be concluded that everybody has a unique idiolect. Sentence structure, word choice, linguistic style, and voice color all contribute to this idiolect. The color of voice is the most noticeable aspect of idiolect. In order, for someone to

⁵⁹ Andrian Febrianto, Ani Rakhmawati, and Kundharu Saddhono, 'Dimensi Masalah Sociolinguistik', *Jurnal Sosial Humaniora Sigli*, 5.2 (2022), 308–11 <<https://doi.org/10.47647/jsh.v5i2.916>>.

⁶⁰ Siti Isnaniah, *SOSIOLINGUISTIK DALAM PENGAJARAN BAHASA BERBASIS MULTIKULTURAL : Teori Dan Praktik Penelitian*.

⁶¹ SETIAWATI.

⁶² Isnaniah.

identify a known individual by their voice without having to first see them.

b) Dialect

Simpson states that dialects are influenced and shaped by the regional origin and socio-economic background of the speakers, dialects are distinguished through patterns in grammar and vocabulary.⁶³ According to Catur Nugroho and Ilham Pria Kusuma, dialect is how the use of local dialect or regional languages as symbols and representations of tribal culture in various contexts, such as social media, communication, and interaction with other communities.⁶⁴ According, (Ivic and Crystal, 2014) dialect is a language variety that marks where someone comes from.⁶⁵ While according to Trudgill (1983), dialect refers to all types of language differences in aspects of vocabulary, grammar, and pronunciation.⁶⁶

Dialect is part of the language variation of a group of speakers whose numbers are in a certain area. The location of the speakers' own residence serves as the dialect's backdrop. It is like Madurese has Madurese, Javanese has Javanese, and

⁶³ Na and Hipertensiva.

⁶⁴ Nugroho and Kusuma.

⁶⁵ Rifka Pratama, 'Macam-Macam Dialek Bahasa Inggris Dan Potensinya Dalam Memunculkan Kesalahpahaman Pada Komunikasi Lintas Budaya', *Anuva: Jurnal Kajian Budaya, Perpustakaan, Dan Informasi*, 6.4 (2022), 445–54 <<https://doi.org/10.14710/anuva.6.4.445-454>>.

⁶⁶ Pratama.

sundaes has sundaes for own dialect.

c) Chronolect

Chronolect is a language variety that is classified based on a certain period, for example, the language of the 20s will be different from the language of the 70s.⁶⁷ Chronolect is part of the language variety used by groups of people at a certain time. Slang is included in chronolect because it is temporary or seasonal.

d) Sociolect

Sociolect is a language variation related to the status, class, and social class of the speakers. Sociolect is based on age, education, sex, occupation, level of nobility, social and economic circumstances.⁶⁸ This sociolect language variation concerns all the personal speakers' personal problems. The background of this social dialect is education, nobility, occupation, age, and economic level of the speaker. Slang is included in the social dialect because the use of slang is dominated by teenagers. However, this research focuses more on dialect.

2) Dialect

From the explanation above, researcher focused on dialect.

Dialect is how the use of local dialect or regional languages as

⁶⁷ Agung. Yusup, Neldi. Harianto, and Ayumi Hasnah Rionga, 'Kronolek Dalam Kajian Sociolinguistik', *AD-DHUHA : Jurnal Pendidikan Bahasa Arab Dan Budaya Islam*, 3.2 (2022).

⁶⁸ I Nengah Suandi, 'Sociolinguistic', *Graha Ilmu*, 2017, 32.

symbols and representations of tribal culture in various contexts, such as social media, communication, and interaction with other communities.⁶⁹ Overall, dialect is an important element of cultural identity and is part of the broader tribal culture, which includes various aspects of culture, such as religion, language, and tradition. For example, Madurese dialect which has been widely recognized by many people.

Within this framework, the Madurese dialect serves as a tool for preserving the legacy of Madurese culture and fostering self-identity.⁷⁰ The Madurese ethnic group is the owner of the Madurese dialect. The Madurese language is divided into number of dialects, including the Sampang, Kangean, Bawean, Pinggirpapas, Sampang, Pamekasan, and Sapudi dialects. The pronunciation, vocabulary, syntax, and speaking styles of these Madurese dialects vary throughout Madurese ethnic groups; yet, the Madurese language has undergone changes in usage over time.⁷¹ The fact that they always utilize their dialect when conversing in languages other than Madurese is one of the reasons the language is well-known for its dialects. Several studies have investigated the use of dialect as a cultural identity and how it affects social interaction and communication between individuals.

⁶⁹ Nugroho and Kusuma.

⁷⁰ Nugroho and Kusuma.

⁷¹ Mufidah and Rabbianty.

Madura as one of the regional languages that has its own uniqueness affects the way they communicate both in Indonesian and in English as a foreign language. It is said that the perception of cultural and language change is important in intercultural communication.⁷² For example, How Madurese speak in English can be influenced by their first language which is Madurese dialect, especially in placing word stress. Reinforced by the opinion of Kramsch argues that multilingual speakers' ability to speak more than one language can affect their foreign language learning in several aspects: desire, symbolic, and mythic.⁷³ The desire aspect relates to the element of self-fulfillment and showing the learner's identity. Most Madurese often misplace word stress with suffixes because they tend to maintain more stress on the base word that has been learned in their native language. One example is the word "popular /'pɒpjələr/ which is stressed on the first syllable and the word "Popularity /pɒpjə'lerəti/ which is stressed on the third syllable. The students often put stress on the second syllable /pɒ'pjələr/ and occasionally put stress on the first syllable /'pɒpjələrəti/. Word stress placement errors or stress shifts in English have become a problem for EFL learners, especially for university students.

⁷² Jenkins, J., Baker, W., & Dewey, M. (Eds.). (2018). The Routledge handbook of English as a lingua franca. Routledge.

⁷³ Anjanillah.

Overall, dialect as a cultural identity plays an important role in describing and articulating the tribe's social and cultural identity in various contexts of communication and social interaction. There are three variations of dialects; phonology features, grammar variation, and vocabulary variation.⁷⁴ But the researcher only explains in two variations namely phonology variation and vocabulary variation. The researcher only takes 2 because grammar not within the scope of the researcher. Those two variations will be explained in the following part of this thesis.

a) Phonology feature

Phonology is a branch of linguistics that studies the sounds of language, the process of formation and change.

Phonology studies language sounds in general and functionally.⁷⁵ The term phoneme can be defined as the

smallest unit of language that is functional, meaning that the phoneme unit has a function to distinguish meaning.

Phenological features in Madurese refer to the sound system used in the language.⁷⁶ The Madurese sound system consists of

6 vowels, 31 consonants, 3 diphthongs, and 8 clusters.⁷⁷ Here are some examples of phenological features in Madurese:

⁷⁴ Chosniatul Azror, 'English Speaking Dialect Used by Madurese Students of SMPN 1 Klampis in Bangkalan Madura', 2016.

⁷⁵ Felta Lafamane, 'Fonologi (Sejarah Fonologi, Fonetik, Fonemik)', *Jurnal Bahasa*, 2 (2020), 25.

⁷⁶ Lafamane.

⁷⁷ Akhmad Sofyan, 'Fonologi Bahasa Madura', *Humaniora*, 2010, 207–18.

(1) Vowels: Madurese has 6 vowels, namely a, i, u, e, o, and ə.

The vowel a in Madurese has two sounds, a sharp sound, and a smooth sound. Example: *bâlii* “ulangi”. *Mandiâ* “akan mandi” *talèè* “ikat”

(2) Consonants: Madurese has 31 consonants, including lip consonants, tooth consonants, palate consonants, back consonants, and nasal consonants. Example: the consonants [p] and [t] in Madurese have different consonantal features. *Kettok* “potong”. *Pelko* “tekuk”. *Loppa* “lupa”.

(3) Diphthongs: Madurese has 3 diphthongs, namely ai, au, and oi. Example: /tapay/ ‘tape,’ /kəppay/ ‘kipas,’ /kərb^huy/ kerbau

(4) Clusters: Madurese has 8 clusters (b^hI/b^hr/g^hI/kI/tr/pr/Pi), namely vowel cluster, consonant cluster, diphthong cluster, and consonant-consonant cluster. Example: *jhugghlâng* ‘lubang di tanah. *Cokkla*’ “lubang kecil”

By understanding the phonological features in Madurese, we can better understand how sounds are used in a language and how they help in explaining the meaning and structure of a language.

b) Vocabulary feature

Dialectal differences are not only in terms of phonology and grammar, but there is also vocabulary differences in the

varieties used in different regions. According to Zhang & Yin, the targeted language is usually influenced by the pronunciation of the first language.⁷⁸ For example, in England in the 1950s the use of “sitting room” (educated speakers) was different from (uneducated people) they used “languge” and toilet (educated) was better than toilet (uneducated) (Holmes, 2002).⁷⁹ In 1950s England, there were differences in the terms used to refer to the "living room" between social groups with different levels of education. Educated individuals tended to use the term "sitting room," which had a more formal connotation and reflected a higher social status. In contrast, less educated individuals used the term "languge," which was likely a form of dialect or slang reflecting a lower social class or lack of formal education.

Meanwhile, the term "toilet" was used by both groups, educated, and less educated alike. Although the same word was used, its connotation and context of use differed. Educated individuals tended to use the term "toilet" in more formal situations or in a more polite manner, demonstrating a better understanding of etiquette. Conversely, less educated individuals used the term "toilet" in less formal situations or

⁷⁸ Fachun Zhang and Pengpeng Yin, ‘A Study of Pronunciation Problems of English Learners in China’, *Asian Social Science*, 5.6 (2009), 141–46 <<https://doi.org/10.5539/ass.v5n6p141>>.

⁷⁹ Janet Holmes, *An Introduction of Sociolinguistic*, 2013, xv.

with a different nuance, reflecting differences in education level and social status. Thus, these differences in term usage illustrate how education level and social status influence vocabulary choices in various social contexts.

Another example, say less” (slang speakers) in contrast to (people from ordinary circles) they use ‘I understand’ and hoity-toity (slang) is better than sexy (ordinary). From the explanation above, the researcher determines the use of vocabulary that can identify a person's social class and the use of words used by slang and ordinary people.

2. Madurese dialect in English communication

In Madurese there are four dialects, namely: (1) Sumenep dialect, (2) Pamekasan dialect, (3) Bangkalan dialect, and (4) Kangean dialect.⁸⁰

The Sumenep dialect is used in the Sumenep district, except for some sub-districts bordering Pamekasan district; the Pamekasan dialect is used in the western part of Sumenep district and Pamekasan district; the Bangkalan dialect is used in Sampang district and Bangkalan district; while the Kangean dialect is used on Kangean island which administratively belongs to Sumenep district.⁸¹ The prominent differences between each dialect are in terms of pronunciation, especially with regard to prosody and intonation, while differences in word usage (lexicon) are very limited.

⁸⁰ Akhmad Sofyan.

⁸¹ Akhmad Sofyan.

