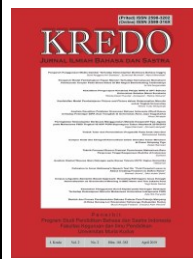




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Indonesian Lexical Interference in *Madurese* Speech at *Mantu* Traditional Events in Sumenep

(Interferensi Leksikal Bahasa Indonesia dalam Tuturan Madura
 pada Acara Tradisional *Mantu* di Kabupaten Sumenep)

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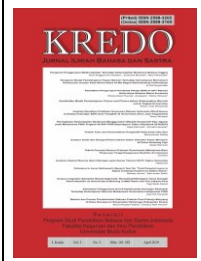
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Abstract

There are at least two problems that underlie the study of interference with Madurese speech, namely that interference can damage the preservation of good and correct Madurese speech and can damage its traditions. Interference in Madurese speech includes lexical, phonological, morphological, and syntactic interference. The targets of the study are as follows: (1) to obtain an overview of lexical interference from basic words or derived words in the form of loanwords, greeting words, idioms in the Indonesian language which are related to their meaning in Madurese speech at the mantu tradition event in Sumenep; (2) obtain an overview of the causes of lexical interference from the root word or the derived word. This is based on the study of lexical interference theory of basic words and invented words regarding greeting words, borrowed words, idioms (idioms) and good and correct Madurese speech rules. This study uses a descriptive- qualitative research approach with the following procedure. The sources of data used are the speeches of the speakers, informants, events, and literature using speech recording techniques, interviews, observations, and documentation. The study resulted in findings and giving meaning to the existence of lexical interference from basic words and derived words regarding greeting words, borrowed words, idioms from a number of speakers in the speeches of the mantu tradition. The occurrence of this interference is caused by the lack of basic vocabulary and invented words regarding the level of fine speech and understanding of its use so that it is unable to represent what is conveyed. This can damage the good and correct norms of Madurese speech and damage the sacredness of its traditional events.

Abstrak

Masalah yang mendasari pengkajian interferensi terhadap tuturan bahasa Madura setidaknya ada dua hal yakni interferensi dapat merusak pelestarian tuturan bahasa Madura yang baik dan benar, dan dapat merusak tradisinya. Interferensi dalam tuturan bahasa Madura mencakup interferensi leksikal, fonologi, morfologi, dan sintaksis. Target kajian sebagai berikut: (1) memperoleh gambaran tentang interferensi leksikal dari kata dasar atau kata jadian yang berbentuk kata serapan, kata sapaan, kata ungkapan dalam bahasa Indonesia yang terkait dengan maknanya terhadap tuturan bahasa Madura pada acara tradisi mantu di Sumenep; (2) memperoleh gambaran tentang sebab terjadinya interferensi leksikal dari kata dasar atau kata jadian tersebut. Hal ini, didasarkan pada kajian teori interferensi leksikal kata dasar dan kata jadian tentang kata sapaan, kata serapan, kata ungkapan (idiom) serta kaidah tuturan bahasa Madura yang baik dan benar. Kajian ini menggunakan pendekatan penelitian deskriptif-kualitatif dengan prosedur sebagai berikut. Sumber data yang digunakan adalah tuturan si petutur, informan, peristiwa, dan literatur dengan teknik perekaman tuturan, wawancara, observasi, dan dokumentasi. Kajian menghasilkan temuan dan pemberian makna terhadap adanya interferensi leksikal kata dasar dan kata jadian tentang kata sapaan, kata serapan, kata ungkapan (idiom) dari sejumlah petutur dalam pertuturan acara tradisi mantu. Terjadinya interferensi tersebut disebabkan minimnya perbendaharaan kata dasar dan kata jadian tentang tingkatan tuturan halus serta pemahaman penggunaannya sehingga tidak mampu mewakilkan yang disampaikan. Hal ini dapat merusak kaidah tuturan bahasa Madura yang baik dan benar serta merusak kesakralan acara tradisinya.



INTRODUCTION

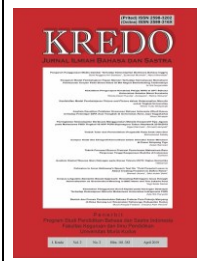
Studying interference with Madurese language speech is necessary because it poses at least two problems: first, it can harm the language's ability to preserve proper and decent speech, and second, it can ruin Madurese traditions. Keeping this in mind, there is a level of speech in Madurese that is referred to as *ondhagga bhasa* (*bhasa kasar* = harsh language, *bhasa tenga'an* = intermediate language, *bhasa alos* = fine language, and *bhasa karaton* = palace language or the highest refined language).

In general, Madurese people are able to master two or more languages. This is because Indonesia has a wealth and diversity of regional languages. Because of this, linguists call Indonesian society a bilingual society. [Chaer \(2014\)](#) calls it bilingualism. This means people who are able to master two or more languages at the same time. However, this understanding is increasingly unpopular because there is no determinant by which someone can use two languages equally well ([Sukirman, 2021](#)). Data findings in the field can be explained in certain cases, a person's ability in L2 is only limited to understanding speech but not being able to speak it. However, there are also speakers who master L1 and L2 well, so this triggers language interference. Because of that, [Kridalaksana \(1974\)](#) calls language interference a deviation from the rules of a language that occurs in bilingual communities as a result of mastering two languages. [Firmansyah \(2021\)](#) defines language interference as a situation where a language user takes elements/features in a language (generally the mother tongue or a language that is better mastered) for use in a second language. A similar statement was also made by [Chaer \(2014\)](#), interference refers to deviations in using a language by

entering another language system, which for purists is considered an error. This, of course, must be avoided because in terms of language purity, each language has its own linguistic system and rules, including rules for levels of speech. [Firmansyah \(2021\)](#) views interference perpetrators as negative behavior from a language purity perspective because it can disrupt the language structure.

The occurrence of interference is not only due to deviations caused by the transfer of second language habits and systems into the mother tongue. [Firmansyah \(2021\)](#) identified at least seven characteristics that contribute to interference based on Weinrich's ideas, including 1) bilingualism of speakers 2) low loyalty of speakers of the recipient language, 3) insufficient vocabulary of the recipient 4) the disappearance of some rarely used vocabulary, 5) the need for synonyms, 6) mother tongue habits and 7) source language prestige and language style.

