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CULTURAL EXPRESSION IN MADURESE SPOKEN SPEECH AND INDONESIAN LANGUAGE IN ELEMENTARY/MI STUDENTS IN SUMENEP MADURA

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A R T I C L E   I N F O

A B S T R A C T

Purpose of this study First, describing cultural expression in spoken speech madura language and Indonesian among elementary/MI students. Second, describes the pattern of interaction and cultural expression that occurs in students with teachers, principals, and other stakeholders. This research method uses a qualitative approach that decrypts spoken speech of cultural and language expression. The type used by this study is phenomenological, which is to study the pattern of interaction process of oral speech of students as an expression of language and culture. Based on the results of research in the field in two schools namely SDN Keles and MI Miftahul Jannah speech or oral speech of students when interacting and communicating either with teachers or with fellow students, found several spoken speeches that included the cultural expression section of Madura language as the first language and Indoensia language as a second language.As the following Teachers and Students spoken speeches. Teacher: Big signs of doomsday, what? Student 1: Nabbu terompet. (H) Teacher: Drumben? (while joking). Student 2: Munculla Imam Mahdi (I).

INTRODUCTION

Cultural and language issues are topics that always attract the attention of the audience. Similarly, madura language in the 21st century should remain considered. Regulation of the Governor of East Java No. 19 of 2014 on Regional Language Subjects as Mandatory Local Content in Schools/Madrasah can be a bridge in the formulation of

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cultural expression of Indonesian generations, especially Madura. The explanation of Article 1 paragraph 8 that the local Content is a study in the education unit containing the content and learning process about the potential and uniqueness of the local that is intended to form the understanding of students to the potential in the area of residence. Affirmation of Verse 9 is a regional language that is used hereditary by the People of East Java consisting of Javanese and Madura language.

According to Azhar (2008), that Madura as a language spoken by a large number of speakers, Madura language has a significant role in its main society in maintaining and developing Indonesian language. There are at least two major roles that madura can play: the existence of Madura language is the protector of The Indonesian language from foreign language attacks, and Madura language is a contributory component of the vocabulary towards the Indonesian language.

Plain spoken speech often occurs clearly through the process of interaction of elementary school age children. Speech mixed between madura language and Indonesian language is an interesting phenomenon to study more in. Because of the original mixed language of speech, cultural expression will be born unexpectedly. Everyone has and uses language. Language is an activity that is performed as long as a person wakes from sleep, even sometimes the time of life (in a dream), so it is considered that language is normal, even natural (Utami and Nababan, 1992).

According to Bruce Mitchell et al (2003), the concept of local wisdom (culture) is rooted in local or tradional knowledge and management. Local, traditional or native communities can be found anywhere on any continent even in many Countries. Djajasudarma (1994:63) states that language is a tool in every aspect of almost all life activities. The language used in the wider opportunity, almost all activities to the extent that in the dream is used language. It hints that using language aimed at stating information relating to s pleas, governing, applying, threatening, betting and advising.

In fact, Indonesian education by placing education as the basis of local wisdom is a new hope. To blend education with local wisdom values must be realized as a commitment to improving the future of this people and nation. Religious and religious education is the purpose of education based more on enrichment of values and strengthening the character of Bhinneka, The Nation of Indonesia since in elementary school (Ridwan, 2014: 106). So in terms of phenomena like the above, language is a system. That is, the language is formed by a number of components that are fixed and can be used (Chaer and Agustina, 1995: 15).

Speaking of Regional language (Madura) as a local charge M.Ridwan (2016, 2017a, 2017b, 2018a and 2018b) stated that in madura language side actually has a legal umbrella in managing its human resources by citing the Regulation of the Governor of East Java No. 19 of 2014 on Regional Language Subjects as Mandatory Local Content in Schools /Madrasah. There are five important elements in understanding cultural expression in the spoken language: (1) the descendants of the indigenous peoples of the area, (2) a group of people who have language, tradition, culture and religion, (3) always socialized type of economic condition in the community, (4) descendants of planters, farmers who moved and, (5) communities with social relations in other groups.

METHOD
The research approach uses a qualitative point of view that describes cultural and language speech. The type used by this study is phenomenological, which is to study the inductive thinking patterns of language and cultural speech among students.

According to Moleong (2006:09), first, qualitative methods are easier when dealing with plural reality. Second, this method presents directly the relationship between researchers and respondents. Third, this method is more sensitive and more able to adjust to the many sharpening of the shared influence on the patterns of values encountered.

