CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter presents underlying theory of the study. It discusses sociolinguistic, Madura language, language variety, jargon, code switching and code mixing, reason of code switching and code mixing, the role of context.

2.1 Sociolinguistics

Sociolinguistics is the study of the language function in a social context and the development of language in society. This is consistent with Noam Chomsky in Romaine (2000, p. 1) stated that sociolinguistics focuses on differences in the use of language in society so that an object can be the object language learning another language. Then, Chomsky said that the question of language is the fundamental question of power. From the statement, it is clear that sociolinguistics is the study of language use in a society that does not focus on the composition of sentence structure, but focuses on differences in language use and language development in society.

A sociolinguistic approach to problems of language and interaction target the aspects of social problems that give people a common basis to understanding and communicating with each other (Chambers, 1995; Fasold, 1984). The origins and uses of initial language implementation have as great of an effect on social problems and inequality as do the perceptions around, and stereotyping resulting from the linguistic (i.e. tonal, phonetic, semantic, etc.) variations of genders, races or sexualities (Fasold, 1984; Myhill, 2004; Skutnabb-Kangas, 2000)

Sociolinguistics examines the interplay of language and society, with language as the starting point. Variation is the key concept, applied to language itself and to its use. The basic premise of sociolinguistics is that language is variable and changing. As a result, language is not homogeneous — not for the individual user and not within or among groups of speakers who use the same language. By studying written records, sociolinguists also examine how language and society have interacted in the past. For example, they have tabulated frequency of the singular pronoun *thou* and its replacement *you* in dated handwritten or printed documents and correlated changes in frequency with changes in class structure in 16th and 17th century England. This is historical sociolinguistics: the study of relationship between changes in society and changes in language over a period of time.

2.2 Internet Language

Internet presence starting in 1990 has a big effect on communication, as a consequence the term internet language is used by (crystal 2011) Refers to the scientific study of all the manifestations of language in electronic media, for a simple definition but carries boarding meaning he defined it as the study of language on the Internet. This term includes *computer-mediated communication* (CMC), *electronically mediated communication* (EMC) or *digitally mediated communication* (DMC), *Cyberspeak, Netspeak, Netlish, Weblish, Electronic*

discourse, computer-mediated discourse (CMD), e-language, e-linguistics, cyberlinguistics, and other complex terms that are used to represent the language used on electronic interactions as communication media where they are all connected with Internet wireless network which has to do with online setting (e.g. e-mail, chat, Facebook, Twitter, Instagram, etc.)

Whatsapp group of IKAMABA consists of 145 people and almost half of the members are active in the group. Average group members aged from 19-50 years. In the group chat forum, they discuss many things ranging from just asking the news, providing an information, sharing or even a joke. The language they use range from the Madurese language Lomra to Alos.

Danet (2001) divided online communication into two modes; Danet (2001) divided online communication into two modes; synchronous (real time) and asynchronous (postponed time). In synchronous term, an individual can

simultaneously logged on to chat and join an ongoing conversation in real time by typing just as face-to-face speakers hear their interlocutors writing their messages as they are spoken. While in asynchronous term, an individual experiences a time lag between the messages being sent and that with the recipient receives or reads them.

Further, electronic communication itself can be divided up along two dimensions, as added by Baron (2004). One is synchronicity (synchronous or asynchronous). The other is audience scope – the communication is addressed for a single person (one-to-one) or for a larger audience (one-to-many). In relation to

both different time and scope dimension, the scheme of the examples of each is provided in table 2.1.

Audience	Mode / synchronicity		
Scope			
_	Synchronous	Asynchronous	
One to one	Instant messaging (BBM,	Email, texting on mobile	
	Whasapp, LINE, Wechat,		
	,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,	Phones	
	Kakaotalk, etc.)		
One to many	Computer conferencing,	Newsgroups, Listservs,	
	MUDs, MOOs, chat, Second	Usenet, blogs, Myspace,	
	Life (BBM, Whasapp, LINE,	Facebook, Youtube,	
	Wechat, Kakaotalk, etc.)	Twitter,	
	Weenat, Nakaotaik, etc.)	I witter,	
		Instagram etc	
		Instagram, etc.	

In this thesis, the writer determined whatsapp one to one and one to many because whatsapp can use to contact individual person, but now many chat features private chat apps that provide the group feature so from the chat app we can use it to interact with many people at one time. In the online setting the way users communicate with others is not much different from people communicating daily language is also included. Language can be changed because it is influenced by varieties of language and appearing of a new vocabulary. Usually, in the informal utterance, young people choose a language variety which they want, they

want to show intimacy in their group. According to Holmes (1992), Language change appears from variation over time that it has origins in spatial (or regional) and social variation. Because of that language variety is also a part of language. Vareties of language appear from differences language when some people speak with others. Moreover, person has characteristic in speech style in social condition. Language variety that is use because of social condition is called sociolect. but variety of language not only what is spoken but it is are also found in the form of text such as movies, poems, songs and even a chat. According to Wardhaugh a specific set of linguistic items or human speech patterns (presumably, sounds, words, grammatical features) which can uniquely associate with some external factors (presumably, a geographical area and a social group).