Lexical or words are the most important elements in language, because they are the embodiment of language ([Chaer, 2008](#)). The implementation of language use always makes words and their meanings the basic basis. For this reason, the study of aspects of lexical meaning in linguistics is called lexical semantics. This is in accordance with [Pateda's \(2014\)](#) opinion that lexical semantics emphasizes meaning at the word level. In fact, [Pateda \(2014\)](#) explains in his area of study that lexical semantics discusses meaning at the morphological level as well as words in the process of their formation at the morphological level. Apart from that, there are also studies that make words the smallest object of study, namely the study of syntax. Meanwhile, the smallest object



of study in morphology is morphemes and the largest is words. As explained in detail by Harimurti, words and lexemes both have meaning. However, because a lexeme is an abstract basic lexical unit and underlies various inflectional forms of a word, in discussing semantics, words are the focus (Pateda, 2014). More Furthermore, Pateda (2001) explains the meaning of the lexeme in question, namely the form or process of formation (invented or derived form) which can be counted as words that have lexical meaning.

Not all types of words in Madurese language speech at traditional mantu events always appear as interference. However, a number of basic words or created words that are related to their meaning often appear as interference, including loan words, greeting words and expressions. Bearing in mind, the occurrence of lexical interference which is related to meaning in the form of insertions in the form of (free) morphemes or words as well as in the form of created words or derived words from one language into another language.

Fitriasari (2011) classifies lexical interference in the field of meaning into three: 1) expansion of meaning, namely the event of absorbing vocabulary elements into another language, 2) addition of meaning, namely the addition of new vocabulary with a rather special meaning. even though the old vocabulary is still used and still has complete meaning, and 3) change of meaning, namely interference that occurs due to changes in vocabulary caused by changes in meaning.

Therefore, lexical interference in bilingual communities occurs when vocabulary from the first language is inserted into the second language and vice versa (Aslinda & Leni, 2007). Mustofa

(2018) calls lexical interference a problem a situation where the lexical elements of the first language enter the second language. That matter also occurs in the Madurese community, which is a bilingual society, where speaking Madurese at official and sacred events requires speakers to use good and correct Madurese language speech. Bearing in mind, the Madurese people are a bilingual society between Madurese and Indonesian which both use high frequency in daily speech.

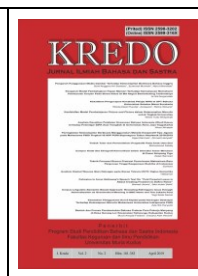
The scope of studies on Indonesian language interference with Madurese speech has a relatively wide range of studies. Among them, it can be seen from the media side of disclosure, including: 1) written language and 2) spoken or spoken language; seen from the linguistic aspect including: 1) phonological, 2) orphological, 3) syntactic, and 4) lexical; seen from the lexical aspect, it also includes lexical aspects in the form of: 1) words in the process of formation (morphology) and 2) words as basic words (free morphemes) which are related to their meaning and created words (derivatives) which are related to their meaning. Likewise, the basic words and derived words related to their meaning also include: 1) noun, 2) adjective, 3) pronoun, 4) verb, 5) number words, 6) articles, 7) prepositions, 8) adverbs, 9) conjunctions, 10) interjections.

The study in this paper focused on the issue of lexical interference in aspects of words as basic words (free morphemes) related to its meaning and created (derivative) words related to its meaning.

For this reason, this paper has specific achievement targets as follows: (1) obtain an overview of lexical interference from basic words or created words in the form of loan words, greeting words, expressions in



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Indonesian which are related to their meaning in Madurese language speech at traditional events. in-laws in Sumenep; (2) obtain an overview of the causes of lexical interference from the basic words or created words in Indonesian which are related to their meaning in Madurese language speech at the mantu tradition event in Sumenep.

It is hoped that the results of this study will be able to contribute to Madurese language speakers in the mantu tradition and efforts to preserve it and it is hoped that it can provide support for interference theory which can be used as a reference for further studies.

Good and correct Madurese speech is speech whose follows the rules of Madurese language speech which are in accordance with usage at each level of speech (*ondhagga bhasa*) which includes (*bhasa rough* = rough language, *bhasa tenga'an* = middle language, *bhasa alos* = refined language, *bhasa prajaji* = priyayi language, palace or most refined language).

Madurese language speech in the mantu tradition is a greeting or speech from both parties in-laws which starts from the engagement tradition (*papacangan*), namely proposing marriage (proposing) from the man at the woman's residence and responding to the proposal (*tongngebhan*) from the woman at the man's residence as well as the marriage contract tradition, namely when delivering the bride-to-be (*ngater lanceng*) at the woman's residence and receives a reply from the woman's party (*pangantan maen*) at the groom's residence.

Madurese language speech in Mantu traditional events makes it possible to use Madurese language speech which includes all levels of speech, including coarse, medium, fine and very fine speech (kraton).

This is because the community of recipients of speech messages present from both sides of the in-laws includes all social levels, age levels and class levels.

Madurese speakers in traditional mantu events are generally bilingual who master Madurese and Indonesian. This allows interference to occur. The lack of Madurese language vocabulary especially the level of fine speech and very fine speech, is the cause of interference.

Regarding the study of interference, especially interference with official Madurese speech which focuses on lexical interference in relation to its meaning, to the author's knowledge this has never been done. Although, that conducted by Halipah et al, regarding research on Madurese Language Greeting Interference based on Consanguineous Relationships in Wajok Hulu Village, Slantan District. However, the speakers and the area where the speech takes place are not native to Sumenep. The context of speech also includes informal or non-formal situations. Therefore, this can be considered as a variant only, not interference or damage.

In fact, the rest of the research on interference that has been carried out is the interference of Madurese with Indonesian. For example: a) Interference of Madurese with Indonesian in Spoken Speech in the RRI Pro Sumenep Covid-19 Disaster Response "Interactive Dialogue" Radio Program by Nurul Fitriani Winarsih.

The aim of the research were 1) lexical interference is grouped into lexical interference of nouns, adverbs and adjectives. The noun interference in this research is the words emol and pikep. Meanwhile, the adverbial interference is the word bosen. The adjectival interference

found was the word macem-macemnya; 2) morphological interference which in this study is grouped into three, namely morphological affixation, reduplication, and morpheme errors; and 3) syntactic interference in this research was in the form of phrase and sentence interference.

THEORITICAL REVIEW

Language Acquisition

The study of language acquisition in this research is the main basis for the theories that will be studied in the following discussion. Studying language acquisition theory is considered important because lexical interactions occur in people who master two languages, namely L1 and L2, equally well.

A child's primary task at birth is to learn how to speak. Through language, children are able to recognize and adapt to the environment around them, by using language children can also learn things around them. As explained by Santoso (2014), learning a language is basically learning how to socialize or interact. This is in line with the nature of language which is nothing more than a tool for human communication and interaction that is acquired from birth (Syaprizal, 2019). However, language skills cannot be acquired in a relatively short period of time, but rather through stages and a very long, continuous process. This process starts early. Anang (2014) stated that the development of verbal communication in children, during the first cry when the baby feels uncomfortable because of hunger, wet diapers, cold and being bitten by mosquitoes. Then in the next process the child begins to respond to various external stimuli especially their parents until they are able to produce language. These stages

in linguistics are known as language acquisition.