Pronunciation in the Sumenep dialect is characterized by lengthening of the ultima syllable, especially those ending in vowels. Pamekasan dialect Pronunciation corresponds to the number of syllables. Bangkalan dialect Pronunciation is characterized by abbreviation in the form of vowel deletion in the first syllable.⁸² The Kangean dialect has relatively large differences when compared to the other three dialects; these include: (1) the pronunciation is very fast, (2) the phonological rules are not the same as the other dialects, (3) many lexical elements are different from the other dialects, and (4) the suffix -na is not assimilated to the last phoneme of the base form.⁸³

Besides the four dialects mentioned above, there are also two other dialects in Madurese, namely the Pinggirpapas dialect and the Bawean dialect.⁸⁴ These two dialects have different characteristics from the four dialects mentioned above. Thus, from a purely linguistic point of view, there are at least six dialects in Madurese, namely: (1) Sumenep dialect, (2) Pamekasan dialect, (3) Bangkalan dialect, (4) Kangean dialect, (5) Pinggirpapas dialect, and (6) Bawean dialect. By experts who divide madurese into four dialects, the Pinggirpapas dialect is said to be part of the Sumenep dialect, while the Bawean dialect is part of the Bangkalan dialect. Pinggirpapas dialect, which the Madurese call ghirpapas, is spoken in Pinggirpapas sub-district, which is administratively part of Sumenep

⁸² Prof. Ahmad Sofyan, 'Variasi, Keunikan, Dan Penggunaan Bahasa Madura', *Balai Bahasa Jawa Timur*, 2008, p. 197.

⁸³ Akhmad Sofyan.

⁸⁴ Prof. Ahmad Sofyan.

district. Pinggirpapas sub-district is located to the north-east of Sumenep city at about 7 km.

The Bawean dialect is spoken in two sub-districts on Bawean Island, Tambak and Sangkapura. Bawean Island is administratively included in Gresik Regency, located 80 nautical miles north of Surabaya, stretching between 5° N and 112° E with an area of about 200 km². The entire population of the two sub-districts, totalling 30 villages, speaks the Bawean dialect of Madurese, except for one village in Tambak sub-district, Diponggo, which speaks Javanese.⁸⁵

The researcher relates this to the case that occurred at MBI Mambaul Falah, where the dominant students involved bawean people who spoke English using their own dialect. So, Madurese dialect in English is a variety of Madurese language spoken by the people of Madura and some areas in East Java, Indonesia. Madurese language is known for the combination of several languages such as Javanese, Malay. etc. this is supported by Misnadin and James Kirby who explained that Madurese is a Malayo-Polynesian language related to Javanese, Malay, Sasak, and Sundanese.⁸⁶

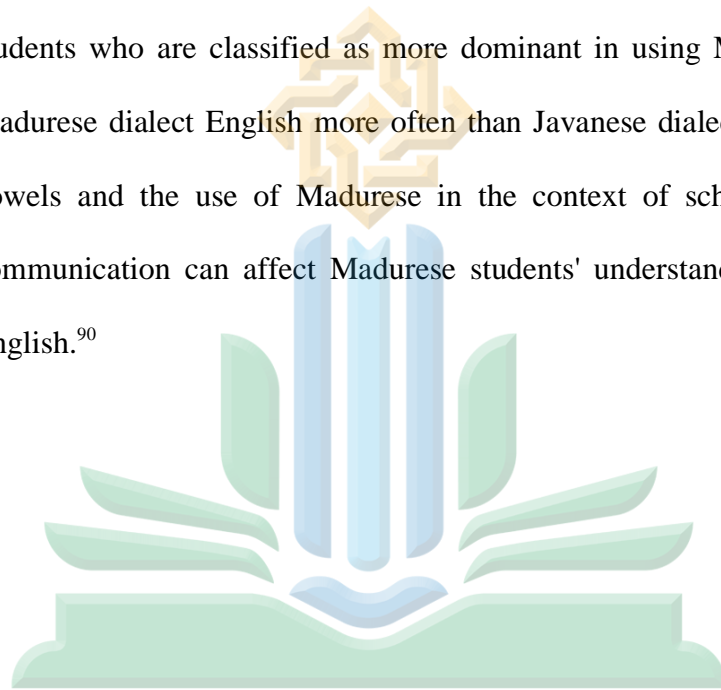
The Madurese dialect in English can be easily recognized by others because as zhang & yin said the targeted language is usually influenced by the pronunciation of the first language.⁸⁷ also It is stated by Kirkpatrick in

⁸⁵ Akhmad Sofyan.

⁸⁶ Misnadin and James Kirby, 'Madurese', *Journal of the International Phonetic Association*, 50.1 (2020), 109–26 <<https://doi.org/10.1017/S0025100318000257>>.

⁸⁷ Zhang and Yin.

Zelly Putriani's research that differences and diversity of backgrounds can make it difficult for learners to communicate like native speakers of the language.⁸⁸ And Zhang & Yin (2009) believe that the points which make them different are some sounds that do not exist in the first language, but not with the target language.⁸⁹ This is what causes MBI Mambaul Falah students who are classified as more dominant in using Madurese to use Madurese dialect English more often than Javanese dialect English. Both vowels and the use of Madurese in the context of school and human communication can affect Madurese students' understanding and use of English.⁹⁰



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⁸⁸ Zelly Putriani and others, 'World Englishes: Speaking with Accents', *Tasnim Journal for Community Service*, 2.1 (2021), 1–8 <<https://doi.org/10.55748/tasnim.v2i1.54>>.

⁸⁹ Zhang and Yin.

⁹⁰ Mufidah and Rabbianty.

CHAPTER III

RESEARCH METHODS

A. Research approach and type

This research used a descriptive qualitative approach that emphasized understanding problems in social life based on natural, holistic, intact, and detailed reality. According to Sugiono (2010). Qualitative research methods are research methods used to research on natural object conditions, where researchers are key instruments, data analysis is inductive, and qualitative research results emphasize meaning rather than generalization.⁹¹ This research used a qualitative approach with a phenomenological research type. This method was chosen to explore and understand the phenomenon of language identity preservation using the Madurese dialect in English communication. This phenomenology focused on the subjective experiences of students at MBI Mambaul Falah Tambilung who predominantly used the Madurese dialect in their daily communication in English.

B. Research location

The location of the research at MBI Mambaul Falah. It is one of the international standard schools at Bawean that use English as their daily communication. But, the most of them are from Madurese and Javanese. Therefore, the researcher took the location of Mambaul Falah as the location of this research.

⁹¹ Djoko Sugiyono, *Metode Penelitian Kuantitatif Kualitatif Dan R&D*, Penerbit Alfabeta, 2010.

C. Research instrument

The research subject was determined by purposive technique, which was chosen with certain considerations and objectives. There are two data sources used in this study, namely:

1. Primary data

The data recorded by the researcher. The informants in this case are:

- a. Qorina husainiyah ASA. as teacher of English language.
- b. 5 students of MBI Mambaul Falah.

2. Secondary data

Secondary data obtained:

- a. Profile of MBI Mambaul Falah
- b. Picture of the daily

D. Data collection techniques

Data collection techniques are the most strategic step in research, because the main purpose of research is to get data. The data collection techniques that used in this research are:

1. Observation

In this study, a passive observation approach was employed. The researcher visited MBI Mambaul Falah to observe without participating in any activities. Observations were conducted from a distance, focusing on the communication in English among the participants. The primary aim was to understand how the Madurese people maintain their dialect while speaking English.

The stages are Developing a plan: researchers develop plans such as interview dates, take sampling, permission place and informant, etc. Choosing a research field: researchers choose a research field because researchers find phenomena that researchers will do. Taking care of licensing: every researcher who will research at school or to people, needs permission because if people or places are not authorized then research cannot be done. Choosing informants: choosing informants is precisely the criteria that are in accordance with the content to be examined among them: fluent b. English, including students who understand in processing words and the most important thing is that he wants to work together. Preparing research tools: preparing research tools such as books, pens, cameras, recorders, etc.

2. Interview

The interviews designed to explore various aspects of the use of Madurese dialect in English, including how it affects the way individuals express their social and cultural identities, as well as its impact on communication and interaction between Madurese individuals. The type of interview in this research is a semi structured interview, initially the researcher asks several structure questions, then the researcher corrects more freely any questions that require deeper explanation.

The stages are: first (Explaining about himself and the purpose of the conversation that will be carried out on the informant and at the same time asking for the willingness of the informant to help provide the

necessary data) after that the conversation can begin. then the researcher gives several questions that have been prepared. then the researcher will provoke the informant so that the informant explains the meaning of the words spoken by other friends. then the researcher records the words that the researcher needs or that are important to enter the data. But the researcher got an obstacle to the distance of the researcher to the informant. So, researchers use via telephone and vn.

3. Analysis data

In the data analysis session, this research seeks to analyze the data that has been collected through several stages. In this study, researcher applied data analysis according to Miles, Huberman, and Saldana⁹².

a. Condensation data

Data condensation refers to the process of selecting, simplifying, abstracting, and transforming data that approaches the entire section of written field notes, interview transcripts, documents, other empirical materials. in this study, researcher condensed the data by summarizing the data. By summarizing the data, the results of interviews, observations, and documentation can be related to one another to strengthen each data obtained and can make researchers understand more when analyzing data.

⁹² Miles, M. B, Huberman, A.M, dan Saldana, J. *Qualitative Data Analysis, A Methods Sourcebook*, Edition 3, Terj. Tjetjep Rohindi Rohidi, (Jakarta: UI Press,2014), hlm.31

b. Presentation data

Presentation data is an activity when a set of information is organized, so that it provides the possibility of drawing conclusions and acting. In qualitative research, data presentation can be done in the form of brief descriptions, tables. Presentation of data helps in understanding what is happening and to do something, including deeper analysis or acting based on understanding. The data presentation stage is in the form of interview results that have been restated so that the data can be easily understood and can be used as a basis in the process of drawing conclusions. This step researcher present data from the results of interviews conducted.

c. Conclusion

The third analytical activity is drawing conclusions and verification. From the beginning of data collection, a qualitative analyzer begins to look for the meaning of things, noting explanatory regularities, possible configurations, causal pathways, and propositions. "Final" conclusions may not emerge until data collection ends, depending on the size of the collection of field notes, the coding, storage, and retrieval methods used, and the researcher's skills.

4. Data validity

The validity of the data used in this research is the kreadibilitas test, namely triangulation and using reference materials. The triangulation used in this research is source triangulation and technical triangulation.

a. Source triangulation

The technique of determining validity by crosschecking the same data and from different sources. The data that has been analyzed by the researcher so, as to produce a conclusion is then requested for agreement (member check) with the five data sources.⁹³

Before the researcher triangulates, the researcher has passed the phase of the interview stage with students. From the interview, the researcher checks back with their teacher so that the data that has been obtained is truly valid.

b. Technical triangulation

Determining the correct data by rechecking the same information data with different methods.⁹⁴ For example, data obtained through interviews, then proven by observation, documentation, or questionnaires, if the three data credibility testing techniques produce different data, then the researcher conducts further discussions with the data source concerned or others to ensure which data is considered correct because the point of view is different.

Before the researchers triangulated the techniques, the researchers had passed the interview stage with students. from the results of the interview, the researchers checked back with the results of the observations made by the researchers so that the data obtained from the interviews could be said to be valid.