The location and place of this research at SDN Keles Ambunten sub-district and MI Miftahul Jannah Juruan Daya Batuputih sub-district. Considerations and reasons make the institution a research site because the school is located in the village. Both are far from the center of sub-districts and villages assuming cultural expression in madura and Indonesian language speech will be found among students. In practice, this research is completed in 8 months. During the study, researchers focused on examining, studying and recording madura language and indonesian language that contained cultural expression in students' conversations with students, students with teachers, students with principals and other stakeholders.

RESULTS AND DISCUSSION

Cultural Expression in Madura language and Indonesian language often appears in students' words because the process of obtaining a second language is often influenced by the first language or in other languages of this language. Related to this study, the second language in question is madura language while the first language/mother language is Madura language. This then became a language of cultural expression in both languages.

Based on the results of research in the field conducted by researchers in two schools at the elementary school level namely SDN Keles and MIS Miftahul Jannah with recording and recording techniques of students' speaking when interacting and communicating either with teachers or with fellow students, found several expressions that included the cultural expression section of Madura language as the first language and Indonesian Language as a second language.

According to Kholik et al (2019) Indonesian society in general is bilingual. They mastered the first language (B1) of the regional language and discussed the second language (B2) of Indonesian. A small part of the multilingual community, in addition to mastering BD and BI, also speaks a foreign language. In line with that, both the first language (Madura) and the second language (Indonesian) often appear in the development of one another. That is, the language spoken by students often mixes between the first language and the second language, sometimes using Madura and sometimes using Indonesian. This appears in the following research data:

Teacher	: "*Ta' olle,* Ayo cepat masuk!"	(A)
Students	: "Masuk *pon gi*, Bu?"	(B)
Teacher	: "Ya, ayo *duliyan*!"	(C)

The dialogue between students and teachers above shows the use of Madura and Indonesian language in one sentence used in switching or in other languages mixed in his words. The use of these two languages should be the focus of attention even though the study of usage in each of the two languages is correct.

The word "*Ta' olle*" in the sentence "*ta' olle,* Ayo cepat masuk!" which guru said is madura that appears, while the word "Ayo cepat masuk!" in that sentence is a word that is a use of Indonesian. In the instruction, he will not be wronged, nor will he be wronged.

"Masuk pon gi, Bu?" is a sentence spoken by the student as a sign of his teacher's command. This sentence contains two languages that are used in a squeaky namely the word "masuk" which is Indonesian and the word "...*pon gi*, Bu?" which is madura's use. This sentence is a response to the teacher's order to enter the classroom which means "to ensure the time" that is the time of entry of the class. That's the phrase "Ya, ayo *duliyan*!" with the details "Ya, ayo..." as part of the use of Indonesian language and "....*duliyan*!" which uses Madura language.

MADURA	INDONESIA
Ta' olle	Ayo cepat masuk
Pon gi, Bu?	Masuk
Duliyan	Ya, ayo

Master	: Sudah semuanya?	
Student 1	: *Gita'*, Bu! *Gita'* Selesai	(D)
Student 2	: Sudah *la*, Bu! Saya sudah *mare*!	(E)

This dialogue occurs when students are assigned by the teacher and at the appointed time the teacher asks the readiness of the task they have done which is indicated by the sentence asked "sudah semuanya?" The response from the two students came to the attention of the researchers and the wording of the sentences in the dialogue because each sentence expressed by the two Students is two languages juxtaposed simultaneously (mixed in one sentence) namely the phrase "*Gita'*, Bu! *Gita'* selesai", and "Sudah *la*, Bu! Saya sudah *mare*!".

The two phrases above are data on the simultaneous use of two languages by students in response to a teacher's question. The analysis, the phrase "*Gita'*, Bu! *Gita'* selesai" has a word consisting of two languages namely Madura and Indonesian. The word "Gita", Bu!" is a Madura-language phrase followed by the Indonesian word "selesai". That's the phrase expressed by other students in response to the teacher's question "Sudah *la*, Bu! Saya sudah *mare*!". This notification sentence also has a sentence arrangement consisting of two languages namely the words "Sudah and Saya" (Indonesian) and "*la*...and *mare*" (Madura) randomly arranged.