In this research, the writer focused on varieties of Madurese language such as jargon, register, code mixing slang and social context because they talk about digital writing form used by member of Ikamaba on whatsapp message group which the readers first see in a text.

2.3 Madura Language

Geographically, the island of Madura is located at 7° latitude and between 112° and 114 BT (Wiyata,2002: 2009). On this island there are four districts namely Bangkalan, Pamekasan and Sampang Sumenep. Madura island can be considered as a multiethnic island because this island is not only inhabited by Madurese, but also inhabited by the Javanese, Sundanese, Sumatra, Chinese, and Arabic. Although the structure of society consists of various ethnic groups, the

majority of the island's population are native speakers of Madura is Madurese language and the language of communication they also Madura (Azhar, 2008).

Madura language is a regional language used by the adura as a tool to communicate, to show the identity and existence as one of the tribes in the archipelago is the tribe of Madura. The linguist and madura language researchers who have long pursue to take a different conclusion, including madura language & the languages of melayu-polynesian used approximately 15 million (estimated number) of residents who inhabit the island of Madura And the surrounding islands located at the eastern end of the island of madura and the northern coastal area of Java island called the fiber horse region by the communities of Madurese people scattered throughout the archipelago.

Among a variety of regional languages in Indonesia, Madura language is one of the great countless regional languages. This is because the number of native speakers are in fourth position after the speakers of Javanese, Malay and Sunda. Speakers of this language is estimated to amount to more than 7% of the total population of Indonesia. (Wikipedia, 2006). Today, approximately three to four million people inhabit the speakers Madura Island, while the rest, as many as nine to ten million Madurese live in Java. Bags of Madura language speakers can also be found in Jakarta, Kalimantan, and Sulawesi. (PJRN: 2006).

Madura language is a unique language. In addition to know the language level such as Enja'-Iyah (abusive language), Enggi-Enten (intermediate language) and Enggi-Bunten (Thoroughbred), Madurese language has a special character, especially in the vocabulary that many familiar sound of "letup" in the words of

saba ' (put) and lagghu '(tomorrow). Another special character is the number of consonants that appear in a word such as lebbhak (estuary) and bhajjrah (lucky). This uniqueness makes two Madurese language differs from the language of other regions. If someone from another ethnic group learn the language of Madura, at first maybe he would have found the barriers associated with the two characters did. But the plus side, because of the uniqueness of this Madurese language, a vocabulary in the language of Madura has been remembered and understood the meaning which never be forgotten by those who learn the language of Madura.

Madura language has several levels according to Madurese Language

Dictionary (Adrian Pawitra: 2009), Madurese has three languages (speech levels).

The scheme of the examples of each is provided in table.

NO	Madurese language Speech level
1.	General (Iyâ-enjâ ') = Lomra {L} - termed abusive language level.
2.	Medium (Èngghi -enten) = Tenggaan {T} - medium level
3.	High / Fine (Èngghi-bhunten) = Alos {A} - fine language level.

From the table, we can understand the level of language used by Madura people to communicate.

Phonemes in Madurese have special characters differently than other languages because many phonemes in the language that has the properties

aspirates. The beraspirat phoneme is phonemic given the ability to differentiate meaning. Beraspirat phoneme is one of the characteristics of the sounds of language grammar Madura.

Vowels are sounds of language in the process of establishing air stream which flow from the lungs & do not experience barriers by the vocal organs. Vocal quality is determined by three factors: (1) high-low position of the tongue, (2) part of the tongue is raised, and (3) shape of the lips when the vowel sound. In madurese language (BM) there are six vowels are: / a /, / i /, / e /, / u /, /? / And / 3 /. Judging from the high and low position of the tongue and the parts of the tongue is raised, or the parameters of low height and front-rear, six vowels can be described as the following table:

The	Front	Center	Back
position o			
tongue			
On	/ i /		/u/
Midle	/e/		
Under		/a/	

From the picture above, we can concluded that based on the high and low position of the tongue, BM has two vocals on (/ i / and / u /), three vowel (/ e /, /? / And / $\frac{1}{2}$) and one vowel down (/ a /). Based on the elevated portion of the tongue, BM has two front vowels (/ i / and / e /), two middle vowel (/? / And / a /), and

two vowel (/ u / and / \Rightarrow /). Based on the shape of the lips, BM has two vowels round (/ u / and / \Rightarrow /) and four vowels unrounded (/ i /, / e /, /? / And / a /. (Sofyan et al, 2008).