According to Santoso (2014), language acquisition is a natural process that takes place without conscious attention to linguistic forms; the minimum condition for acquisition is participation in a natural communication situation. Sundari defined language acquisition as a process carried out by humans to gain the ability to capture, produce and use words with the aim of understanding and communicating (Sundari, 2018). In the language acquisition process there are two acquisition concepts, namely: first language acquisition and second language acquisition. Sundari (2018) stated that first language acquisition is primary in the form of sequence and use. While second language acquisition leads to learning a foreign language or another second language. Acquisition of a first language occurs when a child who initially had no language has now acquired one language. Meanwhile, second language acquisition is a process when a person acquires another language after he has first mastered his first language (Anang, 2014).

Speech Community

The acquisition of a language that is mastered in either L1 or L2 by children forms a community of society which is then known as a language community. According to Rosdiana (2009), a language community is a group of people who feel or consider themselves to use the same language. Apart from having the same language, they also think they have the same territory, place of residence and even social interests.

When studied based on existing theories, language communities have relative definitions. This means that the

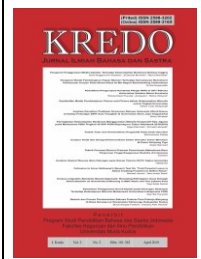
concept and understanding depend on how the perspective of the linguist concludes. Hymes emphasized the language community that all members of the speech community not only have the same rules for speaking, but also linguistic variations (Kuswarno, 2008). L. Bloomfield believed that a language community is a group of people who use the same language sign system (Chaer, 2014). Meanwhile, Puspasari defined language community with four concepts, namely 1) language community as the main unit in communication ethnography and sociolinguistics 2) applicable norms or rules are not written 3) there are no theoretical boundaries on the location and size of language communities, 4) members of language communities only share some knowledge about attitudes towards certain types of language, but not always the same language (Puspasari, 2018).

Meanwhile, in terms of function, Rokhman (2013) stated that there is no difference between bilingualism and bidialectalism. However, this article focused on two categories in language communities, namely multilingual and monolingual, which is in line with Kartikasari's (2019) viewed that the linguistic situation in monolingual, bilingual and multilingual communities is incredibly interesting to investigate. Rokhman, (2013) stated that language communities are social groups that are monolingual or multilingual. Monolingual in language communities is defined as people who only master one language. Meanwhile, multilingualism or bilingualism itself is a society that masters more than one language.

Bilingualism

People in a community generally do not only master one language. But two or even more than that. Experts call this phenomenon bilingualism. According to Chaer (2014) bilingualism is a society that is able to master two or more languages at the same time. It is easier to be said that, bilingualism can be understood as a means of two-way communication carried out by humans (Kartini & Harsia, 2022). Rokhman (2013) provided the limits of bilingualism as a symptom of language mastery like a native speaker. This means that a bilingual is a person who masters two languages equally well. Rokhman (2013) also believed that a bilingual is a person who masters two languages equally well. The two languages are regional language as the original identity and Indonesian as the national identity. Based on expert opinions, it can be concluded that bilingualism is a group of people who have the ability in more than one language.

Madurese society is a bilingual society, when carrying out interaction activities with each other, they use more than one language, resulting in contact between languages. According to Sukoyo (2011) language contact is the influence of a language on another language, either directly or indirectly. Chaer (2014) further stated that language contact in society results in language events occurring. Language contact, integration and interference have their own roles at the linguistic level, both phonology, grammar, vocabulary and semantics (Sholihah, 2018).



Linguistic events that may occur as a result of language contact include code switching, code mixing, interference, integration, convergence, and language assimilation. To provide an explanation so that errors do not occur to differentiate the definitions of code switching, code mixing, interference, integration, convergence and language assimilation. The concepts of each linguistic events are as follows: Code Switching is an event of changing the language used from one language to another, from the formal variety to the casual variety or vice versa; from the casual variety to the formal variety. Code switching is the event of mixing two or more codes when one of the codes is a fragment (Sholihah, 2018).

Interference is a change in the system of a language due to the contact of that language with elements of another language carried out by bilingual speakers (Chaer, 2014). Sholihah (2018) used Nababan's view in formulating interference, namely errors resulting from carrying over the mother tongue or dialect into a second language. Interference and integration are the result of the use of two or more languages in a multilingual speech society.

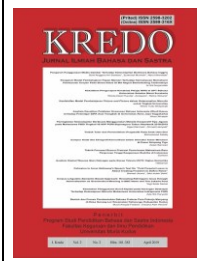
Integration is elements of other languages that are used in a particular language and are considered to be members of that language (Chaer, 2014).

Convergence is a positive attitude that the speaker shows towards the listener by adjusting language features. Meanwhile, language assimilation is a sociolinguistic phenomenon that occurs as a result of language contact (Rokhman, 2013).

Madurese

Language Speech in the Mantu Tradition in accordance with its function as a communication tool, the Madurese language has functions as a means of expressing the feelings, thoughts or ideas of its users. One way of expressing feelings and thoughts is the scope of Madurese spoken language. Speech in sociolinguistic studies has several concepts, including: (1) styles of speaking (ways of speaking), (2) speech groups or speech communities (speech communities), and (3) situations, events and speech acts (Hymes, 1974). The author assumes that language use tends to differ depending on who is the speaker and listener, where it is said, what the problem is, whether in a friendly or angry atmosphere, in a relaxed or tense atmosphere, and so on.

The linguistic aspect of the speech in question is the choice and use of appropriate words according to the level of Madurese language speech which includes the choice and use of appropriate loan words, the choice and use of appropriate greeting words, the choice and use of appropriate expressions whether classified as basic words or free morphemes also in the form of invented words. Speech acts in the speech of the Madurese language in the Mantu tradition has aspects of philosophical messages and aesthetic values. A number of beautiful word choices and words containing advice or moral messages are used in his speech. As understood by the Madurese people, parebhasan (proverbs), Bangsalan (phrases followed by meaning), saloka (words of wisdom), paparegan (such as lightning rhymes) as ancestral heritage have the beauty of language and moral messages



which can be called speech enhancers (panyeddha'na totor bhasa). Its existence can always be combined with the context of the speech. As in the Madurese language spoken at traditional Mantu events. This speech has a high content of message and beauty both in terms of the components of the speech and behind the content of the speech. The high message content and beauty in the Mantu traditional speech is expressed through the narrative device of the speech. This means the use of all levels of the Madurese language (*ondhaggha bhasa*) which includes coarse language (*bhasa mandhap*), medium language (*bhasa tenga'an*), fine language (*bhasa tengghi*), and the most refined language (*bhasa prajaji* or *bhasa karaton*) as building components that gives a beautiful effect. Moreover, the level of speech is adjusted to the substance of the message and to whom the message is delivered. For example, the choice of greeting words at the beginning of the speech, the level of speech (coarse language, medium language, fine language, the most refined language or palace language) is intended for all levels of society or invited communities present.