MADURA	INDONESIA
Gita'	Sudah semuanya?
Gita'	Selesai
Pon gi, Bu?	Sudah
Mare	Saya sudah

Student 1	: "Kamu *melleya* apa?"	(F)
Student 2	: "*Melleya* permen!"	(G)

The above data shows that language often occurs in the speech of elementary school students (SD/MI) in Sumenep Madura. This factor is certainly influenced by the use of first language/Mother which is difficult for students to eliminate when contacting and interacting in every condition; in the development of Indonesian language those who have as a language to. Students inadvertently often include madura language, attracting the attention of researchers.

The dialogue that is the data of the results of this study is different from the previous dialogue because this dialogue occurs between students, while the previous data is the dialogue or comonation that occurs between students and teachers, the term is the difference of people and relationships that often affect the style of the comonation itself. The sentence asked "Kamu *melleya* apa?" has a two-language word that is the words "Kamu" and "Apa?" (Indonesian) and the word "*melleya*" (Madura). Similarly, the speech of another student who is his interlo co-talker who reveals "*Melleya* permen!" which also contains two languages namely "*Melleya*" (Madura) and "Permen" (Indonesian).

MADURA	INDONESIA
Melleya	Kamu .... Apa?
Melleya	Permen

Teacher   : Tanda-tanda besar hari kiamat, apa?
Student 1 : *Nabbu* terompet.   (H)
Teacher   : Drumben? *(sembari bergurau)*
Student 2 : *munculla* Imam Mahdi   (I)

Unlike the previous data, the use of two languages in this sentence is not based entirely on the word but one of the languages that appears only in the use of a substitute word, that is, one of the languages in the sentence is just a pronouns. His analysis, the phrase "munculla Imam Mahdi" although it consists only of Indonesian but in fact there is a Madura language that is also used in it namely "-*la*" (-nya in Indonesian) which is a substitute word in Madura, while the word "muncul-la... Imam Mahdi" is part of the use of The Indonesian language.

The results of the above study show that in studying the language of a researcher should be thorough because it is not only limited to the use of words, but also phoneme, accents and language styles used also need to be considered including in terms of bilinguals that are reviewed from aspects of cultural expression in Indonesian and Madura language that are the focus of this study. It is necessary to focus special attention in reviewing it so that the results of research and data validity can be guaranteed.

MADURA	INDONESIA
	Tanda-tanda besar hari kiamat, apa?
Nabbu	Terompet
Drumben?	Sembari bergurau
La	Muncul (..) Imam Mahdi

Student1   : Kamu udah *noles*?   (J)
Student 2   : Ya udah tadi

Observations about cultural expression in Madura and Indonesian are also shown in casual dialogues between fellow students, as well as the dialogue data above. This indicates that in its development, bilinguals in the process of language acquisition are very large because the process affects each other from one language to another; especially Madura language which often affects the acquisition of the second language.

The data in the form of dialogue between students above explains the use of two languages (Madura and Indonesia) in one speech/sentence. The sentence "Kamu udah *noles?*" has a two-language word (Madura and Indonesian) that is arranged according to semi-formal language rules. The word "kamu udah" is Indonesian with a variety of language settings that are in the second tier in relation to the effect of language and are often used in a variety of semi-formal languages. The word "Noles" is madura which means "Writing".

MADURA	INDONESIA
Noles	Kamu udah .... ?
	Ya udah tadi

In everyday languages, this kind of data is often and often found in children and adolescents where the use of a second language (Indonesian language) is limited to users of name pronouns as well as Me, You, You and Them. It can be concluded that this kind of bilingual finding is widely found in schools in Sumenep Madura.

Student 1 : Kamu bergurau sama siapa?
Student 2 : *Ya, aghaja' moso man-teman* saya   (K)
Student 1 : Kamu tadi *maca* buku apa? (L)
Student 2 : *Ya*, saya maca *saromban*   (M)

The above data is a dialogue between students during school hours, where when one of the students finishes joking with another friend, a student who has previously sat on the bench asks the depleted student with the word "Kamu bergurau sama siapa?". The use of language in the question sentence can be said to be perfect because the student uses Indonesian correctly without the bilingual in it. Then the focus of the researcher's attention is the response or subsequent dialogue of the two students because they use two different languages (Madura and Indonesia) in one sentence that certainly indicates the expression of culture.