⁹³ Andarusni Alfansyur and Mariyani, 'Seni Mengelola Data : Penerapan Triangulasi Teknik , Sumber Dan Waktu Pada Penelitian Pendidikan Sosial', *Historis*, 5.2 (2020), 146–50.

⁹⁴ Alfansyur and Mariyani.

CHAPTER IV

RESEARCH FINDING AND DISCUSSION

A. Overview of Research Objects

An overview of the research subject, and the sub-subjects are organized based on the researcher's focus.

1. The history of MBI Mambaul Falah

Before this school become a MBI Mambaul Falah this school undergoes two changes.

a. ICP Mambaul Falah

b. MBI Mambaul Falah

a long time ago, before the existence of MBI, Mambaul Falah only had the name Mambaul Falah itself. but, over time Mambaul Falah grew bigger and was recognized by many people. The development made the headmaster want to have something more so that, the school could grow even bigger. After that, the current director of mbi proposed an ICP (international class program) which would be in charge by him.

For a short story, after going through various considerations, finally the director of ICP established his program which at that time was still pioneering. By using makeshift classes, students were also not as many as today, the MBI director at this time continued to develop his program with what it was. Within a few years, the ICP program has been widely known by many people with its advantages shortly after that Mambaul Falah also built its own programs, namely MBP, MBR and MTQ. that is why from

the word ICP to MBI it only adapts to what has been made by the center (Mambaul Falah).

2. Profil sekolah MBI Mambaul Falah

Name of school : MBI Mambaul Falah

NPSN : 20580228

School Status : Swasta

Headmaster : Ali Subhan

Adress : Jl. KH. Burhan Al Mansur Tambilung

Village/ Neighbor : Sukaoneng

Pos Kode : 61182

Sub-District : Tambak

District : Gresik

Province : Jawa Timur

Education Form : MTS-SMA

3. Educators and Education Personnel at MBI Mambaul Falah

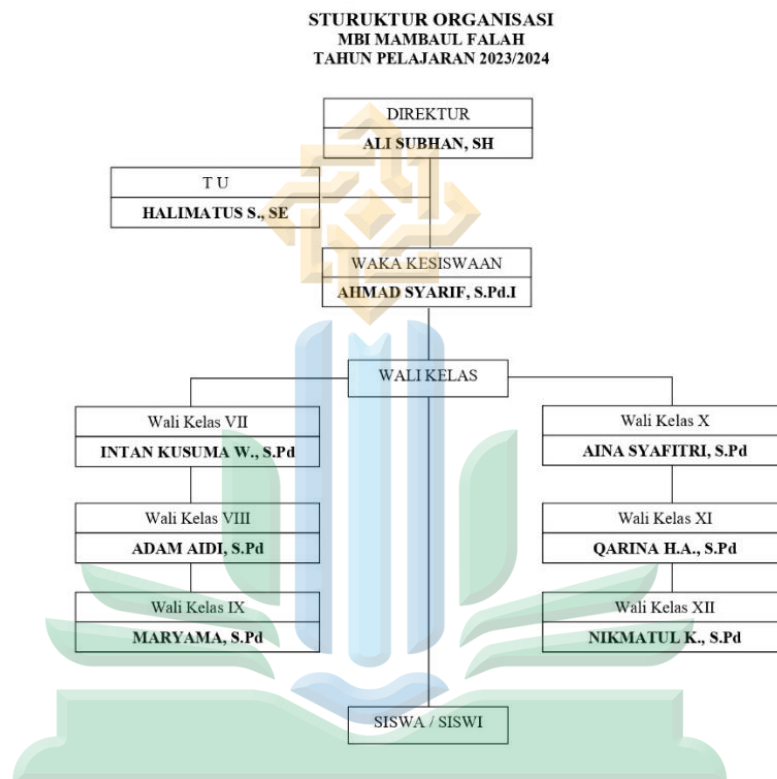
Tabel 4. 1 Educators and Education Personnel at MBI Mambaul Falah

NO	NAME	POSITION
1	Mr. Ali Subhan, SH	Direktur
2	Utd. Ahmad syarif, S, Pd. I	Shorof + fiqh
3	Utd. Ninwari, S, Pd. I	alfiyah
4	Utd. kusairi	Bulugul maram
5	Utd. Adam aidi, S, Pd. I	Nahwu imrithi
6	Utd. saleh	Usul fiqh+ balagha+ qowaid
7	Rika Afsari, S.Pd	Biologi MA
8	Uswatun Hasanah, S. Pd	IPA
9	Nikmatul Karimah, S. Pd	Matematika MA
10	Maryamah, S. Pd.	Matematika MTS
11	Aina Safitri, S. Pd.	kimia
12	Intan Kusumawati, S.Pd	B. inggris MTS
13	Qorina Husainiyah Asa, S.Pd	B. inggris SMA

14	Halimatus Sakdiyah, S. E.	Kepala TU
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4. Organisation Structur of MBI Mambaul Falah

Image 4. 1 Organisation Structur of MBI Mambaul Falah



5. Vision and mission of MBI Mambaul Falah

MBI Mambaul Falah is an educational institution that carries out the mandate to support the Vision and Mission of National Education.

Therefore, MBI Mambaul Falah needs to have a Vision and Mission that can be used as a policy direction in achieving the aspired educational goals.

a. Vision

The realization of students who are religious, intelligent, cultured in literacy, and globally competitive.

1) Indicator

- a) Instill and foster appreciation and practice of religious teachings as a reflection of behavior.
- b) Creating a conducive and effective learning climate with learning innovations.
- c) Optimally develop the potential and creativity of students,
- d) Creating a school culture that is polite, full of a sense of family and environmental insight.
- e) Improving academic and non-academic achievements for the realization of religious and cultured students who are polite, full of a sense of family, and have an environmental outlook both at school and in the community.

b. Mision

- 1) Carry out learning based on the study of classical books.
- 2) Implement contextual science learning.
- 3) Developing foreign language skills as a means of facing globalization.
- 4) Implementing technology-based innovative learning.

6. Teachers and student's data of MBI Mambaul Falah

Teacher data at MBI Mambaul Falah totals 14 people, including 7 male teachers and 7 female teachers. Furthermore, the data of students at MBI Mambaul Falah amounted to 134 people including 50 male students and 80 female students. The following is data on teachers and students at

MBI Mambaul Falah:

Tabel 4. 2 Quality Student Of MBI Mambaul Falah

No	CLASS	GENDER		QUANTITY
		L	P	
1	VII	16	16	32
2	VIII	7	14	21
3	IX	8	12	20
4	X	10	8	18
5	XI	11	10	21
6	XII	17	5	22
	QUANTITY	67	65	134

7. Facilities And Infrastructure

Sarpras standards are matters relating to educational infrastructure that must be owned by education, which includes: educational equipment, land, buildings, learning spaces, libraries, teacher rooms and others.

One of the influences on improving the quality of education at MBI Mambaul Falah is the existence of facilities and infrastructure, without inadequate facilities, it will not achieve the quality of education expected by the MBI Mambaul Falah program. The existing facilities are: principal's room, teacher's room, administrative room, classrooms, teacher and head desks, student desks, cabinets, chairs, bookshelves, computers, printers, writing and LCD. The existing infrastructure at MBI Mambaul Falah is quite adequate, with this it will make the teaching and learning process more effective, besides that, the existence of infrastructure can also improve the quality of education and can also measure the quality of output / graduates from MBI Mambaul Falah.

Tabel 4. 3 Facility Of MBI Mambaul falah

FACILITIES	KONDISION			QUANTITY
	B	BR	RB	
CLASS ROOM	✓			6
HEADMASTER ROOM	✓			1
TEACHER ROOM	✓			1
LIBRARY	✓			1
MUSOLLAH	✓			1
TOILET	✓			3
KOMPUTER LAB	✓			1

B. Research Finding

After the researcher conducted the research process and obtained data in the field, the researcher uses various data collection techniques, then the data obtained is analyzed in detail and critically in the hope of obtaining accurate data.

In this study, researcher present data using interview, observation. The data presented in this study are adjusted to the research focus, namely how Madurese dialect is used in maintaining its culture through English communication at MBI Mambaul Falah? The purpose of this section is to answer the questions.

1. How Madurese dialect is common error found in Madurese dialect through English communication in MBI Mambaul Falah?

The development of world languages makes small school overwhelmed in the face of globalization. The current era of increasingly sophisticated information technology that is developing in society makes everyone required to be able to utilize the internet. Along with the sophistication of technology, everyone is free to make technology and

information a positive or negative thing. Not only in terms of technology that must be mastered by schools but also must advance in language. Such is the phenomenon that occurs at MBI Mambaul Falah school, an institution committed to ensuring that students remain at the forefront of technological advancements and communication skills. This school prioritizes equipping its students with the latest tools and knowledge in technology and world languages, ensuring they are prepared to thrive in an ever-evolving world.

Daily interactions at the school often involve a mix of Madurese and English, a practice known as code-switching. This allows students to express complex ideas and cultural nuances that may not have direct translations in English, fostering a sense of community and cultural pride. At MBI Mambaul Falah, 80% of the students use the Madurese dialect in their daily interactions, a fact confirmed by a student and teacher's interview on March. This integration of the Madurese dialect not only preserves cultural identity but also prepares students to confidently engage in a globalized world, demonstrating the school's commitment to balancing technological advancement with cultural preservation.

Based on the interview at 22 March 2024 by IL.⁹⁵

“Me and some of my friends are from Madura, of course we speak and dialect Madura, only a few of us are from Ponggo/Java tribe, so we can say here that Madura is more dominant than Java.”

⁹⁵ IL., interviewed towards English student of MBI Mambaul Falah, 22nd March 2024.

Based on the interview at 22 March 2024 by ZY.⁹⁶

“That's right, in our school and in our area, Madurese is more dominant than Javanese, so it's no wonder that there are more dialects of Madurese or Madurese language.”

Reinforced by teacher on the interview at 23 March 2024 by QHA.⁹⁷

“MBI Mambaul Falah it is in the Bawean area which of course many students here speak Madurese. and it is true that here are more dominant Madurese people.so, no wonders if student used Madurese dialect. there are also those who speak Javanese such as people from Ponggo, Gresik and Surabaya. Students here are required to speak English because of globalization but they remain with their dialect. ”

The primary language ingrained in each student is often challenging to supplant with a foreign language, prompting the school to develop a robust program. MBI Mambaul Falah has instituted a system mandating English as the medium of communication, aimed at preparing students to confidently navigate globalization without confusion or surprise. Despite daily English usage, the school maintains the local dialect to common error's language identity. The implementation of this program involves gradual steps to ensure effectiveness and acceptance among all school members.

The results of observations and interview by researchers in researching their dialect, they feel this is something that should be from them as people who speak Bawean.

⁹⁶ ZY., interviewed towards english student of MBI Mambaul Falah, 22nd March 2024.

⁹⁷ QH ASA., interviewed towards english teacher of MBI Mambaul Falah, 23nd March 2024.

From the interview IL (12 grade) at 22 March 2024 confirm⁹⁸:

“We utilize the Madura dialect not out of pride in our words, but because we believe it helps us preserve our identity as Madurese. Additionally, we find it challenging to comprehend other dialects, which is another reason we prefer to use the Madura dialect.”

