

Identification of Similarities and Differences in the Regional Language Lexicon of Surabaya and Indramayu: A Study of Contrastive Linguistics

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Abstract

This study deals with the similarities and differences of the regional language lexicon in Surabaya and the regional language in Indramayu. The reason for this research is that the two regional languages above have structure, use of lexicon and their meaning in Indonesian. The theory used in the data analysis is contrastive linguistic theory (Santoso, 2015: 19-20) with the aim of identifying similarities and differences between the two lexicons with the benefit of adding insight between the two regional languages. This research method uses qualitative research methods with research results in the form of similarities in the structure of the lexicon and its meaning found in the words *tangi* 'wake up', *adus* 'mandi', *endog* 'egg', *sarapan* 'breakfast', *pamit* 'goodbye' and some other words in the table 1 and 3. Second, the lexicon structure and its use which refer to the same meaning are found in the words *sak bendino-nggal dina* 'every day', *isuk-esuk* 'morning', *iwak'e-lauk'e* 'side dishes', *tempe-oncom* 'fermented soybeans', *numpak-nganggo/nunggang* 'going by using transpotation vehicle' and several other vocabularies in table 2. Furthermore, differences are found in several lexicon in table 4 whose lexicon structure is the same as words *wareg*, *mlebu*, *gombal*, *mblenger* and *bengen*, but the meaning of the words are different from the Indonesian Language.

Keywords: Indramayu Regional Language; Lexicon; Surabaya Regional Language.

A. Introduction

The COVID-19 pandemic impacts on tight interactions between communities by starting to implement health protocols such as wearing masks, diligently washing hands and maintaining distance. The community is also limited in the pace of social mobility which has an impact on reducing work activities and productivity as well as reducing

teaching and learning activities in schools, limited access to transportation, thus forcing public activities to not be carried out optimally. In order for social activities to remain productive, the community has indirectly begun to accept the situation and realize that, by switching offline activities to online activities by utilizing digital technology, the interaction or social

activities of the community are carried out by means of virtual face-to-face. Indirectly, one of the good effects of the covid-19 pandemic is that people know, and are not technology blind, brave, and trained to use online applications that can support the smooth running of business activities or activities, teaching and learning processes, trading activities, to business activities as well other academic activities such as language research.

Researchers observe that research and development of language issues during this pandemic, especially regional languages can be done simply without having to make observations and visits to areas to get the information in question. The reason is that online learning such as lectures, the development of the *Merdeka* (Independent) Learning Campus program, distance learning such as private classes with an online system can lead to frequent interactions with students or students from outside the region, so that they can generate ideas about exploring and researching regional languages from students, through virtual face-to-

face meetings such as zoom or via whatsapp. One of the regional language studies is related to the lexicon. The word lexicon comes from the Ancient Greek word *lexikon* which means 'word', 'speech', or 'way of speaking' (Chaer, 2007: 5-6). The lexicon can also be considered synonymous with the term vocabulary. Furthermore, Chaer (2007: 7) states that lexicon or vocabulary is words that are mastered by a person or group of people from the same environment. Then, Kridalaksana (2008: 142) adds that the lexicon is a wealth of words owned by a speaker, writer, or a master of vocabulary. The lexicon also acts as a place for the “storage and release” of concepts, ideas, meanings that exist in a cultural system (Chaer, 20007: v). Thus, knowledge of the diversity of the lexicon of regional languages that is controlled and understood by a group of people/tribes in a certain area is certainly very useful to know, as part of efforts to preserve national culture. Studying on the lexicon of regional languages is expected to enrich the treasury of regional language

elements that can be contrasted with each other. The aim is to identify similarities/similarities or differences in the structure of the lexicon and its meaning through contrastive linguistic research. Contrastive linguistics is also called comparative linguistics which aims to describe and compare the similarities and differences of two different languages in such a way as to see the similarities and differences between the two languages (Santoso, 2015: 19-20).