Madurese society is a bilingual society, when carrying out interaction activities with each other, sometimes they use more than one language which results in contact between languages. For example, speech greetings at traditional Mantu events, where the speech is in Madurese, and the speakers master Madurese as a first language and Indonesian as a second language. Contact between those languages causes interference. This interference not only damages the rules of the language, but can also eliminate its sacred value, especially in terms of the politeness of language speech. Taking into consideration, Madurese language speech really pays attention to the levels of speech or rules of

speech level (*ondhaggha bhasa*) which includes four levels including (*bhasa kasar* = rough language, *bhasa tenga'an* = medium language, *bhasa alos* = fine language, *bhasa prajaji* = palace language (language most subtle) which is often not used well and correctly. Therefore, the use of these levels of speech is adjusted to the substance of the content of the speech. The use of parebasan (proverbs), Bangsalan (phrases followed by meaning), saloka (words of wisdom), and papareghan (rhymes) are appropriate. The content of the message can give a beautiful effect to the speech.

As a result, conservation activities are required, one of which is the avoidance of interference. Because this impact not only harms the laws of the language but also has the potential to destroy its sacred worth, particularly in terms of the politeness of language discourse.

Interference

Interference generally occurs in a pluralistic society. This event is usually also called language contact, which means the influence of one language on another language, either directly or indirectly (Sukoyo, 2011). This is in line with Firmansyah's (2021) opinion, stating that there is an intertwining between one language and another. The influence of language use is also diverse, for example in the case of Indonesia between Javanese and Madurese communities.

Interference itself, according to Chaer (2014), is a change in the system of a language in connection with the contact of that language with elements of another language carried out by bilingual speakers. Firmansyah (2021) states that interference occurs when bilingual people cannot

differentiate between elements of their mother tongue and their second language or other languages. A similar statement was made by Chaer (2014) that interference refers to deviations in using a language by entering another language system, which for purists is considered an error. The triggering factor for interference is the carryover of language speech habits or the introduction of the mother tongue dialect into the second language. Interference occurs including phonology, morphology, syntax and lexical (Rahmat, 2021).

In general, interference occurs because people master more than one language. However, interference specifically happen due to several things: First, interference can occur if the use of two languages, either the first language or the second language, one of which is more dominant; Second, interference occurs due to minimal vocabulary skills in the second language. Third, interference also occurs due to the lack of vocabulary so that they are unable to represent what is being conveyed. These three things can be studied based on forms of interference which include phonology (language sounds), morphology (word formation), syntax (sentence construction) and lexicon (insertion of vocabulary). As for another opinion is by Firmansyah (2021) which divided forms of language interference into four types, namely based on the origin of the absorbed element (kin and non-kin interference), the direction of the absorbed element (productive and receptive interference), the actor and based on the field (interference) which occurs at the level of phonology, morphology, syntax, lexicon and semantics).

Lexical Interference in Types of Words

Lexical interference occurs because bilingual people add vocabulary from their first language into their second language and vice versa (Aslinda & Leni, 2007). In Zulhikmah's (2020) view, lexical interference can occur if bilinguals in a speech event insert lexicons from their first or mother tongue into their second or other languages. Hastut (2003) explains that lexical interference includes three things, namely basic words, compound words and phrases. These three things were also clarified by Mariyana (2011), including basic word interference which is further divided into three problems, namely: first, transferring phonemic sequences simultaneously from one language to another; second, in the form of expanding the use of native words in languages that are influenced according to foreign models. This means that the two languages are partly similar. Therefore, the interference involves identification and meaning-making the new one. One of the changes is based on the form which is similar in meaning. This change is not only an expansion of content or meaning, but the old meaning can be deleted altogether. Third, subtle lexical interference occurs when the form of a sign is changed according to a model with very large similarities.

Meanwhile, the occurrence of lexical interference in compound words and phrases in lexical units consisting of two or more words includes: First, the transfer of compound words that are broken down. This transfer occurs when the elements of a compound word or phrase are adapted to the word formation pattern or sentence pattern of the recipient language; Second,

they are interconnected with the original equivalent words. This form occurs in compound words, phrases and even in larger units. Such as forms of expressions and proverbs.

Thus, interference at the lexical level related to meaning in speech can take the form of basic words and also created words. In fact, lexical interference related to meaning can be at the morphological and syntactic levels. Therefore, this should be avoided because in terms of language purity, interference at any level (phonological, morphological, syntactic and lexical) can damage the structure of the language used in speech and the rules of the language (Firmansyah, 2021). It's just that the focus of lexical interference is related to the meaning. In this study, it is in the form of basic words and created words. Lexical interference in the form of basic words and created words that often occurs in spoken language includes loan words, greeting words, and expressions or idioms.

a. Loan Words

In linguistic studies we find the phenomenon of absorbing foreign language elements into our language. This happens because of the lack of vocabulary. This phenomenon is better known as integration. This phenomenon is the cause of loanwords.

Loan words are words that are absorbed and come from a foreign language that have been integrated into a language and are generally accepted for use. As emphasized by Safitri & Suyatno (2018) that loan words are words that are absorbed or come from another language. However, the absorption process still pays attention to the linguistic rules of the absorbing language. This is in accordance with the

explanation in the Kamus Besar Bahasa Indonesia (KBBI) that loan words are words that are absorbed from another language based on the rules of the recipient language.



Changes and development of vocabulary in a language are natural due to language contact between users of different languages. Direct communication between persons speaking various languages, and even cultures, results in language contact, which eventually influences each other.

Based on the statements above, it can be concluded that loan words are words that are reproduced by the recipient language by paying attention to linguistic rules. Loan words originate from contact with a foreign language which is then integrated into the recipient language.

