

CHAPTER IV

RESULT AND DISCUSSION OF RESEARCH

In this chapter the researcher presents the result and discussion of the data obtaining the observation, interview, and documentation. The differences in language and the language used in everyday life, the function and meaning of mandarin.

A. Research Finding

1. What are borrowing words of Mandar into Madurase?

Humans are social creatures who always interact with each other, be it with others, customs, norms, knowledge or culture in Indonesia surroundings. Every human being needs it all, because humans cannot live individually, in their life they definitely need help from others. To achieve this, good communication between human beings is needed.

Language is a communication tool used to convey thoughts and feelings with language, people can interact to form close relationships. Through language, humans can convey ideas, ideas, thoughts, and ideas feelings he has for others. Through language, humans can add ideas, ideas, thoughts, and feelings that other people feel. As a means of communication, language is a channel for formulating goals, creating and creating cooperation with fellow citizens.

Communication is a further consequence of self-expression. Communication will not be perfect if one's self-expression is not accepted by others. When someone uses language as a tool communication, of course someone already has a purpose to meet other people.

As a means of communication, language is a channel for formulating intentions, generating feelings and creating cooperation with fellow citizens. Communication is a further consequence of self-expression. Communication will not be perfect if one's self-expression is not accepted by others. When someone uses language as a tool the Madurese, Mandar, and The Bugis are an ethnic group that lives and dominates on Masalembu Island.

The Mandar and Bugis ethnic groups who live there, besides being able to be seen from the location where they live, can also be seen from the physical condition or building. his home. If you pay attention to the area settlements and or habitation of the Bugis ethnic group, Makassar, and Mandar who likes to wander, on generally live in lowland rivers, both large and small. Aside from that dwell on land adjacent to the sea or lake.

Apart from the house building that is unique to the residents on the island of Masalembu is the language where on

the island of Masalembu there are different languages from various tribes, namely the Mandar tribe, precisely in the Mandar village, the Mandar village has different characteristics from Madura, with their language communicating with their neighbors or relatives using the language is different from other tribes, but in the Mandar village or the residents of the Mandar village use the Mandar language if they are outside the Mandar village because the Mandar people understand that the Madurese will not understand the Mandar language., There are several Mandarin languages that are absorbed by the Madurese. ', dekgaga, roma.

From the spelling adjustment, the researcher found 10 borrowing words that should undergo the spelling adjustment , 4 words of them are categoriez into the standard words in madurese while 6 words them are not standard words in madurese. The mandar words that should be translated by translator by applying the spelling adjustment in madurese s ystem are :

Table 3.1 Data of spelling adjustment of borrowing words

No	Borrowing words	Status in Indonesian
1.	(Mandar) Iyek adapted into → Iyeh (Madurese)	standard
2.	(Mandar) Papaq adapted into	standard

	→ papa (Madurese)	
3.	(Mandar) Roma adapted into → Rumah (Madurese)	standard
4.	(Mandar) Mitawa adapted into → ketawa (Madurese)	standard
5.	(Mandar) Dekgaga adapted into → Tidak ada (Madurese)	No. standard
6.	(Mandar) Karamboq adapted into → jauh (Madurese)	No. standard
7.	(Mandar) Mambeni adated into → berat (Madurese	No. standard
8.	(Mandar) Millowi adapted into → tidur (Madurese	No. standard
9.	(Mandar) Kareppe adapted into → dekat (Madurese)	No. standard
10.	(Mandar) Mambeqi adapted into → berat (Madurese)	No. standard

Table 3.2 Data of Borrowing words and king of borrowing

No.	Mandar	Madurase	Kind of Borrowing
1.	Iyek	Iyeh	Naturalized
2.	Papaq	Papa	Naturalized

3.	Roma	Rumah	Naturalized
4.	Mitawa	Ketawa	Naturalized
5.	Dekgaga	Tidak ada	Naturalized
6.	Karamboq	Jauh	Naturalized
7.	Mambeni	Berat	Naturalized
8.	Millowi	Tidur	Naturalized
9.	Kareppe	Dekat	Naturalized
10.	Manyam	Nyaman	Naturalized