2.4 Language variety

In order to use more than one language, people must learn and acquire those two languages. Firstly, they have to acquire their first language or mother tounge, secondly they have to learn and master other language which will be their second one or foreign language. The ability to use two languages is called by billilnggual. A multilingual society consists of many different group with the different cultures and varieties language.

According to hudson (1980:24) a variety is a set of linguistic item with similar social distribution which means that in communication with one another people will understand each other. It can be seen from the way pronounce the words, and they contruct phrases and the gramatical features.

Another opinion dealing with language variety is stated by wolframs and christian(1984) in soehariyono (23:11). They state the language variety is the fact of society lied with the tradition of people and social factors that distinguish different cultural, social level, and ethnic group from each other as a from of behaviour, language differences simply reflect social differences of one type or another.

Furthemore, no human language is fixed, uniform and unvarrying; all language show internal variation. Actual usage varieties from group to group, and

speaker to speaker. In terms of pronounciation of a language, the choice of word and the meaning of those word, and even use of syntactic contraction (Akmajian, et al.,: 1995:259). It means that every group of people uses their own variety differs from another.

Holmes (1992:2) states the variety is a sociolinguistic term referring to language context. A variety is a set of sociolinguistic forms under specific social circumstances i.e with a distingtive social distribution. Variety is different linguistic style, different dialects and event other for a social reason. In other words, each group of people use their own variety different from another.

Morover language variation is determind by factors such us time, place, socio-cultural, and situation. Firstly, foctor of time it causes a language variation from time. Secondly, factor of place, it emerges regional dialect. The third, factor of social cultural, its distinguishes social variation called social dialect and the fourth, factor of situation. It differentiates formal and informal situation.

Then, the writer make the conclution that language variety occurs because of social variation and variety of language function.

2.4.1 Register

According to Holmes (2001: 246), the term register can be understood in two ways. In a broader sense, it is a variety of language associated with such situational parameters as: addressee, setting, mode of communication, task or topic. However, some researchers apply the term to refer to the specific vocabulary employed by various occupational groups or used in specific situations. The narrower definition of the concept seems rather unacceptable

since, as has already been suggested and will be stressed further, register analysis should not be solely restricted to vocabulary. Register studies should include (and, in fact, most of them do include) other aspects of language as well. As Ferguson (1994: 20) once put it, 'people participating in recurrent communication situations tend to develop similar vocabularies, similar features of intonation, and characteristic bits of syntax and phonology that they use in these situations'.

The register occurs from some reasons, because the same person may use very different linguistic items to express more or less the same meaning on different occasions, and as a way of making off insider from outside or to avoid undertanding of rest of people or group which are definitely not from the same group.

Furthemore, the function and effectiveness of register depend on situational context in which those varieties are used or depending on the particular context (Fromkin, Blair and collins: 1999:435) those statements are in line with Holmes that people's speech reflects not only aspects of their identity such as their ethnicity, age gender and social background, it also reflects the contexts in which they are using the language (1992:282)

2.4.2 Jargon

Is the language, especially the vocabulary, peculiar to a particular trade, profession, or group such as doctors and engineers in their respective professions.

A jargon can also be a meaningless talk or writing that one does not understand and it can be characterized by unfamiliar vocabulary Furthermore, the use of

jargon words can be defined in knowledge stickiness, in the sense that knowledge stickiness entails a process that is difficult to transfer knowledge, the difficultly attributed to the way the information is encoded, as well as the characteristics of the employees or managers, such as their skills and experiences with a particular type of knowledge that need to be transferred. Jargon can be said as a negative term of various kinds such as the use of slang. Finally define it as a language characteristic used by a certain group.

people may not realize that they sometimes play with words when they are interacting wiyh other ordinarily, they manipulate language or even try to create new epressions. The definition of jargon in linguistic dictionary by Kridalaksana (1984:80) as follow: it means jargon is the unique vocabulary which used in such profesional. Such as the vocabularies used by car repairman, carpentry, language teacher etc and jargon often in comprehensible by particular profession.

2.4.3 Slang

Slang is consist of non standart words and phrases in a given language. Slang is usually used by some communities that just the members of the community who know the meaning. Usually, slang used to distinguish a group with other groups. Slang is not appropriate to apply in formal situation such as in school, university, office, etc.

According to Anderson and Trudgill (2003), slang is not language or dialect, it can be said as a code that produced by chaging the existing language to the common one. Every language has a vocabulary, pronounciation, and grammar,

whereas slang has not. It just has vocabulary which is not profanity and ungrammatical.