This article is interested in conducting research on contrastive linguistics or between the regional language lexicon in Surabaya and the regional language in Indramayu because of the similarity of the lexicon, even though geographically and administratively, these two regions are in different provinces. Surabaya is in East Java and Indramayu is in West Java which the researchers of this artvile think should speak Sundanese. Some vocabularies are the same or almost the same between the Surabaya and Indramayu languages, for example, *tangi* 'wakes up', *isuk* 'morning' (Surabaya language) and *esuk* 'morning'

(Indramayu language), *nang* '/to' (Surabaya language) and *ning* 'to' (Indramayu language). Some of the words above, although some have slightly different lexicon structures, have the same meaning in Indonesian similar words.

One of the previous studies of contrastive linguistics which is almost similar to the current research is entitled Contrastive Analysis of *Ngoko Madiunan* Javanese and Indonesian Language. This study examines the comparison of verbs and nouns resulting from the affixation process in Javanese (BJ) *Ngoko* used in Madiun and Indonesian (BI). For example, the research findings are, the formation of complex words using affixes, for example *nakoni* (BJ) with the n-i affix on the word *takon* is parallel to the formation of question words (BI) which are given the me-i affix to ask. Second, the prefix to meet the vowel phoneme in the word *antem* to become *keantem* in Indonesian is hit, which both become passive verbs after being given a prefix. Previous research is different from this research. In addition to the data objects being compared

differently, the purpose of this study is to identify similarities and differences between the Surabaya regional language and the Indramayu regional language without limiting the type or category of words, so this latest research was conducted.

B. Research Method

Moleong (2017: 11) states that qualitative research is more concerned with processes than results. In line with what Moleong says, this research uses qualitative research methods. Therefore, this study describes the data on the similarities and differences between the regional languages of Surabaya and Indramayu which are almost similar on this case, so the analysis process to obtain clear and accurate research results needs to be carried out. This research is also descriptive, because the data collected are words not numbers (Moleong, 2017: 11). The data is a description of the lexicon of the regional languages of Surabaya and Indramayu from the translation of Indonesian short texts as the data source.

The data collection techniques

in this study were through questionnaires and interviews conducted online via zoom and what's app media. The questionnaire technique contains instructions to translate short Indonesian Language texts that tell the narrative of daily life into the Indramayu regional language by the respondents. In this case, the respondents that the researchers used as resource persons for this research were first semester students of STIQ Al-Multazam, Kuningan, West Java from Indramayu. Respondents are also relatives of researchers. In contrast, the translation of the text into the regional language of Surabaya was carried out by the researchers themselves. Second, interview techniques are needed to ask questions and check the correctness of the data that has been translated by the respondents. Third, before being analyzed, the data in the form of lexicon that have been translated into the regional language of Surabaya and the regional language of Indramayu are grouped into 4 parts, namely, grouping based on the lexicon structure with the same meaning, the lexicon structure with

different meanings being the same, the lexicon structure having the same meaning as the structure of the Indonesian lexicon, the lexicon structure has different meanings

Furthermore, the data analysis technique was carried out by describing the lexicon equation in terms of the structure and meaning of the two regional languages and the

reference meaning in Indonesian. Second, the analysis is carried out by describing the lexicon in terms of similarity in structure, usage and reference to its meaning in Indonesian. Third, the analysis is carried out by describing the different meanings of the lexicon which have similarities in spelling/writing and then concluding it,

C. Results and Discussion

1. Lexicon Structure of Same-Same Meaning

Table 1. Lexicon Structure of Same-Same Meaning

No.	Lexicon of Regional Language of Surabaya	No.	Lexicon of Regional Language of Indramayu	Meaning in Indonesian Language
1	<i>tangi</i>	8	<i>tangi</i>	wake up
2	<i>jam papat</i>	9	<i>jam papat</i>	four o'clock
3	<i>adus</i>	10	<i>adus</i>	take a bath
4	<i>sembahyang</i>	11	<i>sembahyang</i>	prayer
5	<i>endog</i>	12	<i>endog</i>	egg
6	<i>biasane</i>	13	<i>biasane</i>	usually
7	<i>jam siji awan</i>	14	<i>jam siji awan</i>	one o'clock at noon

Table 1 data consists of 14 lexicon which is divided into 7 regional language lexicon Surabaya and 7 regional language lexicon Indramayu. These fourteen (14) lexicon have the same structure as Javanese and also have the same meaning in Indonesian. For example,

to express the word wake up, both the lexicon from the Surabaya and Indramayu regional languages are symbolized by the same lexicon, namely *tangi*, bathing is symbolized by the *adus* lexicon, one o'clock in the afternoon is symbolized with *jam siji awan*.