Before the researcher asks the main object of the problem in the research to be studied, in the interview of the researcher especially I first asked about the differences between Mandarin and Madurese on the island of Masalembu. The first informant who was willing to be interviewed by The researcher is Mr. Hasan, Mr. Hasan is one of the the mandar community on the island of Masalembu as for the interview excerpt as follows:

"The difference between Mandarin and Madurese is a lot, but what people otherthan Mandarin can understand is a little bit, and daily communication uses Madurese, sis, but in the Mandar village, you use Mandarin, Ma'am, if for example, Mandarin people travel like going to the market, they use Madurese language. Ms. in Masalembu the majority of the language is Madurese, Ms."¹

That matter was also expressed by one of the people

¹ Interview with masalembu people Hasan (04-Agustus-2022)

who named Akhmad who is a fisherman on the island of Masalembu following his interview excerpt:

"In my opinion, yes, ma'am, the language difference in Masalembu is clearly different between the Mandar people and the Madurese on the island of Masalembu, for example DEKGAGA in the Mandarin language means nothing if the Madurese are the same, for example. the meaning also doesn't exist, only if in mandar use a different language mrs."²

From the results of interviews which were continued on the observations of the researchers to the differences in language on the island of Masalembu mandar village the terms or forms of words spoken by The Masalembu people of the Mandar village often use languages that are easily understood by fellow Mandar people in the village other. Next, the researcher asked about the language communication used by the Mandarin and Madurese people on the island of Masalembu As stated by Pahita's mother in an interview excerpt as follows:

"When I communicate with my neighbors, I use Mandarin, like, but if I leave the Mandar village, I use Madurese, because I understand that other than Mandarin people, they won't understand Mandarin, like, I think the majority of Masalembu speak Madurese"³

The same thing was also expressed by Mr. Irfan with a quote interview as follows:

"Yes.. if the form of speech is the language terms used mandar people like me, sis, the one I usually use

² Interview with people, Ahmad, fisherman in mandar village (05-Agustus-2022)

³ Interview with people, Pahita Masalembu immigrant from Mandar village (08-Agustus-2022)

every day in communicating with people here many forms the language used by the people here uses the terms The term is different from other village communities, Ms. Masalembu, the majority speak Madurese, Ms. but in Mandar Village, all of them use Mandarin"⁴

And followed by an interview with Mrs. Nur, a resident of the Mandar village. When I communicate, I use Mandarin, it's like because here the Mandarin people are all laughing, but when I go to the market, I use Madurese because in the past, most of the Madurese are like Madurese, it's like there is a little Mandarin that Madurese understands like IYE', that is, yes, maybe because it's a bit similar.

The results of interviews which were continued with observations research on the object of research, in the communication of the mandarin community in the mandar village masalembu who often use the terms which is different from other village communities which can still be slightly understand and be understood in every utterance even though it is only used by the mandar community in Masalembu, the mandar village

The Function of Language Variations in the Mandar Dialect Community on the Masalembu Island. Next, the researcher asked about the function of dialect spoken by the Mandar community in Masalembu, Mandar Village. As an

⁴ Interview with people. Irfan masalembu from mandar village (08-Agustus-2022)

excerpt from an interview with Mr. Hasan, who is a native of Masalembu, Mandar village, it is as follows:

"What I know is, like in Masalembu, Mandar village, there are many dialect words, such as what was explained in my opinion as a person only went to school until grade 4 SD, with a smile, saying that each dialect must have its own function, especially which is a dialect commonly used by the Mandar community"⁵

The same thing was also conveyed by Mr. Akhmad who is an Indigenous fisherman in Masalembu, Mandar village, interview excerpt as follows:

"As I know, which dialect is which dialect?" only used in certain villages or regions as is the case in the Mandar village, so often I hear words that are slightly different in pronunciation, regarding function each dialect must have its own function from each dialect itself, even though I don't know much about dialect but Every language has a function."⁶

So from the results of observations, researchers can find out that related to the language differences that exist in Masalembu village Mandarin. Indigenous peoples and immigrants do not really understand the differences in language and in the linguistic field, even though they unconsciously use words to communicate. which has become a hallmark of the village of Mandar.