Absorption elements including loan words based on the process, are classified into three groups, namely, (a) adoption, (b) adaptation, and (c) translation fees. Adoption is an element of absorption that is adopted in its entirety, without changes or adjustments to the recipient's language. Adaptation is an absorption element that is adapted to Indonesian spelling and pronunciation. The absorption method can be done in several ways, namely affixation, reduplication, composition; either verbs or nouns (Safitri & Suyatno, 2018).

b. Greeting Words

Greeting words are words that are often used in daily activities. Remember, greetings are the most important language element in communication, because greetings are very useful for starting a conversation. Because Muliawan (2018) stated that words of greeting are words used to greet, reprimand, refer to the second

	<p>Kredo 6 (2023) KREDO: Jurnal Ilmiah Bahasa dan Sastra Terakreditasi Sinta 4 berdasarkan Keputusan Direktorat Jenderal Penguatan Riset dan Pengembangan, Kementerian Riset, Teknologi dan Pendidikan Tinggi Republik Indonesia Nomor: 23/E/KPT/2019. 08 Agustus 2019 https://jurnal.umk.ac.id/index.php/kredo/index</p>	
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person or person you want to talk to, and the community addressed in communication or speech.

Communication or speech is built by the use of greeting words right. This is in line with the function of using greeting words, namely to reprimand, greet and even start a conversation with a partner or interlocutor. By using greeting words in communication, you can know who the speech or greeting is addressed to.

Greetings have important social meaning. This is in line with what [Chaer \(2010\)](#) stated that the speech process involves the speaker, the interlocutor, and the message or object being spoken. [Rahima \(2021\)](#) also expressed a similar opinion, defining greetings as a way of referring to someone in direct linguistic interactions. Greetings are one way of conveying the meaning of the person greeting to the person being greeted.

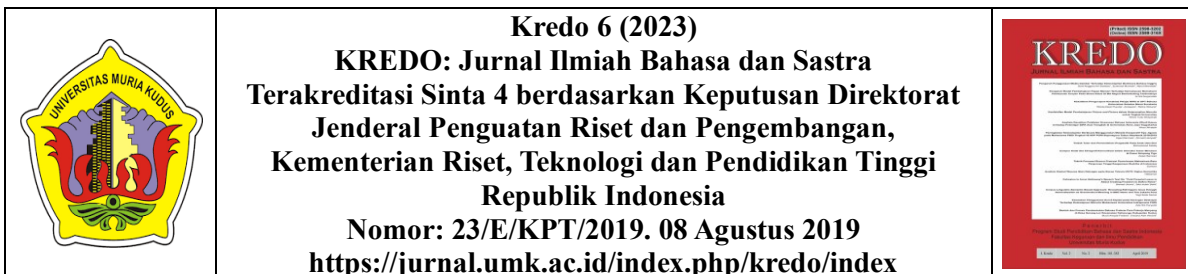
Therefore, greetings are a system for conveying meaning and have an important role in speech. Because the greeting system that applies in certain languages is different from the greeting system that applies in other languages. The difference not only in the vocabulary of greetings, but also in the attitude of the speaker when the process of using greetings takes place and the speech rules of the language that recognize levels of speech. Along with this expression, [Irmayani \(2004\)](#) revealed that the word greeting can be interpreted as morphemes, words or phrases that are used to refer to each other in different speaking situations and are related to the nature of the relationship between speakers. Therefore, by using these words of greeting, it can be seen who the speech is addressed to. Furthermore, [Muliawan \(2018\)](#) stated that words of greeting do not have their own

vocabulary, but use words from the vocabulary of personal nouns and kinship nouns.

This is a result of the socially conscious manners that characterize our country. Speech that is acceptable for one's dignity and position in terms of age, social rank, and familiarity is a requirement of good manners in daily life. In reality, using language at a decent and correct level of speech is a benchmark for one's personality in regional languages that acknowledge the degree of language laws of speech.

Based on the description above, it can be concluded that greetings are a set of words, morphemes, phrases or expressions used to greet or start a conversation with the interlocutor in a language event. The use of greetings is useful in communication activities. This is because in using greeting words, the speaker addresses the person he is saying according to his dignity and position regarding age, social status and familiarity. By using these greeting words, communication activities run smoothly, because the use of greeting words can make it easier for language users to convey the meaning of their speech.

The form of greeting is a linguistic form in which there are levels of use of greetings. This is in line with the opinion of [Ridha and Agustin \(2015\)](#) who stated that greetings are words or phrases to refer to each other in conversation and can vary according to the nature of the relationship between the conversation. [Hermawan \(2022\)](#) stated that greeting is a system for conveying meaning and has an important role in the characteristics of the greeting system in one language and in another. Reciprocal, asymmetrical relationships are also found when there are differences in age or social status. This means that the



form of greeting used by the speaker in speech is known to have levels of use of greeting.

The degrees of greeting use are designed to differentiate the word greeting is addressed to, for example, a younger person, a person of the same age, or an older person. Furthermore, it can be seen from the speaker's intimate relationship and social status with his interlocutor. Greeting words can be employed in any aspect of life and in any social organization.

In the context of diverse speech communities, the greeting words chosen and used also vary according to the social level and age of the speaker and the addressee. In fact, Kridalaksana (Muliawan, 2018) added that greetings are words or expressions used in the greeting speech system which also influence the words used and the technique of expressing them.

Thus, the form of greeting chosen and used must be adjusted to several things, namely age, gender, social status and kinship relationships which lead to a close relationship between the speaker and the speech partner (Pateda, 2001). Age is a determining factor in the use of greeting words in languages that recognize speech level rules. Because greetings for older people are different from greeting someone who is the same age or younger. In fact, the greetings and other choices of words addressed to him are also different.

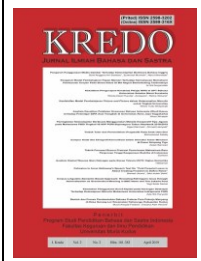
Therefore, speakers must be able to use words of greeting that are appropriate to the age of the person they are speaking to. If the speaker incorrectly uses a greeting that is appropriate to the age of the person he is speaking to, then he is considered to be rude or does not know the rules in

society, for example, greetings for peers are used to parents or vice versa (Irmayani, 2004).

c. Phrases or Idioms

Phrases are elements of language that contain meaning. Kridalaksana (2008) believed that an expression is a combination of words whose meaning is already unified and is no longer interpreted according to the meaning of the elements that form it. Sua (2020) defined expressions as words expressed as public wisdom which are the essence of longlife experience. The point is phrases or idioms are words that have their own meaning, different from the meaning of each word in the combination and cannot be translated literally into different languages. Because, idioms are related to the use of language by native speakers. Phrases are often used by someone in certain situations and conditions to describe something. The markers are: (1) consisting of two or more words; (2) the order of words its absolute; (3) the meaning of the compositional words has been lost; and (4) contains figurative meaning. A number of figures provide understanding regarding expressions.