IZ (12 grade) at 22 March 2024 she said:⁹⁹

“Of course, we use the Madurese dialect more often than native speakers. in our opinion, the thing that must be preserved in the 5.0 era besides having to know gadgets, we must preserve our language, especially dialect. We preserve by we still use our dialect and we usually use additional words to emphasize the meaning of our words such as “lha,” “ye.” And if we use native speakers sometimes, we do not understand each other.”

It is reinforced by QHA as a teacher¹⁰⁰:

“It is right, the dialect they use is Madurese dialect. They were once told by me to use a dialect like a native speaker and they tried it, but they did not understand the dialect. sentences that often appear like the addition of E & I sometimes also give the word "ta", "lha", "ye" and using the dialect allows them to maintain their language in the face of the present.”

They have a mindset that even though they speak other languages, they still use their accent. This is not because they feel proud of their dialect, but because they feel that by incorporating elements of their dialect, they can be understood by each other and, they find it difficult to follow the national dialect. Interviews revealed that when they use different dialects, they do not fully understand what their friends are saying. Therefore, they continue to use their own dialect in communication, as they believe it is more easily understood among

⁹⁸ IL, interviewed towards students of twelve grade, MBI Mambaul Falah, 22nd March 2024.

⁹⁹ IZ, interviewed towards students of twelve grade, Jember, 22nd March 2024.

¹⁰⁰ QH ASA., interviewed towards english teacher of MBI Mambaul Falah, 23nd March 2024.

themselves compared to using native speakers' dialects. Moreover, the necessity of using English as the daily communication language makes it even more challenging for students to understand each other's intentions.

The researcher found that the Madurese dialect plays a significant role in maintaining their identity through English communication at MBI Mambaul Falah. The analysis focused on several aspects, including the pattern of phonological variation, vocabulary variation, the influence of students' mother tongue, and the limited practice of English pronunciation. Mrs. QH ASA's statement is in accordance with the results of observations made by researcher when they interact with fellow students. which is so that they understand each other in speaking.¹⁰¹

a. Phonology Feature

The phonological features of the dialect used by Madurese students lie in the addition of letters and vowel changes. In the addition of consonants, which adds consonant pronunciation, students only add [e] and [i].

1) [e] adding

The addition of [e] is found in several words. First, researcher focused on the addition of [e] pronounced in four words, namely “right,” “still,” “car,” “just” and “no.”

Like IL said at 22 March 2024:¹⁰²

I maintain my dialect as a Madurese, of course, by means of

¹⁰¹ Observation data, gazebo MBI Mambaul Falah, 18nd March 2024

¹⁰² IL, interviewed towards students of twelve grade, MBI Mambaul Falah, 22nd March

intonation or pronunciation, each of us is the same as Madurese.

And ZY added at 22 March 2024:¹⁰³

I will probably keep my Madurese dialect when speaking English. Although the Madurese accent is not as clear as other accents, but I will still pronounce the typical Madurese pronunciation. Like the word “car” is usually pronounced “ecar” and the word “yes” is often pronounced “iyes,” “right” so “eright” and “No” to be “Enno.”

With these four words, they tend to add the letter [e], for example, when they pronounce the word *right*, it becomes *eright*, “just” become “e’just,” *no* becomes *enno* and the word *car* becomes *ecar*. as in the following dialog between students.

- a) Zaenah: Hey, do you remember the IPPNU event?
- b) Zira: Oh yeah, I am forgot to told it, we went to agenda by Mr. Ali ecar.
- c) Iza: That’s eright. Yesterday, the ecar very speedy.
- d) Mila: I am seTtill remember about the agenda yesterday. It was so much fun.
- e) Zaenah: Eright, yesterday you are here. Did you enjoy the seminar?
- f) Zira: Iyes, but I lost my notebook. Have you seen it?
- g) Sarah: Ejust...

The [e] adding accumulated in some words. Firstly, researcher going to focus at the [e] adding which is presented in four words; ‘right,’ ‘still,’ ‘car,’ ‘just’ and ‘no,’ which ae uttered

¹⁰³ ZY, interviewed towards students of twelve grade, MBI Mambaul Falah, 22nd March 2024

by the student:

- a) That's *Eright*.
- b) O yh, I am forgot to told it, we went to agenda by Mr. Ali *Ecar*.
- c) I am *setTill* remember about the agenda yesterday.
- d) *Enno*, this is not mine.
- e) *Enno*, idon't know it.
- f) She *setTil* in class.
- g) *Eright*, yesterday you are here.
- h) Yesterday, the *Ecar* very speedy.
- i) *E'just*

The words are typed '*eright*', '*ecar*', '*setTil*,' e'just" dan '*eno*' because the vowel [e] is an additional word placed in front of the word. However, the pronunciation above is the dialect of students who come from Madura. From that all the correct sentences to pronounce, namely "rait", "stil", "ka:r", "əjas" dan "nou". As we know that Madurese often unintentionally begins with the letter /e/. When Madurese people say some words like when they say "right" becomes "Eright", "still" becomes "sEtil", "car" becomes "Ecar", "E'just" "no" becomes "Enno".

To provide evidence of the phonological features that occur in Madurese pronunciation, the following are examples of phonological features that occur in Madurese conversation.

Tabel 4. 4 Phonetic Symbol

word	The Students'' pronunciation	Standard pronunciation
Right	/ə'rait /	/rait/
still	/setɪl /	/stɪl/
car	/ə'kɑ:(r)/	/kɑ:(r)/
just	/əjas/	/jʌst/
no	/ə'nəʊ /	/nəʊ

From the example above, Madurese students in different pronunciation with standard pronunciation on the words Right, Still, Car, Just and No. When Madurese students pronounce these words, they unintentionally pronounce by giving additional letter [e] in front of the word and in the middle of the word. This phenomenon is very common for Madurese people because their language culture mostly uses [e] such as the word *ètèmbhâng* which means than. this is why when Madurese people use English, they accidentally add their dialect culture as described above.

2) [i] adding

Here the researcher focused on the [i] distortion which is only found in one word, namely the word "yes". The words are typed /ijes/ because the vowel [i] is an additional word placed in front of the word. Of all the sentences spoken by Madurese such as; "yes" /ijes/. The pronunciation is a typical Madurese dialect. Because back again as we know that the Madurese language often begins with the letter /e/. when Madurese people pronounce a word like when they pronounce the word "yes" to /ijes/. Like the student

conversation below.

- a) Veni: Hi, Iim! Did you see my veil? I cannot find it anywhere.
- b) Iim: Oh, yesterday I am borrowing your veil. *Oh ijēs.* I forgot to return it.
- c) Veni: *Ijēs*, that is fine. Just return it when you can.
- d) Izza: By the way, did you all enjoy the agenda yesterday?
- e) Caca: *Ijēs*, we enjoy the agenda yesterday. It was so much fun!
- f) Iim: *Ijēs*, it was very nice. The workshops were informative.

To provide evidence of the phonological features that occur in Madurese pronunciation, the following are examples of phonological features that occur in Madurese conversation.

- j) Yesterday I am borrowing your veil. Oh *ijēs*.
- k) May be *ijēs* si...
- l) *Ijēs*, we enjoy the agenda yesterday.
- m) *Ijēs*, I do.

n) *Ijēs*.

o) *Ijēs*, it was very nice.

p) *ijēs*, it was very enjoyable.

q) *Ijēs*, we are taking something yesterday.

Tabel 4. 5 Phonetic Symbol

word	The Students' pronunciation	Standard pronunciation
yes	/ ijēs /	/jes/

As seen in the table, with the word “yes” we can see that Madurese often differ between pronunciation and existing pronunciation standards. When Madurese students pronounce the word, they mostly pronounce it by adding the letter [i] in front of the word. This statement is evident when they react to something and they unintentionally add an “E” and “I” element to the sentence. it makes them look as Madurese as they say.¹⁰⁴

b. Vocabulary variation

Differences in word pairs show differences in a person's social group. Word choice also shows the difference in one's knowledge and the influence of dialect on foreign languages. Madurese students in grade 12 MBI Mambaul Falah use inappropriate words in their sentences. The following are the sentences produced by the students:

1) what time is it? Before you go out, please make off the lamp and then close the door.¹⁰⁵

2) Do you want to go to the bathroom? I am change yh. do not give it to others¹⁰⁶

3) Later, I went to toilet. Do not forget to bring the book here¹⁰⁷

4) We left for the agenda at 08.00 after until at the venue. Before we left lest take permission to security¹⁰⁸

¹⁰⁴ Observation data, Mushollah MBI Mambaul Falah, 18nd March 2024

¹⁰⁵ Observation data, gazebo MBI Mambaul Falah, 18nd March 2024

¹⁰⁶ Observation data, gazebo MBI Mambaul Falah, 18nd March 2024

¹⁰⁷ Observation data, gazebo MBI Mambaul Falah, 18nd March 2024

¹⁰⁸ Observation data, gazebo MBI Mambaul Falah, 18nd March 2024

5) You can saw alone just now how iza sleeping¹⁰⁹

The first sentence was spoken by one of the students in grade 12, named ZY. The sentence contains when he was in the cottage room and asked his friend to turn off the lights. ZY said the sentence “Help me, please make off the lamp.” In the word “please make off” in ZY’s sentence, if in standard English it should use “turn off” to show that it is off. The word “make” is one of the vocabulary variations they use in their sentences.

The second sentence is spoken by ZY, like the example sentences mentioned above, ZY also has a variety of vocabulary that he uses in his second sentence. In the sentence “Do you want to go to the bathroom? I am changing yh,” the pronoun that should be used is “after you.” The sentence should be Do you want to go to the bathroom? I am after you, because the word “change” indicates replace, but what ZY said was “after you,” but he still used the word “make” as a variation of the vocabulary he knew.

The third sentence spoken by IL, she said the sentence “later, I went to the toilet” the word later should use the word “and then” IL chose to use the word “later” as a vocabulary variation. Based on all the sentences above, the students used the vocabulary variations they knew and used them in their sentences.

¹⁰⁹ Observation data, gazebo MBI Mambaul Falah, 18nd March 2024

The next sentence, which contains the experience when the students attended the IPPNU event. as said by the student: We left for the agenda at 08.00 after until at the venue. they say the sentence We left for the agenda at 08.00 after arriving at the venue. The diction of "until" in the student's sentence, if in standard English, should use "arrive" to show that he has arrived to his place. The word "until" is one of the vocabulary variations they use in sentences.

The last sentences are “you can saw alone” that uttered by them. The word saw alone it means see by yourself. Saw alone is one of the vocabulary variations that student said to his friend. So that, Accordingly the whole sentences above, the student use vocabulary variation which they know and use it in their sentences. Well, it was seen when the researcher observed and saw firsthand the atmosphere of their interaction while in the cottage, because even in the cottage they were required to speak English.¹¹⁰

c. Madurese dialect in English communication

From the results of the observation, the researcher found how Madurese people speak English while using the Madurese dialect. The researcher compared the phonetics of how Madurese people speak English with native speakers and found the following differences:¹¹¹

¹¹⁰ Observation data, cottage MBI Mambaul Falah, 18nd March 2024

¹¹¹ Observation data, MBI Mambaul Falah invironment, 18nd March 2024

1) *I don't know.*

I dɒn't knoʊ.

