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Osing Dialect in Term of Place, Situation, and Consumer in Banyuwangi, East Java

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Abstract

Dialect is a part of language variation in pronunciation, grammar, and vocabulary to sound variation. Indonesia has many of variation and diversity of dialect and one of them is Osing dialect or Basa Osing in Banyuwangi, East Java. There are some of differences using Osing dialect in term of place, situation, and consumer. The form of Osing dialect based on place, situation and consumer will be displayed in this study is dialect in real environment of local people. The purpose of this study is to identify and analyze Basa Osing in Banyuwangi, East Java using descriptive qualitative research. The participant of this research is local people of Osing. Collecting the data in this study is conducted by observation and interview. The structured interview is used to obtain the information from the respondent that already set the needs by researcher. The researcher observes their conversation with the local people and listen how they was talking each other. After that the research tapped the pronunciation about their conversation that carried out by the local people. The result of these observation is recorded and noted by the researcher. The findings of this study are that the use of Osing dialect varies depending on each term of place, situation, and consumer.

Keywords

dialect, Osing dialect, Basa Osing, Banyuwangi district

Introduction

Language is tools or way of communication to individual or particular group around the world and without language human cannot communicate with each other with different background society (Heidary & Barzan, 2019). According to Katamba (1996 cited in Heidary & Barzan, 2019) language is used to communication to the small town, village or a large nations. According to Holmes (1992 cited in Heidary & Barzan, 2019) that language can be particular dialect that gained about special position, economic and also politic influence. On the other, language has a very important role for the human life as connector to build their social relationship with the other people in every context in the world (Budiarsa, 2017). Language has a big impact to the society because without language people cannot have a big relationship and there is no community in this world (Budiarsa, 2017). In this way, language and society have a correlation in the sociolinguistics. One of the studies is language variation.

According to Wardhaugh (1986: 22 cited in Budiarsa, 2017) language variation is variety in terms of a specific set of human speech pattern such as presumably, sounds, words, or grammatical features and some external factors which is geographical area and social group. Language variation has an impact from the age, social class, and network. The way of how people used their language for different purposes is considered as language variation (Budiarsa, 2017). Moreover, language variation also can describe by the people from poor background or social status (Lainufar et al., 2017). Yet, language variation also describe the language variations from the people in the better background and social status (Budiarsa, 2017). In addition, language variation could be cause of misunderstanding outside of the other's language community (Kuiper & Allan, 2017). Dialect is one of the language variations about that talks about how impact the background and social status.

Dialect is part of language variation in grammar and vocabulary to sound variation (Budiarsa, 2017). Dialect has a correlation with social factors such as socio-economic status, age, and occupation of the speakers (Budiarsa, 2017). In addition, variation of the language used based on the user also definition about dialect (Kurnia, 2019). Yet, dialect could be defined that variety related to the speaker and the differences of every dialect is pronunciation, vocabulary and also grammar (Heidary & Barzan, 2019). According to Mahboob (2014) definition of dialect also a variety of a particular language which is used by the particular group of speakers in this world. In the speech community dialect usually found in the forms of regional dialect, social dialect, and minority dialect. There are some of the people also can have individual dialect or idiolect.

There are some research about dialect especially in Java. The first research from Rizal et al. (2020) entitled "Javanese Language Dialect in Java-Sunda Border Area (Dialect Study of Geography in Brebes District)" this study used note as a technique. The finding of this study is about distribution of lexicons in Javanese and Sundanese language also available in Bantarkawung sub-district and from this study is proven that Javanese dialect has impact to the border region such as Bumiayu, Sirampog, Paguyangan, and Tonjong (Rizal et al., 2020). The second research from Lainufar et al. (2017) entitle "Innovation Of Sundanese Language Dialect In Brebes Regency: Phonological Analysis Using Generative

Phonology" is used recording about the pronunciation of the respondent when they speaking Javanese language and standard of language in Sundanese and the data that found is analyzed using Generative phonology theory. This study found that there is a changes of sound in Brebes Sundanese Standard which shows how the the impact of Javanese and Sundanese language influence the Brebes Sundanese dialect (Lainufar et al., 2017). The last research is from Dewi et al. (2017) entitle The Influence Of Brebes Javanese Dialect Toward Students" Pronunciation Of English Speech Sounds (A Case Study In SMAN 1 Brebes) that used questionnaire, interview and observation to the students in SMA N 1 Brebes. This study found that Brebes Javanese Dialect has negative transfer on vowel sound [ɪ], and diphthong [eɪ], [aɪ], [ɔɪ], and [ɪə]. On the other hand, Brebes Javanese Dialect also gives positive such as [b], final [d], and final [g] for consonant sound and e English initial cluster /st/, /spr/, and /str/ (Dewi et al., 2017).