The phrase "Ya, aghaja' *moso man-teman* saya" is a data usage of language mixed between Madura and Indonesian language. The words "Ya, *aghaja' moso*," are words using Madura language which is then followed by the words "teman-teman saya" which are Indonesian. The phrase "Kamu tadi *maca* buku apa?" is also a data on cultural expression in Madura and Bahasa Indonesia although it is more dominant in the use of Indonesian language. "Kamu tadi...." and "buku apa?" is Indonesian while the word "*Maca*" is Madura. So is "Ya, saya *maca saromben*" which is nothing but a response to the previous question sentence. The word "Ya, saya" is Indonesian while the word "*maca saromben*" is Madura.

MADURA	INDONESIA
Ya, aghaja' moso man-teman	Kamu bergurau sama siapa?
Maca	Kamu tadi ... apa?
Ya, ... Maca saromban	Saya

Student 1 : Buat apa beli ikan itu?
Student 2 : Buat ibu masak, digoreng.

Student 1   : Buat *bagiyah sapah?*   (N)
Student 2   : *Oreng* tahlil *daggi'* (O)

The data was also walked by researchers with an illustration of the circumstances in which students have a dialogue like they are in a market position. In general, the dialogue has shown a good use of language where the Indonesian language they use is correct and correct, but in the third word there is a cultural expression in Madura and Indonesian where the two languages are both used in one sentence that is "buat *bagiyah* sapah?". The analysis, the word "buat" in the sentence "*buat bagiyah sapah?*" is an Indonesian phrase while the word "*.... bagiyah sapah?*" madura which means "given to whom?".

MADURA	INDONESIA
bagiyah sapah?	Buat apa beli ikan itu?
Oreng .... daggi'	Buat ibu masak, digoreng
	Buat
	Tahlil

Student 1 : Pusing saya!
Student 2 : *Sapah se ta'* pusing, saya juga pusing (P)

Interstued with complex and difficult math tasks, dialogue takes place between one student and another. One of the students complained to his friend by saying "Pusing saya!" which was then responded to by his interlocital student with the lethargic tone "Sapah se ta'pusing, saya juga pusing". The saying "Sapah *se ta'* pusing, saya juga pusing" is an example of the use of two balanced languages, meaning to be perfect between each other and when combined only to complete an expression of activity.

His study, there is a cultural expression in Madura language and Indonesian in the phrase "Sapah *se ta'* pusing, saya juga pusing" where the phrase "Sapah *se ta'* pusing," uses Madura language while the words "Saya juga pusing" speak Indonesian.

MADURA	INDONESIA
Sapah se ta'	Pusing saya
	pusing, saya juga pusing

Teacher   :   Coba ceritakan apa yang kamu lakukan dari bangun tidur pagi hari sampai malam.
Student   :   Bangun tidur, saya mandi, *teros asakolah*. Pulangnya, saya mandi, *teros*
                      berangkat *asakolah* ke madrasah, teros mandi, *mangkat* ngaji (Q)

This last data is different from the previous data because it is a series of short stories that a teacher tries to ask a student for. Despite the fact that the dialogue is equally dialogue, this data is more about the description of the story that students try to convey regarding their daily activities. The data that is meant to be a study of cultural expression in Madura language and Indonesian language is the phrase "Bangun tidur, saya mandi, *teros asakolah*. Pulangnya, saya mandi, *teros* berangkat *asakolah* ke madrasah, teros mandi, *mangkat* ngaji".

Here we describe the language mastering in the study of cultural expression in Madura language and Indonesian language in the sentence.

MADURA	INDONESIA
Teros	Bangun Tidur
Asakolah	Saya
Mangkat	Mandi
	Pulangnya
	Berangkat

The words "Bangun tidur, saya mandi" and "Pulangnya, saya mandi" are indonesian words, while the words "teros asakolah" are Madura language. The word Madrasah and recitation can both be used in the two languages so that it is not included in the data of cultural expression in madura language and Indonnesian language. As emphasized by Suyitno (2012) that the development of education on the character and culture of the nation based on the local wisdom. so that cognitive Strategies Use in Reading Comprehension and Its Contributions to Students' Achievement well accomplished (Suyitno, 2017). According to Fawzi (2019), SD/MI students often experience language errors. Forms of student error in second language. Forms of errors sent are negligence, additions, and misordering.

CONCLUSION

Today, cultural expression in Madura language and Indonesian is still often found in the oral speech of the community in this case elementary school/MI students in Sumenep. This phenomenon is a marker that Madura language as the first language is still closely attached among rural communities. The school or Madrasah studied happens to be in a village in the corner, so in daily spoken speech in schools/Madrasah with teachers is still very dominant Madura language than Indonesian Language.

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