The next interview, the researcher asked about the function of The dialect that is often used by the Mandar community in the village of Mandar to Mr. Salleh, as quoted as

⁵ Interview with people, Hasan, a resident of Masalembu, Mandar Village. (11-Augustus-2022)

⁶ Interview with people, Akhmad, Mandar fisherman (12-Augustus-2022)

follows:

“In terms of the function, each word has a function, as I know the dialect in theMandar village is only a little like IYE' which means yes, the function is yes, I understand. something in my opinion is just like what I know on the island of Masalembu, the village of Mandar”⁷

So from the observations of the researchers it can be seen that from The results of observations and interviews with informants related to the function of dialects and language differences that on the island of Masalembu clearly have a different language and each village has its own characteristics, each village understands each other even though they have different languages.

2. How to discribe the meaning and usage of mandar words which are borrowed into mandar ?

How are these two present together in a conversation in communication so that speakers can have good and clear responses. How to know an appropriate method for thinking about language in communication. This is the realm of language analysis which is an appropriate method for thinking about language which is of course solved by language analysis. In applied logic it is referred to as an attempt to find a value claim implicit in a discussion or in the logic of reasoning in a sentence;

⁷ Interview with people, Mr. Salleh (12-Agustus-2022)

inside speaker speak using logic or reason without making it difficult for the interlocutor.

In communicating, a speaker/writer uses a certain variety of language, therefore Therefore, the listener/reader must understand the variety of languages used by the speaker/writer in order to communicate running as expected. In other words, communication can be understood correctly when it occurs response accuracy in language.

No.	Source	Target	Translation Procedure
1.	Iyek	Iyeh	Borrowing (ML)
2.	Papaq	Papa	Borrowing (ML)
3.	Roma	Rumah	Borrowing (ML)
4.	Mitawa	Ketawa	Borrowing (PL)
5.	Dekgaga	Tidak ada	Borrowing (LB)
6.	Karamboq	Jauh	Borrowing (LB)
7.	Mambeni	Berat	Borrowing (LB)
8.	Millowi	Tidur	Borrowing (LB)
9.	Kareppe	Dekat	Borrowing (LB)
10.	Mambeqi	Berat	Borrowing (LB)

a. Mixed Loanword

1. Papaq → Papa

Papaq is borrowed from SL "Papaq" with some change in writing system. The letter "q" in SL is omitted and there is

an addition of suffix "Pa" at the end of TL word.

2. Iyek → Iyeh

Iyek is borrowed from SL "Iyek" with some change in writing system. The letter "K" in SL is omitted and there is an addition of suffix "Eh" at the end of TL word.

3. Roma → Rumah

"Rumah" is borrowed from SL "Roma" with change in writing system the letter "a" in SL is omitted in TL.

B. Discussion

1. To describe the borrowing words of mandarin into madurese

Based on the research problems above, researchers can find out the mandarin loan words to Madurese and use them as standard and non-standard tables

Borrowing is the simplest of all translation procedures. The term of borrowing means a word taken directly from another language. Borrowing is used by every translator to create stylistic effect. Borrowing is a translation procedure that involves using the same word, phrase or expression in the source language into the target language without translation. The words, phrases, or expressions borrowed are usually written in italics. Standard language is standard language with no change in meaning, non-standard language is non-standard language with no change in meaning.

In linguistics, borrowing (also known as lexical borrowing) is the process by which a word from one language is adapted for use in another. The word that is borrowed is called a borrowing, a borrowed word, or a loanword.

Data 3.1 adalah standard and no standard.

Standard is Standard language, standard or standard language linguistics is a variety of language that contrasts with vernacular forms or Variety of languages. Standard language is accepted in society as a means of public and formal communication. Here are 4 standard word and 6 No standard :

Data No 1 is "Iyek" Borrowing words are included in the standard language because there is no change in meaning.