2) *La who the take my sandals*

Lã whõ the tãke my sãndals.

3) *Who after you.?*

Whõ ãfter yõu?

4) *Really?*

Rêally?

5) *What happened like this?*

Whãt hãppened like thîs?

Here is the phonetic transcription using the International Phonetic Alphabet (IPA) for the given sentences:

1) *I don't know.*

/aɪ doʊnt noʊ/

2) *La who the take my sandals*

/lə hu ðə teɪk maɪ 'sændəlz/

3) *Who after you.?*

/hu 'æftər ju/

4) *Really?*

/'ri:li/

5) *What happened like this?*

/wʌt 'hæpənd laɪk ðɪs/

However, if following the Madurese dialect when speaking English, the phonetics will be different as show below.

1) I don't know.

/aɪ dɒn nou/

2) La who the take my sandals

/la hu ðə teɪk maɪ 'sændəlz/

3) Who after you?

/hu 'æftər ju/

4) Really?

/'rɪli/ or /'rɪli?/ (with glottal stop at the end)

5) What happened like this?

/wɒt 'hæpənd laɪk ðɪs/

The phonetics will change when spoken by Madurese because of the following notes:

- The short vowel /ə/ replaces /ou/ or /ʌ/.
- The consonant /t/ is more often heard as /t/ rather than /d/.
- The pronunciation of /ð/ and /θ/ may be changed to /d/ or /t/.
- The pronunciation of vowels and diphthongs may be shorter or influenced by Madurese vowels.

d. Student's mother tongue's inference

Based on the observation, both Madurese language and English had totally difference on the language, especially on pronunciation. The where some parts in English pronunciation did not exist on Madurese pronunciation. In this case, mother tongue become the issue why the Madurese students faced their problem in English

pronunciation.

Like IL said as students of twelve grade, 22nd March 2024:¹¹²

“I’m confident with my own way pronouncing English which influenced by native language....”

And ZY add as a student of MBI, 22nd March 2024:¹¹³

“My native language is more dominant than my English. So, I usually face some difficulties in pronouncing some word in English.”

Their first language or their mother tongue world effect on their second language acquisition. The difference came because their mother tongue influenced their pronunciation. So, researcher obviously sore that mother tongue interference became the factors of students “difficulties in English pronunciation. From the observation of the researcher, the students' mother tongue affects how they learn a second language, especially in pronunciation. It is clear that mother tongue interference is one of the main causes of their difficulties in English pronunciation.¹¹⁴

e. Less practicing of English pronunciation.

Other factors that made the students faced their difficulties in English pronunciation was less practicing English pronunciation. Almost the student did not re-practice the pronunciation with correct one in the class.

¹¹² IL, interviewed towards students of twelve grade, MBI Mambaul Falah, 22nd March 2024

¹¹³ ZY, interviewed towards students of twelve grade, MBI Mambaul Falah, 22nd March 2024

¹¹⁴ Observation data, MBI Mambaul Falah classroom, 18nd March 2024

As IZ, interviewed as student of twelve grade, MBI, 22nd March 2024¹¹⁵

“I am only practicing pronouncing English pronunciation with the correct one when I am speech.”

ZR, added in her interview at 22nd March 2024:¹¹⁶

“I never speak English correctly, except when I am speech, and forgetting some pronunciations, in which my teacher corrected in the class.”

Further, this factor could be included into students “experience in earning English. Almost all the students from MBI Mambaul Falah become the subjects stated that they only practiced English pronunciation in the class. Besides, they only focused learning English pronunciation when their teacher gave feedback toward their pronunciation, and forget the correction after class. So, it would make sense, if the student difficulties in English pronunciation.

The researcher conducted passive observation and the interview conducted by the researcher was a semi-structured interview, the researcher found that students there could use native speakers but if they used native speakers among friends, then one of them did not understand what was meant by the words. and they confirmed that they were indeed lacking in habituation in speaking like native speakers. The researcher has also confirmed this to teachers and other students,

¹¹⁵ IZ, interviewed towards students of twelve grade, MBI Mambaul Falah, 22nd March 2024

¹¹⁶ ZR, interviewed towards students of twelve grade, MBI Mambaul Falah, 22nd March 2024

and 60% of them said it was true.

IL as student of MBI Mambaul Falah at 22 March 2024, said¹¹⁷:

“Honestly, I do not quite understand when speaking English using the native dialect. We are so accustomed to our dialect that if we suddenly do not use it, we feel confused.”

ZY as student of MBI Mambaul Falah at 22 March 2024, said¹¹⁸:

“We feel that if we do not use our own dialect, we get confused about the meaning of what our friends are saying. We also cannot express our intentions to our conversation partners, isn't right?”

It is reinforced by Ms. QHA as teacher of MBI Mambaul Falah at 23 March 2024, said¹¹⁹:

“In this school, it is true that the students here lack habituation in using English like native speakers. and it is also true that if they use dialect like native speakers, they are confused by it.”

From the observation, the researcher noticed a change in the dialect of the students here, they are more attractive than usual. ¹²⁰So, it can be concluded that the reason they do not use dialect like native speakers is not because they cannot, but because they get confused with each other.

C. Discussion

Based on the findings, the researcher determined that Madurese students at MBI Mambaul Falah use the Madurese dialect not out of pride, but because they believe incorporating elements of their dialect facilitates mutual

¹¹⁷ IL, interviewed towards student, MBI Mambaul Falah, 22nd March 2024

¹¹⁸ ZY, interviewed towards student, MBI Mambaul Falah, 22nd March 2024

¹¹⁹ QH asa, interviewed towards teacher, MBI Mambaul Falah, 23nd March 2024

¹²⁰ Observation data, Mushollah MBI Mambaul Falah, 18nd March 2024

understanding. Additionally, they struggle to adhere to the national dialect, which is the primary reason they continue using the Madurese dialect in communication. They find it easier to comprehend among themselves compared to the national dialect spoken by native speakers.

The researcher identified several aspects that explain why Madurese students maintain their dialect while communicating in English. These aspects include phonological features, vocabulary characteristics, and the integration of the Madurese dialect into English communication. Furthermore, the researcher identified two factors more that influence the preserve of the Madurese dialect in English communication: mother tongue interference and limited practice in English pronunciation.

The first is the influence of mother tongue, where the researcher found that their mother tongue influences their second language acquisition. The difference occurs because their mother tongue affects their pronunciation. So, mother tongue interference becomes a factor of students' difficulty in English pronunciation. English pronunciation.

Secondly, less practicing of English pronunciation, almost all MBI Mambaul Falah students who became the research subjects stated that they only practiced English pronunciation in the classroom. Moreover, they only focus on learning English pronunciation when their teachers give feedback on their pronunciation, and forget about the correction after the lesson is over. So, it makes sense, if students have difficulty in English pronunciation.

Researcher found that Madurese student of MBI Mambaul Falah were

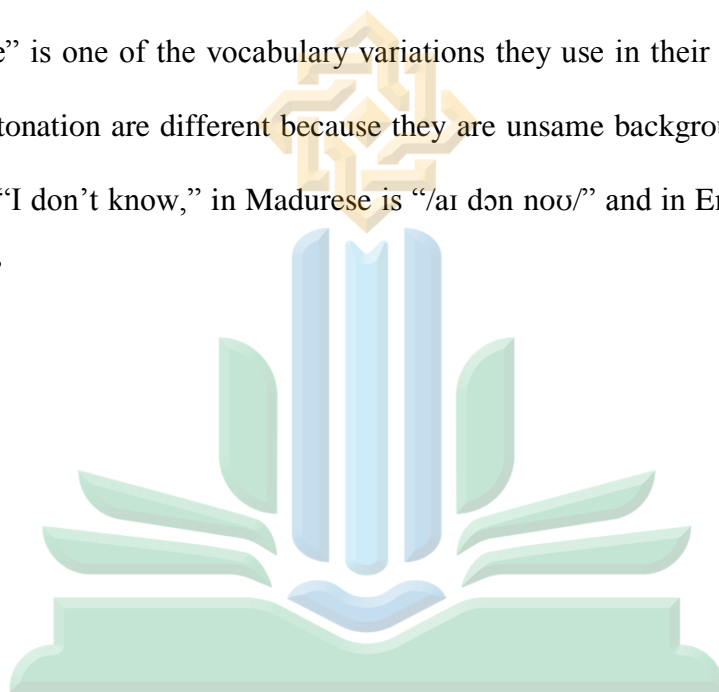
still influenced by their Madurese dialect in some aspect in English which consonants, vowels, and diphthongs. Madurese had its pronunciation. Phenological features in Madurese refer to the sound system used in the language.¹²¹ According to Sofyan, the Madurese sound system consists of 6 vowels, 31 consonants, 3 diphthongs, and 8 clusters.¹²² In the Phonology Variation, the researcher found out two patterns which utter by the students in their conversation. The first is e- adding, the students often putting the additional letter can be in front of the word and in the middle of the word. For example, when the students pronounced some English word like right, car, still, just, no becomes eright, ecar, settil, eno. The word “eright,” “ecar,” “ejas,” “eno” were added an additional letter in which placed in front of the word. Another English word which influenced by Madurese is the word still become setTil. the student putting the additional letter in the middle of the word. The second is i- adding, the students often putting the additional letter i- in the front of the word yes. Because in the Madurese language there was some word which begin from the letter i- therefore the student influenced by their mother language. So, they apply the form of Madurese word in the English word.

Conversely, based on the Vocabulary Variation pattern and the influence of the Madurese dialect on English pronunciation, it is evident of Zhang and Yin's assertion that the targeted language is typically influenced by

¹²¹ Lafamane.

¹²² Akhmad Sofyan.

the pronunciation of the first language.¹²³ Additionally, as stated by Kirkpatrick in Zelly Putriani's research, the differences and diversity of linguistic backgrounds can hinder learners from communicating like native speakers.¹²⁴ For example, student said “Help me, please make off the lamp”. in standard English it should use “turn off” to show that it is off. The word “make” is one of the vocabulary variations they use in their sentences. From the intonation are different because they are unsame background for example word “I don’t know,” in Madurese is “/ai don nou/” and in English “/ai dount nou/.”



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¹²³ Zhang and Yin.

¹²⁴ Putriani and others.

CHAPTER V

CONCLUSION AND SUGGESTION

A. Conclusion

Madurese students at MBI Mambaul Falah use their dialect in English not due to pride but, they think it helps them understand each other better. Their Madurese background influences how they pronounce English sounds, like vowels and consonants, which are different from standard English. They also add letters like "e" and "i" in front of words for example Enno and ijes, influenced by Madurese words. Overall, their mother tongue and lack of practice in English pronunciation affect how they speak English.

B. Suggestion

For future research, it is recommended to compare the influence of L1 dialects on learning English, involving participants from Indonesia and foreign speakers. This study can be conducted by collecting data through oral and written tests, as well as in-depth interviews to measure pronunciation, intonation, and vocabulary in English. Additionally, an analysis of the perceptions and communication challenges faced by native English speakers regarding the pronunciation of participants from various dialects can be included. The results will provide insights into how dialect backgrounds affect English language learning and help develop more effective teaching methods that are relevant to an international audience.