The gap found in previous research states that every dialect has a difference to the other dialect or the other region especially for their pronunciation and vocabulary. This makes the other region could have some of the difference pronunciation or grammar in their language because of the social status or the background of the dialect itself. It could make the differences between two or more dialect that still used in this era. One of the dialects is Basa Osing dialect Banyuwangi, East Java even though the people live on the same island some of their pronunciation and vocabulary have differences but the same meaning. This study will identify and analyze Basa Osing Banyuwangi District, East Java. The purpose of this study to identify and analyze the dialect that used in Osing people using Basa Osing in the form of conversation and vocabulary.

Method

This research conducted by using descriptive qualitative method. This method is used to identify and analyze the data that are obtained. Qualitative research is research that produce descriptive data which is can be in the form of written or oral from the participants that observed. The method used is descriptive. The descriptive method is used to identify and analyze the phenomena and the fact in the society or environment which is from the local people in Banyuwangi District.

The setting of this research in Banyuwangi District especially in Osing. This research conducted on 22 June 2021. The participant of this research is Osing local people and in the form of observation and interview. This research using observation. In this study, the researcher meets the local people in Osing. In this observation the researcher observes their conversation with the local people and listen how they was talking each other. After that the research tapped the pronunciation about their conversation that carried out by the local people. The result of these observation is recorded and noted by the researcher.

In this study, the researcher used the structured interview to get deeper information about Osing dialect in term of place, situation, and consumer. The researcher gives a question as an interviewer to the participant and ask for their explanation about some of the word meaning and pronunciation and take a note to get deeper information about Basa Osing dialect. In this interview, the researcher interviewed local people by asking some of question that related to the Basa Osing dialect. The researcher also interviewed

about the differences of the java dialect and Osing, and the function and to who is the word used for. The data analysis of this study used matching method. Matching method is a language analysis and the tool is outside of the language itself (Latifah et al., 2017).

Results & Discussion

Dialect is a language variation to sound variation by the speaker or user. There are types of dialect such as: regional dialect, social dialect, minority dialect and idiolect. First, regional dialect is a variety of a language spoken in a particular area of a country (Kurnia, 2019). Some regional dialects have been given traditional names which mark them out as being significantly different from standard varieties spoken in the same place. Minority dialect is some members of a particular minority ethnic group have their own variety which they use as a marker of identity, usually alongside a standard variety. Social dialect is a variety of speech associated with a particular social class, educational levels, or both. A social dialect is specifically used by a particular group of people living in a society. More-highly educated speakers and, often, those belonging to a higher social class tend to use more features belonging to the standard language, whereas the original dialect of the region is better preserved in the speech of the lower and less-educated classes. Idiolect is the language variation owned by each individual (Chaer & Agustina, 1995 as cited in Kurnia, 2019). The idiolect variation is concerning with the colors of voice, word choices language style, and sentence order (Latifah et al., 2017).

Osing dialect often called Basa Osing is dialect from one of ethnic in Indonesia especially in the Banyuwangi, East Java. Basa Osing is a part of Javanese language that spoken by Osing people (Rizkinawati, 2019). The population of Osing or called Lare Using is currently calculated at 500,000 and spread over several areas, namely some in Banyuwangi Regency, including Kabat District, Srono, Roof, and Slick, Songgon, Cluring, Giri, Banyuwangi City, Gambiran, Rogojampi, Glagah, Kalipuro, Singojuruh Rizkinawati, 2019). Not only in the Banyuwangi area, but also in the Surabaya, Maduranese and Jember District (Rizkinawati, 2019). Village Glundengan, District Wuluhan, Dusun Krajan Timur is a part of Jember District that still used Osing dialect (Rizkinawati, 2019). The Osing language itself is influenced by the Balinese language, where the word Osing comes from the Sanskrit Osing or Using which means "no". There are some of dialect that they used when they talk each other in term of place, situation and consumer (Rizkinawati, 2019).

Osing Dialect in terms of Place

Vulgar language

Vulgar language is often described as inappropriate and not corresponding to the norms of standard language; it is considered to be an element of bad language (Kurnia, 2019). This is usually used by the speaker and indicate them who are uneducated person or ignorant people (Kurnia, 2019). This word is used by friend to conversation with their friend because in this case he taught friend to ride his bicycle repeatedly, his friend still cannot ride it (Kurnia, 2019).

Data 1

"Kari seru lengek'e siro iku, dikongkon gedigu baen seng dueg. byalak"

(You are so stupid, I told you to do that, but why you cannot do it. Fuck)

The data showed the word "*lengek*" means that his friend is "stupid or foolish" because the children assume that if they cannot do anything even his friend taught or give instruction repeatedly. Yet, in this case they tell their friends impolitely and contains harsh word. The child said that with high tone and red face means that he is very angry. The word "*lengek*" usually used for bad thing happens. Furthermore, "*byalak*" means that it is closer to cursing with very harsh words. This is usually said by Osing people when they are really emotional and fed up with what is going on. This is why less educated people often use this word or sentence because they are not thinking ahead of what they are saying.