According from mamikos.com, it provides the understanding that expressions or idioms include language styles that conflict with the principle of composition (Principle of Compositionality) which can be understood that idioms have meanings that are not similar to the combined meanings of the members. (Kridalaksana, 1993). It is important to study phrases or idioms in more depth considering that idioms are part of the meaning of language contained in spoken or written communication (Milawasri, 2019).



Based on the opinions of these figures, it can be concluded that expressions are also known as idioms. A phrase is a combination of words that have a new meaning. However, the meaning of an expression cannot be interpreted based on each component. However, expressions are usually figurative. Examples of expressions in speech are generally similar to figures of speech, having the function of making speech more interesting. As we also find in various literary works. Phrases can also make the editorial sentence more interesting. There are a number of types of expressions that are often used in spoken language which aim to provide a speech effect that is more interesting from the language and also interesting from its aesthetic and philosophical content. Among them, the expression word as a comparison (metaphor), namely the expression word has components that form a comparison with similar characteristics to convey or express something figuratively.

RESEARCH METHODS

This paper study was carried out using a descriptive-qualitative approach. This was intended to collect information about a symptom according to what it is (Arikunto, 2013). Qualitative descriptive used to get a clear picture of the object to be analyzed using data in the form of words instead of numbers (Milawasri, 2019). The procedure is as follows. The data sources used are the speaker's speech, informants, events and literature. The techniques used are speech recording, interviews, observation and documentation. For this reason, the instrument uses Observation Guidelines, Interview Guidelines, and Analysis Guidelines.

The data consists of four types: (1) recording of the speaker's speech, (2)

results of interviews with informants regarding the level of speech used in their speech, (3) events and atmosphere observed at the time the speech occurred, and (4) literature exploration and a number of community leaders who are experts in Madurese. Data about the content of speech was collected with a voice recording device (recorder). To complete the data, interview techniques were carried out with the speaker. Event data and speech atmosphere were recorded through an observation guide. Meanwhile, literature exploration data regarding a number of interferences found in the substance of speech content and the use of spoken words or sentences appropriate to the Madurese language level were recorded through an observation guide.

Data analysis was carried out using qualitative descriptive analysis techniques. Technique data analysis using the flowing model qualitative analysis technique (Milles & Huberman, 1992). Qualitative analysis of the flowing model includes the steps: data reduction, data presentation, inference and verification. Data reduction activities include data classification, data coding according to data type. Data is presented in the form of descriptions followed by meaning and conclusions.

Through these steps, results were found in the form of lexical interference with loan words, greeting words and idioms in Madurese language speech at traditional mantu events.

RESULTS AND DISCUSSION

The speeches in the mantu tradition referred to in this paper's study are focused on two processions, namely the engagement procession and the wedding procession. Meanwhile, the wedding party

was not included in the discussion. The wedding procession is more national in nature and the language used in the events is Indonesian language.

The Mantu tradition in Madura, especially in the Sumenep region, has quite long stages of events starting from engagement to marriage. Both events had event stages in which there was speech expressed through speeches from both in-laws or their representatives using good and correct Madurese language speech acts. This means proper used of all levels of the Madurese language, which is called *ondhagga bhasa* and was not mixed with other languages (Indonesian), was an indicator of consideration for word selection in constructing this speech. Both engagement and wedding processions in the mantu tradition have sacred stages, namely the handing over and acceptance of the prospective in-laws.

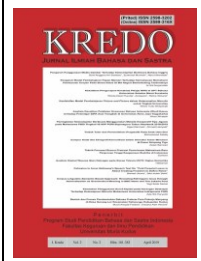
One of the stages of the sacred event of the engagement and marriage was the greeting of handover and acceptance when visiting each other's families. There were 8 speeches (speech) from the in-laws or their representatives in one package for implementing the mantu tradition. At the engagement procession there were 4 speeches in the procession, while at traditional wedding events there were 4 speeches.

The four speeches in the traditional engagement event were when a group of the groom's family proposed by visiting the woman's house, mediated by a speaker who is appointed as the speaker for the tradition of proposing marriage (*papacangan/babalan*).

Then, it was accepted by the woman, mediated by a speaker who was appointed to answer and accept the tradition of the proposed brought by a group of groom. A few days later, a group of the female candidate's family visited the male candidate's in-laws which was called a proposing reply (*tongngebbhan*) whose traditional speech procession was mediated by a speaker who appointed by the woman's in-laws. Then, it is received by the man's in-laws, mediated by a speaker who is appointed to answer and accept the tradition of replying to the proposal (*tongngebbhan*) brought by the entourage of the woman-to-be's in-san.

The four speeches at the traditional wedding event, namely when a group of the male candidate's family accompanied the prospective bride and groom by visiting the woman's house, were mediated by a speaker who is appointed as the traditional speaker to accompany the prospective bride and groom (*ngater lanceng*) to be married. Then, it is accepted by the woman, mediated by a speaker who is appointed to answer and accept the tradition of seeing off the bride-to-be (*ngater lanceng* tradition) by the woman-to-be's in-laws. A few days later or on a different day, the woman's family or in-laws visit the man's in-law, known as undu mantu (*pangantan maen*), where the traditional speech procession is mediated by a speaker appointed by the in-laws of the woman.

Then, it is received by the man's in-laws, mediated by a speaker who is appointed to answer and accept the undu mantu tradition (*pangantan maen* tradition) brought by the entourage of the bride's in-law.

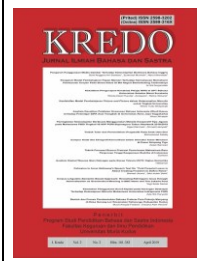


Conversations in the mantu tradition can be a medium for preservation. Not only a medium for preserving its traditions, but also preservation of the language. This is because the speaker, apart from mediating the essence of his traditional procession, also packages his speech with the use of good and correct spoken language. In fact, the use of Madurese speech acts is not mixed with other languages (Indonesian) and all levels of Madurese speech are used appropriately. For this reason, the study of the two forms of lexical interference is seen in terms of its meaning which refers to why the words are classified as interference and why interference occurs.