2.4.4 Code switching and Code mixing

In daily communication, people frequently face language choice when they communicate with others. They usually choose what the appropriate language or variety should be spoken to the addresse that can be understand each other. Attardo (2000: 73-74) says that communication is not only transmission, it is rather an act of contruction. People need to know the context of the conversation and who the prticipants are to fully describe what is going on. Paradoxically, the interaction creates and also change the message. Thus, Holmes (1992:12) groups some factors or components that are relevant in any particular context that sometimes create and change the message they are:

- The participants: who is speaking? And
 Who are they speaking to?
- 2. The setting or social context of interaction: where are they speaking?
- 3. The function: why are they speaking?

 Furthemore, Holmes (1992:12) also explains that there are four dimension related to the four components above: they are
- 1. A social distance scale concerned with the participant relationship.
- 2. A status scale concerned with the participants relationship.
- 3. A formality scale relating to the setting or type interaction.
- 4. Two fuctional scale relating to the purpose or topic of interaction.

As we know that in communication, there are sometimes different participants who also have different social distance, status, formality, and fuctional scale that influence them in choosing code.

There are several reasons why people tend to switch code in communication. They are solidarity, social distance, participants in addition, code switching occurs since there are difficulities in finding the right words at the time of speaking and the speakers can agree on interpretation of switching or borrowing the words from another language to express a concept.

As stated by Saville-T and pascasio in Soehariyono (2003:8-9). The conversational function of code switchings divided into:

- a. Qoutation
- b. Adressee spesification
- c. Repetition
- d. Interjection
- e. Message qualification
- f. Personalization and objectivization
- g. Facility of expression

2.5 Context

Verbal context refers to the text or speech surrounding an expression (word, sentence, or speech act). Verbal context influences the way an expression is understood; hence the norm of not citing people out of context. Since much contemporary linguistics takes texts, discourses, or conversations as the object of analysis, the modern study of verbal context takes place in terms of the analysis of

discourse structures and their mutual relationships, for instance the coherence relation between sentences. Traditionally, in sociolinguistics, social contexts were defined in terms of objective social variables, such as those of class, gender, age or race. More recently, social contexts tend to be defined in terms of the social identity being construed and displayed in text and talk by language users. Influenced by space. It is quite a fact that the peoples speech reflects not only aspects of their identity such as their ethnicity, age, gender, and social backround, but it also reflects the contexts in which there are using the language (Holmes, 1992: 282). Thus, we may conclude that only a certain language i appropriate to be use in a certain context. As stressed by Holmes that the way people talk is influenced by the socil contet in wich there are talking (1992:01)

hymes (1962) in brown and yule (1983:37-38) states:

the use of linguistic form identifies a range of meaning. A context can support range of meanings. When a form is use in contexts, it eliminated the meaning possible to that contexts oher than those the form can signal: the contexts eliminate from consideration the meaning possible to the form other than those the contexts than support.

It means that language can not be separated by its context. Context feature definitely plays a great role to conversation or discourse. Since it may influence the meaning of words them selves.

2.6 IKAMABA organitation

IKAMABA is the regeneration container overseas students from Bangkalan in Surabaya. Ideally IKAMABA is able to embrace all overseas

students from Bangkalan. IKAMABA established on May 21, 1997 at IAIN Surabaya by Mr. Syafi 'Rofi'i and friends of Bangkalan. IKAMABA have a special name for its members. Namely tretan/i proposed by Mr. Imam Nahrawi which now serves as the Minister of youth and Sports. Name Tretan/i came from Madura language that has meaning brothers and sisters.

IKAMABA also has a jargon "Je 'Loppah Maker Tretan". The jargon has two meanings. The first, the meaning of the jargon is do not forget to think your brother and sister. The second is do not forget to think, the reason of IKAMABA make such jargon to tighten brotherhood and differentiate it from other communities.

The habit of IKAMABA are reading, discussion and writing. because IKAMABA is a community of scholars who are able to develop its presence in the realm of education and politics. IKAMABA keeping track of developments in Indonesia and criticize what is happening in Indonesia. Because of that IKAMABA is able to say Bhe' Dhirik (this is I am).

Basecamp IKAMABA located in Wonocolo. That all members were using language Bangkalan Madura. Bangkalan Madurese language is a language of Madura that could be called rude language class, because the district is in addition to Surabaya and far away from the district to use the language of Madura finest that is Sumenep. Usually members of the organization to use the language of Madura in IKAMABAto their daily lives when they are together. But, Bangkalan has several districts that have different dialects, vocab, accents and meanings in Madura language. And bangkalan use the variety of spoken by western areas.

These assumptions make this study necessary to be conducted in order to desscribe the lexical differences in the bangkalan the geographical distribution of those lexical differences.