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RESEARCH MATRIX

Title	Variable	Indicators	Source of Data	Research methodology	Research focus
Preserving language identity: A Study of Madurese Ethnic Dialect in English Communication	<ol style="list-style-type: none"> 1. Language identity 2. Madurese 	<ul style="list-style-type: none"> • common error's language identity <ol style="list-style-type: none"> 1. National language support 2. Language tool of instruction in a region beginner level/ mother tongue • Madurese Dialect <ol style="list-style-type: none"> 1. Bawean (Boyan) dialect 2. Bangkalan dialect 3. Pamekasan dialect 4. Sampang dialect 5. Sumenep dialect 	<ol style="list-style-type: none"> 1. Primary Data <ul style="list-style-type: none"> • Guru • Siswa 2. Secondary Data <ul style="list-style-type: none"> • Observation in MBI Mambaul Falah • Document review of MBI Mambaul Falah 	<ol style="list-style-type: none"> 1. Approach of research <ul style="list-style-type: none"> • Qualitative phenomenology 2. Type of research <ul style="list-style-type: none"> • Record 3. Data Collection Technique <ul style="list-style-type: none"> • Observation • Interview • Document Review 4. Data Analysis <ul style="list-style-type: none"> • Condensation data • Presentation of data • conclusion 5. Validity of Data <ul style="list-style-type: none"> • Source triangulation • Technical triangulation 	<ul style="list-style-type: none"> • How Madurese dialect is common error found in Madurese dialect through English communication in MBI Mambaul Falah?

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I hereby declare

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Yth. Kepala MBI Mambaul Falah

Jl. KH. Burhan Al-Mansur Tambilung Sukaoneng Tambak, Bawean, Sukaoneng, Gresik, Kabup

Dalam rangka menyelesaikan tugas Skripsi pada Fakultas Tarbiyah dan Ilmu Keguruan, maka mohon diijinkan mahasiswa berikut :

NIM : 201101060023
Nama : SUHAIMAH
Semester : Semester delapan
Program Studi : TADRIS BAHASA INGGRIS

untuk mengadakan Penelitian/Riset mengenai "Preserving Language Identity: A Study of Madurese Dialect in English Communication" selama 30 (tiga puluh) hari di lingkungan lembaga wewenang Bapak/Ibu Ali Subhan

Demikian atas perkenan dan kerjasamanya disampaikan terima kasih.

Jember, 11 Maret 2024

an. Dekan,

Wakil Dekan Bidang Akademik,



KHOTIBUL UMAM

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JEMBER



MADRASAH BERTARAF INTERNASIONAL MAMBAUL FALAH

Jln. Kyai Burhan Al-Mansur, Tambilung, Sukaoneng, Tambak, Gresik kode Pos 61182

SURAT KETERANGAN

Nomor : 15/MBI.MF/V/2024

Yang bertanda tangan di bawah ini, Direktur MBI Mambaul Falah Bawean Gresik.

Nama : Ali Subhan, S.H, M.A.P

Jabatan : Direktur MBI Mambaul Falah

Menerangkan dengan sesungguhnya bahwa nama tersebut di bawah ini:

Nama : Suhaimah

NIM : 201101060023

Jurusan : Tadris B. Inggris

Tanggal Penelitian : 13 Maret s/d 30 Maret 2024

Telah melaksanakan dan menyelesaikan seluruh tugas penelitian dalam rangka penyusunan skripsi dengan judul **"Preserving Language Identity: A Study of Madurese Dialect in English Communication"**.

Demikian Surat Keterangan ini dibuat dengan sebenarnya untuk digunakan sebagaimana mestinya.

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Tambilung, 01 April 2024

Direktur MBI Mambaul Falah

Ali Subhan, S.H, M.A.P

RESEARCH GUIDELINES

A. OBSERVATION GUIDELINES

- 1) Objective condition of MBI Mambaul Falah school Proses how they communicate through English language each other.
- 2) Want to know more in observing the dialect they use in maintaining their culture or identity.

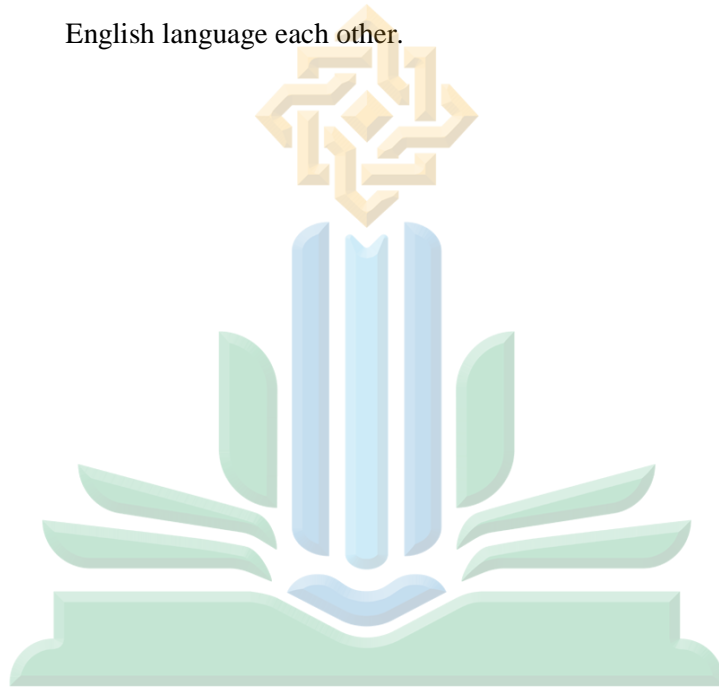
B. INTERVIEW GUIDELINES

- 1) Students interview
 - 1) Can you tell me your identity?
 - 2) How frequently do you use Madurese language in your daily life?
 - 3) In what context do you find your switching between Madurese and English?
 - 4) How does the Madurese dialect influence your pronunciation of English word?
 - 5) Can you give examples of instances where your Madurese dialect affected your English communication?
 - 6) Did your Madurese dialect help your learning of English? How so?
 - 7) Are there any pattern or something in English that you find particularly challenged to the influence of Madurese?
 - 8) How do you feel your Madurese dialect impact your use of English?
 - 9) Is there any concept in Madurese that you find difficult to express in English?
 - 10) Have you ever experienced a situation where the use of Madurese dialect in English helped you maintain your Madurese identity?
 - 11) How you ever fell about how using Madurese dialect on English language influence how your interaction with anyone else?
 - 12) Have you ever experienced a situation where the use of Madurese dialect in English helped you maintain a relationship with your Madurese community?
 - 13) How do you feel about how the using Madurese dialect in

English language affects to your identity?

C. DOCUMENTATION GUIDELINES

- 1) Profile of MBI Mambaul Falah institution
- 2) Vision and mission of MBI Mambaul Falah institution
- 3) Facilities and infrastructure related to how they communicate through English language each other.
- 4) Photographs of activities related to how they communicate through English language each other.



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Approval Of Interview Text By Validator


E. Petunjuk Pengisian

Pedoman penilaian dari angket validasi adalah sebagai berikut :

- Berilah tanda (✓) pada kolom skor sesuai dengan kriteria Wawancara
- Makna point validasi adalah (1) sangat kurang, (2) kurang, (3) cukup, (4) cukup baik, (5) sangat baik



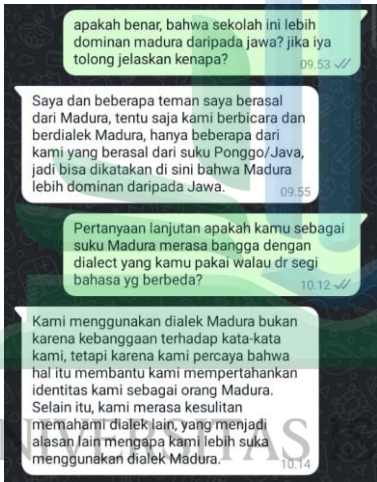
No	Komponen penilaian	Skor				
		1	2	3	4	5
1.	Kejelasan setiap butir text wawancara				✓	
2.	Ketepatan text wawancara			✓		
3.	Relevansi text wawancara untuk penelitian				✓	
4.	Tingkat kebenaran text wawancara				✓	
5.	Text wawancara memiliki gagasan yang lengkap			✓		
6.	Bahasa yang digunakan tidak bermakna ganda				✓	
7.	Bahasa yang digunakan mudah dipahami				✓	
8.	Bahasa yang digunakan efektif			✓		

Jember, 28 April 2024


Mega Fariziah Nur humairoh, M.Pd.

NIP.199003202019032010

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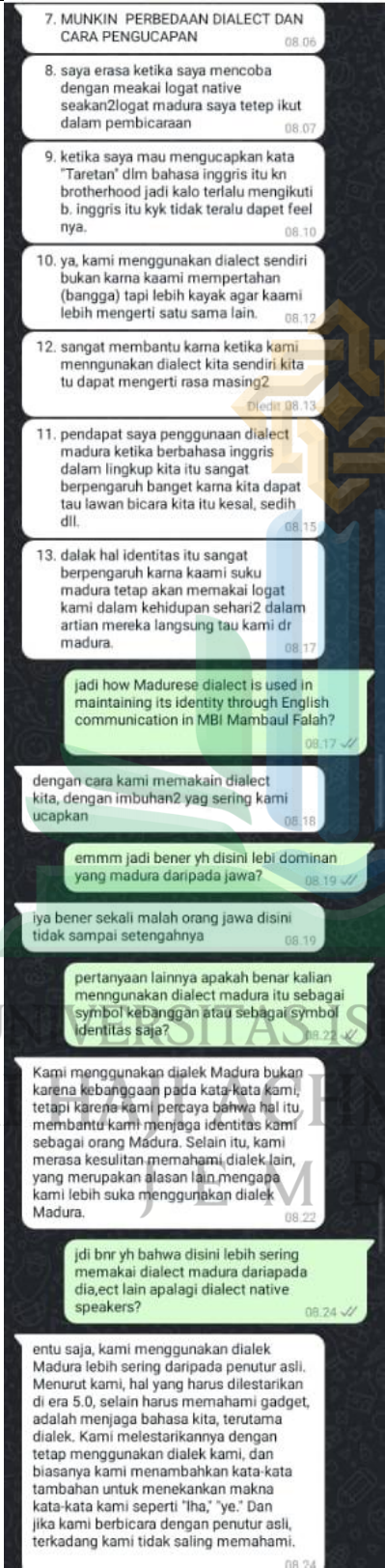
NO	PICTURES	DESCRIPTION
1		KHITOBAH ACTIVITY EVERY WEEK
2		STUDENT TALK EACH OTHERS WHILE SPEAK ENGLISH
6	 <p>apakah benar, bahwa sekolah ini lebih dominan madura daripada jawa? jika iya tolong jelaskan kenapa? 09.53 ✓✓</p> <p>Saya dan beberapa teman saya berasal dari Madura, tentu saja kami berbicara dan berdialek Madura, hanya beberapa dari kami yang berasal dari suku Ponggo/Java, jadi bisa dikatakan di sini bahwa Madura lebih dominan daripada Jawa. 09.55</p> <p>Pertanyaan lanjutan apakah kamu sebagai suku Madura merasa bangga dengan dialect yang kamu pakai walau dr segi bahasa yg berbeda? 10.12 ✓✓</p> <p>Kami menggunakan dialek Madura bukan karena kebanggaan terhadap kata-kata kami, tetapi karena kami percaya bahwa hal itu membantu kami mempertahankan identitas kami sebagai orang Madura. Selain itu, kami merasa kesulitan memahami dialek lain, yang menjadi alasan lain mengapa kami lebih suka menggunakan dialek Madura. 10.14</p>	INTERVIEW WITH ZAENAH