In the speech, lexical interference was found with the basic word, namely the word *para* combined with the greeting word *bangaseppo* which has the meaning of *pinisepu* or someone who is old and elder. This interference occurs because the word *para*, even though it has been absorbed or borrowed from Indonesian, should be used to accompany words of greeting to people of the same level or level of harsh words. Remember, in Madurese the word *para* has an equivalent, namely *sadhaja*, to accompany words of address to older people. So, if the word *para* which is used in Indonesian does not take into account the level of speech and can be replaced with the word *sadhaja*, then in Madurese the speech must be adjusted to the level of speech. This means choosing words of greeting in the speech at the beginning of the speech whose scope is intended for all level of the community who attended was as in the quote: "*Sadhaja bangaseppo, para anom, konglangkong sadhaja bhala karaba bhisan sae para jaler sareng para estre se badan kaula ngormadi*" (The elders, young people, especially all in-law relatives, both fathers and mothers who we respect) is in accordance with Madurese language speech

rules. The speech acts of greetings in the above speech use three levels of speech (*ondhaggha bhasa*) according to the target, namely medium, refined, and palace or most refined. The choice of greeting words for anom is indeed aimed at Invitations for the youth community (at least the same age as the person giving the address) include a choice of words that indicate the plural, namely the word *para*. This choice of words is included in the middle level speech group (*Bhasa Tenga'an*). This is different from the choice of the word *Sadhaja Bangaseppo* which is addressed to the elder. Then the choice of words of greeting includes the plural using the word *sadhaja* with a subtle level of language (high language). In fact, the choice of words for greeting *sadhaja bhale karaba bhisan* (all in-laws' relatives) including *ajunan sadhaja* (substitute greeting for *pinisepu*) which is usually used in traditional mantu events speeches also appears. The level of greeting words can be classified at the level of the most refined language or palace language (*bhasa prajaji*).

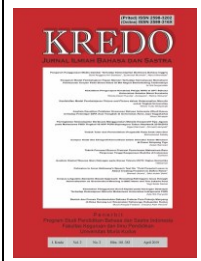
This is different from the following speech excerpt which is also compared with the Indonesian translation in terms of form (choice of loan words, greeting words and expressions): 1) "*para pinisepu, para alim ulama, para tuan roma se bede eka'dinto! Langkong dimin beden kaule memanjatkan puji sukur Alhamdulillah kehadiran allah SWT karna beden kaule dapat lindungan rahmat, Taufik serta hideye epon saenggena bhadhen kaule ngabidhi pamangkat sampe' tandhuk dha' tempat ka'dinto tang-bhatang lao' ka'dinto eparengi salamet ta' manggi alangan pan ponapan.....*"; 2) *Sateros epon manabi are minggu 12 Oktober 2020 ka'dinto ampon terlaksana lamaran atow bhabhakalan antara ananda Didik potra epon ebu Hj. Hosna sareng Risma putri dari ananda*



Moh Saher ka'into ampon berjalan mulus lancar ta' manggi alangan pan ponapan tantona ka'dinto serrena mungkin dhari para seppo dhari keluarga e Tang- bhatang lao' ka'into ampon alonggu ka Tamba Agung kaanggu maresmikan badena se abhabhakalan ka'into mungkin ca'epon Madhurena bile bede lamaran tanto bede tongebbbhan" 1) "Dear Pinisepu, Alim Ulama, the Hosts who are here! "Previously, I would like to express my thanks to Allah SWT because I received the protection of His grace and guidance so that when I started to go to the place here in Batang-batang Laok, I didn't encounter any obstacles..." 2) "Next day on Sunday, October 20 2020, the marriage proposal between Didik, son of Hj. Hosna and Risma, daughter of Moh Saher's daughter, have been running smoothly without encountering any obstacles. Of course, this is because perhaps the elders in the family have visited Tamba Agung to formalize the engagement process, which according to Madurese people, if there is a proposal, there will certainly be a reply to the proposal." 3) ... *saenggena acabis sareng rombongan tor sakader abhakta tandha asih malarmoge kaktinto etarema kalaben se membahagiakan. Sateros epon edelem bedena panyabis tantona bennya' hal se tak sonduk ekeluarga ka'dinto terutama budaya adhet tengka se ta' pade antara Tambe Agung sareng Tang-Batang lao' ka'into mungkin bennya' ka ta' pade'en, deri ka'dinto saengghena bede hal ponapa tidak berkenan de' keluarga ka'dinto berupa adhet tengka budaya dan sebagainya bhedhen kaule atas nama kalowarge deri Moh Saker nyoon sapor se raje epon*". 3) ...so that the visit of me and my entourage is just a token of love, I hope you receive it here with full happiness. Furthermore, during the visit, of course there are many things that are not pleasing

to the family here, especially the cultural traditions that are not the same between Tambak Agung and Batang-batang Laok here, perhaps there are many differences, therefore, if there is something that is not pleasing to the family here in the form of customs, traditions, and so on, my apology on behalf of the Moh Saker family. 4) "...*namong teptep anyo'ona pandu'a de' oreng seppo epon antara keluarga Tambe Agung sareng keluarga e Tang- bhatang lao' ka'dinto malar moghe na' kana' se kaduwe ka'dinto eparenga tekka hajet saenggena bisa berlanjut untuk jenjang berikutnya. Ben tetep panyo'on beden kaule deri pada keluarga bini' ngereng areng sareng selalu memotivasi kepada anak berdua malar moghe ana' se kadue ka'dinto teptebbhe langgeng dan tetap bisa berlanjut sampe' ke jenjang berikutnya ben teptep nyo'on tiga S ca'epon jheman samangken saling asah, saling asuh, dan saling asih, sehingga tidak melupakan atas dasar saling mufakat sehingga na' kana' sekaduwe ka'dinto bisa lanjut pada jenjang berikutnya...*". 4) "... but still ask for prayers from the parents of the two families between Tamba Agung and Batang-batang Laok, that these two children will be answered so that they can continue to the next level. And I still hope, I represent the family of my in-laws, let's work together to always motivate our two children so that both children will remain forever and can continue to the next level and still hope for the 3 S's, saling asah saling asih, saling asuh so that both children can continue to the next level."

A comparison of the speech above shows that the choice of words of greeting is combined with the message. This means that the words of honor do not appear and eliminates focus on the description of the contents of the message. Like, he said:



“*Para pinesepeu, para alim ulama, para tuan roma se bede eka’dinto,*”. The choice of words does not take into account the interference of Indonesian and the level of good and correct Madurese speech.