2. Lexicon Structure of Different-Same Meaning

Tabel 2. Lexicon Structure of Different- Same Meaning

No.	Lexicon of Regional Language of Surabaya	No.	Lexicon of Regional Language of Indramayu	Meaning in Indonesian Language
1	<i>sak bendino</i>	17	<i>nggal dina</i>	every day
2	<i>isuk</i>	18	<i>esuk</i>	morning
3	<i>iwak'e</i>	19	<i>lauk'e</i>	side dish
4	<i>takpangan</i>	20	<i>kita mangan</i>	I eat
5	<i>tempe</i>	21	<i>oncom</i>	fermented soybeans
6	<i>ambek</i>	22	<i>maninge</i>	with
7	<i>ongseng-ongseng</i>	23	<i>tumis kangkung</i>	spinach saute
8	<i>sakdhurunge</i>	24	<i>sedurunge</i>	before
9	<i>budhal</i>	25	<i>mangkat</i>	leave for
10	<i>aku</i>	26	<i>kita</i>	I
11	<i>nang</i>	27	<i>ning</i>	to
12	<i>Ibuk</i>	28	<i>Ema</i>	mother
13	<i>nang</i>	29	<i>ning</i>	to
14	<i>numpak</i>	30	<i>nganggo/nunggang</i>	go by using transportation vehicle
15	<i>sepeda</i>	31	<i>sepede</i>	bike
16	<i>moleh</i>	32	<i>balik</i>	go home

Table 2 data consists of 32 lexicons which is divided into 16 regional language lexicon of Surabaya and 16 lexicon of regional language of Indramayu. Thirty-two (32) of the lexicons have a lexicon structure character that is almost similar in spelling and almost similar in use to each other like the Javanese language, especially in the Indramayu regional language lexicon. However, these two lexicon groups, which are almost similar in spelling structure and usage, refer to the same meaning in Indonesian Language.

For example, the word every

day in the Surabaya regional language lexicon is symbolized by the word *sak bendino*, while the Indramayu language is symbolized by the word *nggal dina*. Structurally, these two lexicon are phrases that begin with different words to refer to each word as *sak* (Surabaya regional language), and *nggal* (Indramayu regional language). Then, to express the day of the phrase every day, the word *bendino* represents the regional language of Surabaya and the word *dina* represents the regional language of Indramayu. Structurally, the difference between these two lexicon

is that the local language of Surabaya adds the affix *ben* to connect the word *dino* that means “day” so that it becomes the word *bendino*, whereas in the Indramayu language there is no need to add an affix. Then, the second difference is that the Surabaya regional language inserts the vowel *o* in the word *din[o]* and in the Indramayu regional language inserts the vowel *a* in the word *din[a]*. Although the structure of the lexicon is different, the reference to the meaning of these two words is the same which means every day.

The second example, to mention the word morning, the regional language of Surabaya states with the word *isuk* and the regional language Indramayu with the word

esuk. The difference in the structure of the lexicon is only in the change of the vowel *i* to *e* as the letter that starts the word. The third example, the difference in the lexicon structure between the two languages above is found in the overall form of the lexicon, but still has the same usage and reference to the same meaning, for example: *iwak'e* (Surabaya regional language) and *lauk'e* (Indramayu regional language) which refers to the meaning of the word *iwak'e*. side dishes in Indonesian Language, *tempe* and *oncom* which refer to the meaning of fermented soybeans, *budhal* and *mangkat* which refer to the meaning of departing in Indonesian.