NO	PICTURES	DESCRIPTION
	 <p>1. kenalaghi bule zaenah bule asekolah e mbi mambaul falah.</p> <p>2. Tidak terlalu sering karena ada aturan utk harus selalu menggunakan bhs Inggris sehari-hari nya</p> <p>3. Dialog, tugas sekolah</p> <p>4. Agak sulit karena dialek madura punya cirikhas tersendiri</p> <p>5. Ketika ada kunjungan turis ke sekolah dan ketika sekolah mempunyai program yang bekerjasama dengan beberapa turis</p> <p>6. Tidak membantu.</p> <p>7. Tidak ada</p> <p>8. Logat dr dialek madura itu sendiri</p> <p>9. Ada</p> <p>10. Pernah</p> <p>11. Tidak menjadi masalah, karena dialek madura itu adalah bentuk dr suatu budaya</p> <p>12. Pernah</p> <p>13. Kurang nyaman</p> <p>11.05</p> <p>ok mkasi pertanyaan lanjutan 11.06 ✓</p> <p>apakah benar, bahwa sekolah ini lebih dominan madura daripada jawa? jika iya tolong jelaskan kenapa? 11.06 ✓</p> <p>betul, di sekolah kami dan dadrah kami, bahasa madura lebih dominan daripada bahasa jawa jadi tidak heran jika lebih banyak dialect madura atau madura 11.07</p> <p>apakah kamu sebagai suku Madura merasa bangga dengan dialect yang kamu pakai walau dr segi bahasa yg berbeda? 11.08 ✓</p> <p>Tentu saja, kami lebih sering menggunakan dialek Madura daripada penutur asli. Menurut kami, hal yang harus dilestarikan di era 5.0 selain harus mengetahui gadget, kita juga harus melestarikan bahasa kita, terutama dialek. Kami melestarikan dengan tetap menggunakan dialek kami dan biasanya menambahkan kata-kata untuk menekankan makna seperti 'lha', 'ye'. Dan jika kami menggunakan bahasa penutur asli, terkadang kami tidak saling memahami 11.10</p> <p>jadi how Madurese dialect is used in maintaining its identity through English communication in MBI Mambaul Falah? 11.10 ✓</p> <p>"Saya mungkin akan tetap menggunakan dialek Madura saya saat berbicara bahasa Inggris. Meskipun aksen Madura tidak sejelas aksen lainnya, saya tetap akan mengucapkan dengan pelafalan khas Madura. Seperti kata 'car' biasanya diucapkan 'ecar' dan kata 'yes' sering diucapkan 'yes', 'right' menjadi 'eright', dan 'no' menjadi 'enno.'" 11.11 ✓</p> <p>emmm jadi bener yh disini lebi dominan yang madura daripada jawa? 11.13 ✓</p> <p>iy benar karna disini 70-80% penduduknya dr madura 11.14</p> <p>pertanyaan lainnya apakah benar kallian menggunakan dialect madura itu sebagai symbol kebanggan atau sebagai symbol identitas saja? 11.14 ✓</p> <p>"Kami memakai dialek Madura bukan karena bangga dengan kata-kata kami, tapi karena menurut kami, itu cara untuk menjaga identitas kami sebagai orang Madura. Selain itu, kami juga sering kesulitan memahami dialek lain, jadi itulah alasan lain kenapa kami lebih memilih menggunakan dialek Madura." 11.18</p>	

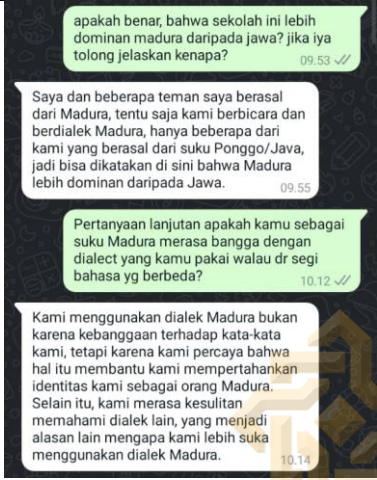
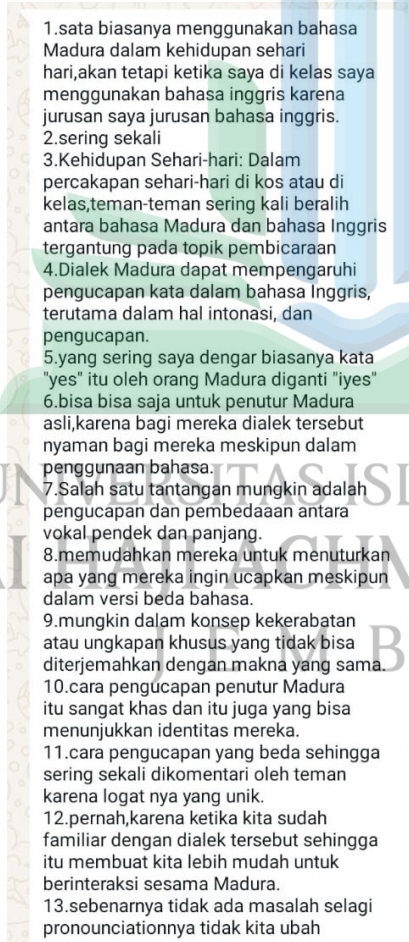
NO	PICTURES	DESCRIPTION
7	 <p>1. engkok ziya sekolah mbi mambaul falah. engkok a bahasa madure sating are tape e promram riah engkok ewajib aghi pakek b. inggis. 10.24</p> <p>2. setiap hari bahkan di manapun selagi itu dilingkungan sekolahan kami. 10.26</p> <p>3. tentu saja di lingkungan ini setiap harinya pasti adanya peralihan bahasa tersebut. 10.28</p> <p>4. pengaruh bahasa madura sangat di rasakan apalag dari segi logat, kata imbuhan seperti "lha", "E" dll. 10.29</p> <p>5. sepertinya banyak yh cuman yang paling sering yaitu ketika mengexpresikan diri ketika kesal contoh: lha who the take my sandals 10.30</p> <p>6. membantu karna dialect madura itu dialect milik sendiri jadi wajar kalau kami terbantu akan haal itu 10.32</p>	INTERVIEW WITH ZIYA




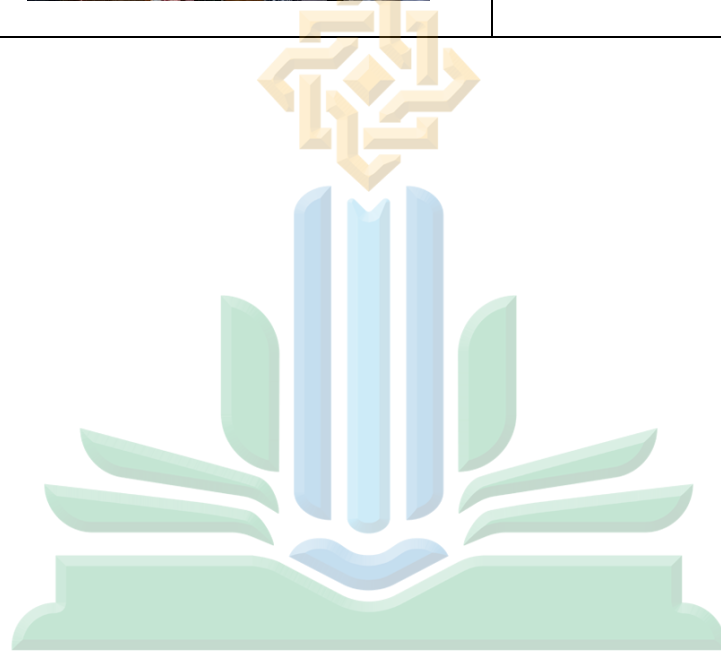
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NO	PICTURES	DESCRIPTION
	 <p>7. MUNGKIN PERBEDAAN DIALECT DAN CARA PENGUCAPAN 08.06</p> <p>8. saya erasa ketika saya mencoba dengan memakai logat native seakan2logat madura saya tetep ikut dalam pembicaraan 08.07</p> <p>9. ketika saya mau mengucapkan kata "Taretan" dlm bahasa inggris itu kn brotherhood jadi kalo terlalu mengikuti b. inggris itu kyk tidak teralu dapet feel nya. 08.10</p> <p>10. ya, kami menggunakan dialect sendiri bukan karna kami mempertahankan (bangga) tapi lebih kayak agar kami lebih mengerti satu sama lain. 08.12</p> <p>12. sangat membantu kami ketika kami menggunakan dialect kita sendiri kita tu dapat mengerti rasa masing2 08.13</p> <p>11. pendapat saya penggunaan dialect madura ketika berbahasa inggris dalam lingkup kita itu sangat berpengaruh banget karna kita dapat tau lawan bicara kita itu kesal, sedih dll. 08.15</p> <p>13. dalam hal identitas itu sangat berpengaruh karna kami suku madura tetap akan memakai logat kami dalam kehidupan sehari2 dalam artian mereka langsung tau kami dr madura. 08.17</p> <p>jadi how Madurese dialect is used in maintaining its identity through English communication in MBI Mambaul Falah? 08.17 ✓</p> <p>dengan cara kami memakai dialect kita, dengan imbuhan2 yang sering kami ucapkan 08.18</p> <p>emmm jadi bener yh disini lebih dominan yang madura daripada jawa? 08.19 ✓</p> <p>iya bener sekali malah orang jawa disini tidak sampai setengahnya 08.19</p> <p>pertanyaan lainnya apakah benar kalian menggunakan dialect madura itu sebagai symbol kebanggaan atau sebagai symbol identitas saja? 08.22 ✓</p> <p>Kami menggunakan dialek Madura bukan karena kebanggaan pada kata-kata kami, tetapi karena kami percaya bahwa hal itu, membantu kami menjaga identitas kami sebagai orang Madura. Selain itu, kami merasa kesulitan memahami dialek lain, yang merupakan alasan lain mengapa kami lebih suka menggunakan dialek Madura. 08.22</p> <p>jdi bnr yh bahwa disini lebih sering memakai dialect madura daripada dialect lain apalagi dialect native speakers? 08.24 ✓</p> <p>entu saja, kami menggunakan dialek Madura lebih sering daripada penutur asli. Menurut kami, hal yang harus dilestarikan di era 5.0, selain harus memahami gadget, adalah menjaga bahasa kita, terutama dialek. Kami melestarikannya dengan tetap menggunakan dialek kami, dan biasanya kami menambahkan kata-kata tambahan untuk menekankan makna kata-kata kami seperti "lha," "ye." Dan jika kami berbicara dengan penutur asli, terkadang kami tidak saling memahami. 08.24</p>	