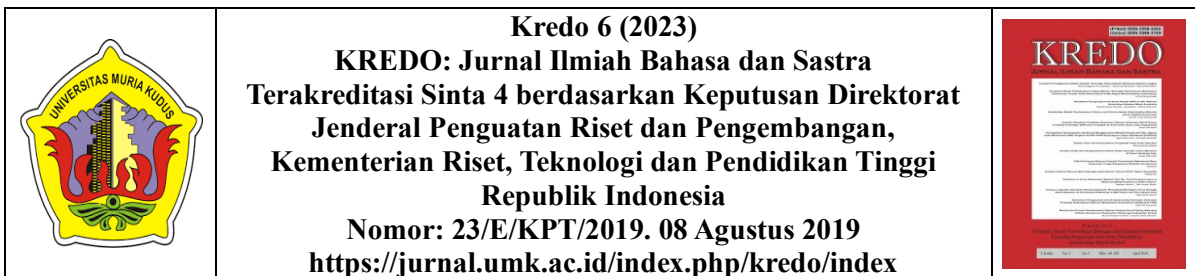
The choice of words to make the speech have sacred value, be polite in the speech, and comply with the rules of speech in Madurese has received little attention. Repetition of sentences with word choices mixed with Indonesian makes the speech less pleasant or loses its beauty. This interference is related to the use of the absorption element of the word *para* which is used incorrectly according to the level of speech that should be the word *sadhaje*. Other choices of basic words and coined words: *pinisepeu, alim ulama, lord roma*, should be *bangaseppo, alem olama, bhisan*. Likewise, the choice of basic words and created words are either absorption or non-absorption elements, such as: “*memanjatkan, puji, sukur, kehadiran, karna, dapat, lindungan, serta,*” it should be “*ngatoragi, pojhi, sokkor, mongghu ajunan epon, amargha, kengeng, petolong, sareng*”; and “*terlaksana, atow, Ananda, putri dari ananda, berjalan mulus lancar, mungkin, para seppo keluarga, maresmikan*” it should be “*kalampan, otaba epon, potra, potre epon, kalampan samporna, akadhiye, sadhaje bangaseppo bhale karaba, alampa’aghi lalamaran*”; also “*sareng rombongan, tandha asih, etarema se membahagiakan, terutama, tidak berkenan, atas nama*” should be “*sasarengan, tandha pangesto, ekapondhi samporna, otama epon, korang sondhu’ mongghu pangghelien epon, minangka bekkep*”. Likewise, interference in terms of expressions (*bhangsalan*) such as: “*bisa berlanjut ke jenjang berikutnya*”, “*saling asah, saling asih, saling asuh*” should be the equivalent in Madurese using “*kengenga jhudhu bharis mela kantos dhunnnya*

akherat”, “*jhalanna jhalani, lakona lakoni, kennengnganna kennenge, tresnana tresnae*”. This means that there are many Madurese verses and expressions (*bhangsalan*) that can be matched with the content of the message. This means that the use of these expressions is interference with Indonesian expressions. Ridwan's local content (2016, 2017a, 2017b, 2018a and 2018b, 2020, 2021, 2022) states that from a language perspective, Madurese actually has a legal law in managing its human resources based on East Java Governor Regulation Number 19 of 2014 concerning Subjects Regional Languages as Mandatory Local Content in Schools/Madrasahs, strengthened through East Java Language Centers and schools.

CONCLUSION

Interference theory, sociolinguistics, especially regarding to bilingualism, and Madurese language speech rules are used as the basis for discussion of speech acts in traditional mantu speech in Sumenep. Bearing in mind, the speech acts of the people in the Sumenep region are perceived as a speech community that has Madurese language rules with all levels of speech (*ondhagga bhasa*) which include *bhasa mandhap* (rough language), *bhasa tenga'an* (middle language), *bhasa tengghi* (fine language), *bhasa prajaji* (the most subtle language or *keraton language*). On the basis of the discussion of all the speakers in the story of the mantu traditional procession, a number of conclusions can be formulated.

There are a number of conclusions as follows. Speech acts in terms of the choice of loan words, greeting words, expressions at traditional mantu events should use all levels of speech that are adapted to the substance of the content of the speech and



the parts of speech that are aligned with the components that make up the speech, namely: the situation which includes the background and atmosphere; Participants include speakers, senders, listeners and recipients.

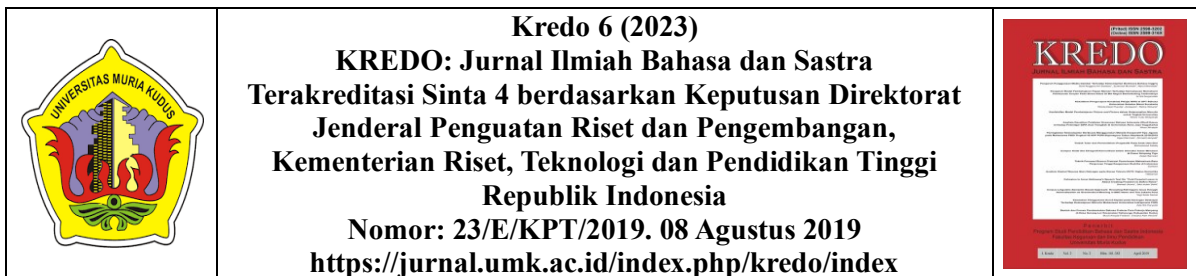
Likewise, ability and consistency in using speech levels in speech should avoid interference from Indonesian so that its sacred and politeness values are increasingly felt by the recipient of the spoken message. The ethical aspect of a selection of wise words in the form of original Madurese expressions (*bangsalan*) apart from being a moral message, also serves as a flavoring for all the guests

present, especially for the two couples in the Mantu tradition.

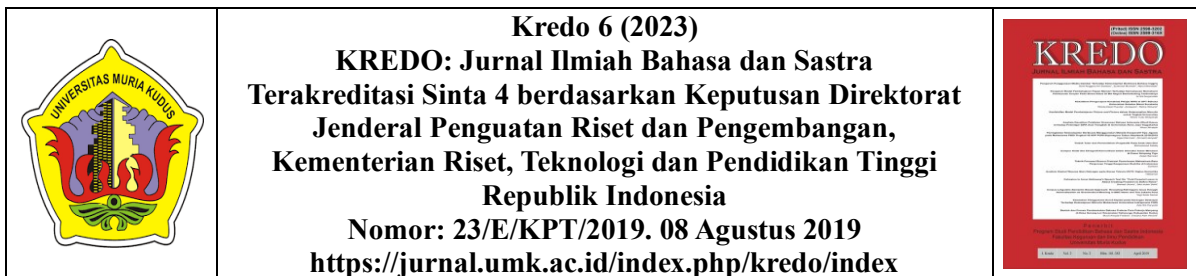
From a number of speakers in this speech and the results of interviews with these speakers, it was found that a number of lexical interferences of basic words and created words were loan words, greeting words and Indonesian expressions that often appeared in the speech when related to their meaning. The causes of this can also be formulated, namely (1) the speakers lack a vocabulary of fine level Madurese speech, (2) the speakers lack awareness to participate in preserving the rules of good and correct Madurese language speech.

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