Data No 2 is "Papaq" is Borrowing words included in the standard language because there is no change in meaning.

Data No 3 is "Roma" is Borrowing words included in the standard language because there is no change in meaning.

Data No 4 is "mitawa" is Borrowing words included in the standard language because there is no change in meaning. Data 5 is "Dekgaga" is Borrowing words included in no standard language because the meaning has changed.

Data 6 is "Karamboq" is Borrowing words included in no

standard language because the meaning has changed.

Data 7 is "Mambeni" is Borrowing words included in no standard language because the meaning has changed.

Data 8 is "Millowi" is Borrowing words included in no standard language because the meaning has changed.

Data 9 is "kareppek" is Borrowing words included in no standard language because the meaning changes.

Data 10 is "Mambeqi" is Borrowing words included in no standard language because the meaning has changed.

Data 3.2 adalah naturalized Borrowing.

Naturalized Borrowing is when a word or a phrase from a source language (SL) is naturalized to fit the target language spelling rules (TL). It's used to correspond to the target language (TL) spelling rules, make it easy to read and understand the meaning of a word. The naturalized word is seen to be naturalized when words from the source language (SL) have the same sound-spelling as words from the target language (TL) and the meaning does not change.

Data 3.2 ada 10 kata naturalized Borrowing.

Data 1. Adalah Iyek, The SL word "Iyek" was translated to the TL word "iyeh" by changing its meaning and writing to make the

impression on writing in the source language look more natural in the target language.

Data 2 adalah Papaq, the SL word "papaq" was translated to the TL word "papa" by changing its meaning and writing to make the impression on writing in the source language look more natural in the target language.

Data 3 adalah Roma, the SL word "Roma" was translated to the TL word "Rumah" by changing its meaning and writing to make the impression on writing in the source language look more natural in the target language.

Data 4 adalah mitawa, the SL word "Mitawa" was translated to the TL word "Ketawa" by changing its meaning and writing to make the impression on writing in the source language look more natural in the target language.

Data 5 adalah Dekgaga, the SL word "Dekgaga" was translated to the TL word "Tidak ada" by changing its meaning and writing to make the impression on writing in the source language look more natural in the target language.

Data 6 adalah "Karamboq" the SL word "Karamboq" was translated to the TL word "jauh" by changing its meaning and writing to make the impression on writing in the source language look more natural in the target.

2. To analyse the meaning and usage of mandar words which are borrowed into mandar Language and meaning have similarities in the topic of discussion.

Loan blend is the combination of morphological substitution and importation, but the structure fits the model. The loan blend process is combination of foreign and native word. It has similarity a loan blend is a new idiom develops in borrowing process.

Pure borrowing for some linguists also called as loanword. Pure borrowing means an expression or a word is taken over purely into target language without any change.

Data No. 1 is "lyek" included in the translation procedures of pure borrowing or pure borrowing of words that are taken purely into the target language without any changes.

Data No. 2 is "Papaq" included in the translation procedures of pure borrowing or pure borrowing of words taken purely into the target language without any changes.

Data No. 3 is "Rome" included in the translation procedures of pure borrowing or pure borrowing of words taken purely into the target language without any changes.

Data No.4 is "Mitawa" included in the translation procedures of pure borrowing or pure borrowing of words that are taken purely into the target language without any changes.

Meanwhile, data No. 5 states that "Dekgaga" is included in

translation procedures. Loan blend is the process of blending loan combinations from foreign words into original ones.

Data No. 6 is "Karamboq" included in the translation procedures Loan blend, the process of combining loan combinations from foreign words to original ones.

Data No. 7 is "Mambeni" included in the translation procedures Loan blend, the process of combining loan combinations from foreign words to original ones.

Data No. 8 is "Millowi" included in the translation procedures Loan blend, the process of combining loan combinations from foreign words to original ones.

Data No. 9 is "Kareppe" included in translation procedures Loan blend process of blending loan combinations from foreign words to original.

Data No. 10 is "Mambeqi" included in the translation procedures Loan blend, the process of combining loan combinations from foreign words to original ones.