3. Lexicon Structure Same-Same Meaning with Lexicon Structure of Indonesian Language

Table 3. Lexicon Structure Same-Same Meaning with Lexicon Structure of Indonesian Language

No.	Lexicon of Regional Language of Surabaya	No.	Lexicon of Regional Language of Indramayu	Meaning in Indonesian Language
1	<i>sarapan</i>	5	<i>sarapan</i>	breakfast
2	<i>tahu</i>	6	<i>tahu</i>	tofu
3	<i>sekolah</i>	7	<i>sekolah</i>	school
4	<i>pamit</i>	8	<i>pamit</i>	goodbye

Table 3 data consists of 8 lexicon which is divided into 4 regional language lexicon Surabaya and 4 regional language lexicon Indramayu. These eight (8) lexicon have the same structure between the two languages, as well as the structure of the lexicon and its meaning in Indonesian. Thus, it is possible that some of the lexicon in Indonesian can be accepted and

absorbed the meaning and usage directly into the regional language of Surabaya and also the regional language of Indramayu, without having to change the structure of the lexicon. Examples of lexicon whose structure is the same between the two regional languages above are the words *sarapan* 'breakfast', *tahu* 'tofu', *sekolah* 'school', and *pamit* 'goodbye'.

4. Lexicon Structure of Same-Different Meaning

Table 4. Lexicon Structure of Same-Different Meaning

No.	Lexicon of Regional Language of Surabaya	Meaning in Indonesian Language	No.	Lexicon of Regional Language of Indramayu	Meaning in Indonesian Language
1	<i>wareg</i>	fed-up	6	<i>wareg</i>	plenty of
2	<i>mlebu</i>	enter (to house, school, bed rest in hospital)	7	<i>mlebu</i>	go to farming field
3	<i>gombal</i>	used clothes	8	<i>gombal</i>	clothesline
4	<i>mblenger</i>	bored	9	<i>mblenger</i>	dizzy
5	<i>(ke)bengen</i>	too late in night	10	<i>bengen</i>	the past

Data table 4 consists of 10 lexicon which is divided into 5 lexicon of Surabaya regional language and 5 lexicon of Indramayu regional language. These ten (10) lexicons have the same lexicon structure between the two languages, but have different meanings in Indonesian. For example, the *wareg* lexicon in the Surabaya regional language means well fed-up, while in

the Indramayu regional language it means a lot. Second, the *mlebu* lexicon means entering the house, entering school or hospitalization in a hospital, while in the Indramayu regional language it means “go to farming field”. The third example, *gombal* means used clothes and is not suitable for use, while in the Indramayu language it means clothesline. Fourth, *mblenger* which

can be interpreted as “bored”, becomes a different meaning in the Indramayu language which means “dizzy”. Fifth, the *bengen* lexicon can be interpreted as “too late at night”, becoming another meaning, namely, “past” in the Indramayu language.

D. Conclusion

Based on the results of the analysis above, the regional language of Surabaya and the regional language of Indramayu have similarities and differences with each other. The similarity lies in the similarity of the lexicon structure, the similarity of the lexicon structure and its use and meaning. The similarity of the lexicon structure and its meaning is found in the words *tangi* 'wake up', *adus* 'take a bath', *endog* 'eggs', *sarapan* 'breakfast', *pamit* “goodbye” and several other words in tables 1 and 3. Second, the similarity of the lexicon structure and usage. Which refers to the same meaning is found in the words *sak bendino-nggal dina* 'every day', *isuk-esuk* 'morning', *iwak'e-lauk'e* 'side dishes', *tempe-oncom* 'fermented soybeans', *numpak-nganggo/nunggang'* going

by transportation vehicle' and several other words in table 2. Furthermore, differences are found in several lexicon in table 4 whose lexicon structure is the same as the words *wareg*, *mlebu*, *gombal*, *mblenger* and *bengen*, but the meaning is different in Indonesian Language.

Due to time constraints, the results of this study are still limited to research between the two regional languages. Therefore, researchers recommend other regional language research to be able to explore information about cultural diversity, such as other regional languages in Indonesia by involving data objects or respondents from students or students from outside the region online. Therefore, face-to-face online learning does not hinder the distance to interact and explore information about regional languages as part of national culture.

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