NO	PICTURES	DESCRIPTION
8	 <p>1) Selama ini saya tidak menggunakan bahasa madura, saya menggunakan bahasa daerah saya yaitu (bahasa bawean) 2) Tidak terlalu sering cuma 1/2 kata ngkok, be'en Dan sebagainya 3) tidak Ada kecuali hanya batas intonasi saja 4) Sangat mempengaruhi terutama di dalam hal intonasi 5) Kamma La sandal? La where is my slipper? 6) Tidak, saya kira tidak membantu sama sekali. karna, antar bahasa madura sama bahasa inggris tidak Ada hubungannya 7) Tidak Ada 8) Tampak sekali ketika dalam pelafalan khususnya itu di dalam intonasi itu tidak bisa dirubah 9) Tidak sama sekali 10) Tidak sama sekali 11) Tidak ada pengaruhnya sama sekali 12) Tidak sama sekali 13) Tidak sama sekali</p> <p style="text-align: right;">★ 11:15</p>	INTERVIEW WITH IZA
9	 <p>1. Karna Saya memang keturunan dari orang Madura jadi saya menggunakan bahasa Madura setiap hari. 2. Setiap hari atau sering 3. Kehidupan sehari-hari di kelas, dan di kontrakan. 4. Sangat berpengaruh dialek madura dalam pengucapan bahas inggris, terutama dalam hal intonasi dan pengucapan. 5. Yang sering atau biasa saya dengar yaitu kata "No" dan "yes" itu oleh orang Madura diganti dengan "Enno"/"jyyes" 6. Bisa saja karena bagi mereka dialek tersebut nyaman meskipun dalam penggunaan bahasa 7. Tantangan utama dalam bahasa Inggris adalah pengucapan. 8. Memudahkan mereka untuk mengucapkan apa yang ingin mereka ucapakan meskipun beda versi bahasa 9. Ungkapan yang tidak bisa diterjemahkan dengan arti atau makna yang sama. 10. Iya Karna pengucapan bahasa Madura sangat menunjukkan identitas mereka 11. Karena cara pengucapannya yang berbeda sehingga banyak teman2 yang berkomentar karena emng logatnya yang unik 12. Pernah karena ketika kita sudah terbiasa dengan bahasa tersebut kita lebih mudah untuk berinteraksi sesama Madura. 13. Tidak ada masalah selagi pronounciationnya tidak berubah</p> <p>Wawancara guru ★ 09:49</p> <p>Oke tancu 09:50 ✓</p> <p>Jawab siitung pole yh 09:50 ✓</p> <p>You Jawab siitung pole yh Mksdnaa 09:51</p> <p>Bagaimana anda mempertahankan dialect Madura anda ketika anda berbicara b. Inggris? 09:51 ✓</p> <p>Dengan cara intonasi atau pengucapan kita teap sama seperti bahasa Madura. ★ 10:13</p>	INTERVIEW WITH MIYA

NO	PICTURES	DESCRIPTION
	 <p>apakah benar, bahwa sekolah ini lebih dominan madura daripada jawa? jika iya tolong jelaskan kenapa? 09.53 ✓</p> <p>Saya dan beberapa teman saya berasal dari Madura, tentu saja kami berbicara dan berdialek Madura, hanya beberapa dari kami yang berasal dari suku Ponggo/Java, jadi bisa dikatakan di sini bahwa Madura lebih dominan daripada Jawa. 09.55</p> <p>Pertanyaan lanjutan apakah kamu sebagai suku Madura merasa bangga dengan dialect yang kamu pakai walau dr segi bahasa yg berbeda? 10.12 ✓</p> <p>Kami menggunakan dialek Madura bukan karena kebanggaan terhadap kata-kata kami, tetapi karena kami percaya bahwa hal itu membantu kami mempertahankan identitas kami sebagai orang Madura. Selain itu, kami merasa kesulitan memahami dialek lain, yang menjadi alasan lain mengapa kami lebih suka menggunakan dialek Madura. 10.14</p>	
10	 <p>1. sata biasanya menggunakan bahasa Madura dalam kehidupan sehari-hari, akan tetapi ketika saya di kelas saya menggunakan bahasa Inggris karena jurusan saya jurusan bahasa Inggris.</p> <p>2. sering sekali</p> <p>3. Kehidupan Sehari-hari: Dalam percakapan sehari-hari di kos atau di kelas, teman-teman sering kali beralih antara bahasa Madura dan bahasa Inggris tergantung pada topik pembicaraan</p> <p>4. Dialek Madura dapat mempengaruhi pengucapan kata dalam bahasa Inggris, terutama dalam hal intonasi, dan pengucapan.</p> <p>5. yang sering saya dengar biasanya kata "yes" itu oleh orang Madura diganti "iyes"</p> <p>6. bisa saja untuk penutur Madura asli, karena bagi mereka dialek tersebut nyaman bagi mereka meskipun dalam penggunaan bahasa.</p> <p>7. Salah satu tantangan mungkin adalah pengucapan dan perbedaan antara vokal pendek dan panjang.</p> <p>8. memudahkan mereka untuk menuturkan apa yang mereka ingin ucapkan meskipun dalam versi berbeda bahasa.</p> <p>9. mungkin dalam konsep kekerabatan atau ungkapan khusus yang tidak bisa diterjemahkan dengan makna yang sama.</p> <p>10. cara pengucapan penutur Madura itu sangat khas dan itu juga yang bisa menunjukkan identitas mereka.</p> <p>11. cara pengucapan yang berbeda sehingga sering sekali dikomentari oleh teman karena logatnya yang unik.</p> <p>12. pernah, karena ketika kita sudah familiar dengan dialek tersebut sehingga itu membuat kita lebih mudah untuk berinteraksi sesama Madura.</p> <p>13. sebenarnya tidak ada masalah selagi pronounciationnya tidak kita ubah</p>	INTERVIEW WITH ZIRA

NO	PICTURES	DESCRIPTION
16		TEACHING LEARNING OF MBI MAMBAUL FALAH



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Dialog Data

ADDING E

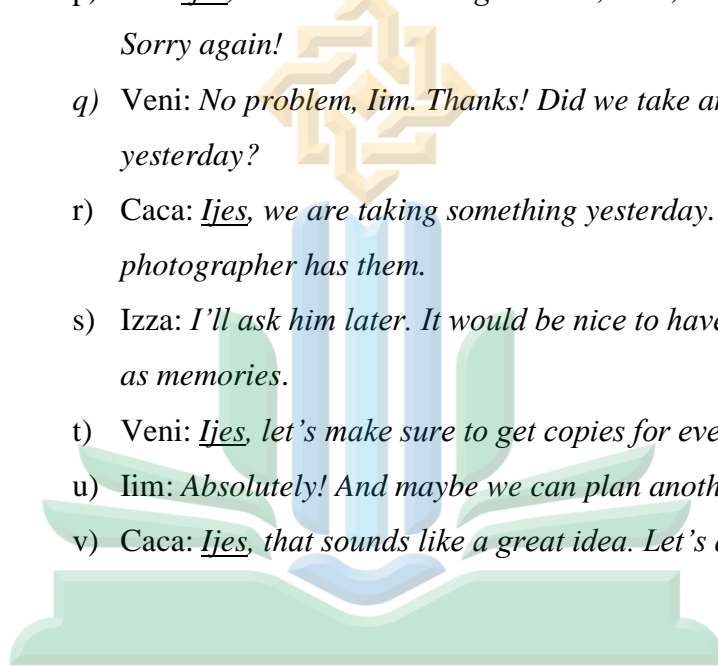
- h) Zaenah: *Hey, do you remember the IPPNU event?*
- i) Zira: *Oh yeah, I am forgot to told it, we went to agenda by Mr. Ali ecar.*
- j) Iza: *That's eright. Yesterday, the ecar very speedy.*
- k) Mila: *I am setill remember about the agenda yesterday. It was so much fun.*
- l) Zaenah: *Eright, yesterday you are here. Did you enjoy the seminar?*
- m) Zira: *Iyes, but I lost my notebook. Have you seen it?*
- n) Iza: *Enno, this is not mine. Maybe someone else picked it up.*
- o) Mila: *Enno, I don't know it. Did you check with the lost and found?*
- p) Zira: *Not yet. By the way, where is Sarah? She usually knows where things are.*
- q) Mila: *She sEtill in class.*
- r) Zaenah: *Just ask her later. I hope you find your notebook soon.*
- s) Zira: *Thanks, Zaenah. I'll look for it after class. Sarah, why you still in the class?*
- t) Sarah: *Ejust....*
- u) Zira: *ouh...do you see my notebook?*
- v) Sarah: *Enno.*

ADDING I

- g) Veni: *Hi, Iim! Did you see my veil? I can't find it anywhere.*
- h) Iim: *Oh, yesterday I'm borrow your veil. Oh ijes. I forgot to return it.*
- i) Veni: *Ijes, that's fine. Just return it when you can.*
- j) Izza: *By the way, did you all enjoy the agenda yesterday?*
- k) Caca: *Ijes, we enjoy the agenda yesterday. It was so much fun!*
- l) Iim: *Ijes, it was very nice. The workshops were really*


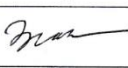
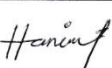
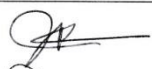
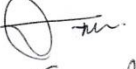
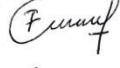


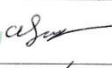

informative.

- m) Veni: *Ijes, it was very enjoyable. I learned a lot from the speakers.*
- n) Izza: *Ijes, I do too. The discussions were very engaging.*
- o) Caca: *May be ijes si... But I think some sessions could have been shorter.*
- p) Iim: *Ijes, but overall it was great. Oh, Veni, here's your veil. Sorry again!*
- q) Veni: *No problem, Iim. Thanks! Did we take any group photos yesterday?*
- r) Caca: *Ijes, we are taking something yesterday. I think the photographer has them.*
- s) Izza: *I'll ask him later. It would be nice to have some pictures as memories.*
- t) Veni: *Ijes, let's make sure to get copies for everyone.*
- u) Iim: *Absolutely! And maybe we can plan another outing soon.*
- v) Caca: *Ijes, that sounds like a great idea. Let's do it!*




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RESEARCH ACTIVITIES JOURNAL

NO	DAY, DATE	ACTIVITY	SIGN
1	13 maret 2024	Silaturahmi as well as delivering research letters	
2	16 maret 2024	1. Observasion condition	
3	18 maret 2024	Observation facilities and infrastructure + daily activity	
4	22 maret 2024	1. Interview with miya as student 2. Interview with ziya as a student 3. Interview with iza as a student 4. Interview with zaena as a student 5. Interview with zira as a student 6. Take documentation	    
5	23 maret 2024	Interview with teacher	
6	24 maret 2024	Take a photos daily activity	

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 JEMBER

Bawean, 01 april 2024
 Headmaster of MBI Mambaul falah


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