Slang

Slang is a form that relate to the language variation that approved by some of the group. The use of slang actually can be found in informal language and in the conversation of particular group, such as teenagers, *binancini* (*banci*), etc (Yule, 2010 in Suhardianto, 2016).

Data 2

Setting : At one of their friend's house and they were working on an assignment together.

Youth 1 : *Kesok cangkruan yo neng cafe matahari. Apik iku, tempate wero ambi panganane katone enak-enak.* (Let's hang out tomorrow at the sun cafe. The place is spacious and their food looks good.

Youth 2 : *Ayok, katek sepeda iro yo?* (Come on, use your motorbike, okay?)

Youth 1 : *Iyo.* (okay)

This data about using Slang language was applied in the word "*cangkruan*" refers to "hanging out". They use the language when they want to ask her friends to go to cafe or any place. The word of "*cangkruan*" comes from "*cangkruk*" that has meaning "sit and relax, enjoy the meal or just chit-chat". They used this language to make them easier to say what they want, or their purpose go to that place. This word also makes it easier for them to understand and remember without having to give them any explanation of what they think or want to do.

Vernacular

Vernacular is a conversation that usually used in daily conversation in every area in Indonesia (Kurnia, 2019).

Data 3

Setting : The fish seller offered her fish at low prices from fourty thousand in the other store to thirty thousand to mothers who was choosing prawn in the other place in Osing market.

Buyer : *Telong poloh ewu gelem ta seng?* (thirty thousand or not?)

Seller : *Seng oleh mak, kadong toko sekilo isun uweni seket tewu.*

(I didn't get it, ma'am, if you buy a kilo, I'll give you 50 thousand)

Buyer : *Telung puluh mari mak, isun seng nduwe picis maning.*

(just 30, ma'am, I don't have any more money)

Seller : (wrapping the order)

This conversation shows that conversation like this can be found everyday especially in the traditional market. The aim of the seller is to provide information about what she is selling in the market to everyone who come to the market. On the other hand, they also make the low prices because want to go her/his product fast sell and they can go home early. Besides that, the product that they get with the lower price from the distributor. What the buyer said was the right answer because there was no indirect codification between the agreement, but the agreement was shown from how the seller immediately wrapped up the sale and it indicated he understood what the buyer was saying.

Osing Dialect in Term of Situation

Osing Dialect in Formal Situation

According to (Latifah et al., 2017), Formal language variety is used in the formal conversation. It is usually characterized by intonation of the language used (Latifah et al., 2017). Besides that, it is also can be seen in the use of form and vocabulary. Formal situation uses complete and complex structures. Such as when say I am, he is, they are, apologize, may, could, good morning, thank you, etc.

Data 4

Setting : A buyer who wants to buy an orange drink goes to a store he has never been to or for the first time go to this store.

Buyer : *Kulo nuwon, dodolan ombenan jeruk iki ta seng?* (Excuse me, do you sell this orange drink?)

Seller : *Sepurane pak, barange wes entek. Minggu ngarep kene barange buru lengkap. Kesok teko'o maning, pak.* (Sorry sir, the item is out of stock. Next week we will complete the item. Please come again tomorrow, sir.)

Buyer : *Njih.* (Alright)

Formal conversation is used for some activities such as ceremonies, important events, and the activity happen in the form of written or oral. Besides that, in this conversation shows that formal Osing dialect used when we talk with the other person which is older, the social status higher, or background higher than us. Furthermore, in some cases especially in Indonesia we used formal language to speak with the other person to show our politeness, person who we never meet before, or a person we are not exactly sure his/her age. In this conversation is made in a market the buyer shows his politeness and also, he never meets the seller before, so that he chooses and think to use formal language.

Osing dialect in Informal Situation

Language in informal situation is usually used in the everyday conversation without seeing at the situation official (Latifah et al., 2017). Informal language is often used with people we usually meet in the environment or in everyday situations. Informal language is used to provide a relaxed and casual atmosphere. This often happens to children of the same age, sellers who are often met or chatting with co-workers. In informal situation uses simple structures. Such as when say I'm, he's, hi, what's up?, wanna, thanks, bye, etc.

Data 5

Setting : The buyer wanted a meatballs and call the seller to make a child's 12 years-old order.

Buyer: *Cak,cak.. tuku baksone.* (Sir, Sir.. Buy the meatballs.)

Seller : *Tuku bakso piro dek?* (how much did you buy the meatballs?)

Buyer : *Tuku baksone limangewu baen yo.* (Just buy five thousand meatballs, okay?)

Seller : *Katek sambel, dek?* (what kind of sauce that you want?)

Buyer : *Seng katek saos tomat yo.* (No, tomato sauce.)

Seller : *Iyo, entenono yo* (okay, wait.)

This conversation took place across the street when a little boy wanted to buy meatballs, the seller was passing by on the street after playing with his friends. This language is usually used in everyday conversation. Conversations between buyers and sellers everywhere, such as markets, shops, or merchandise passing on the street. This does not only happen between buyers and sellers but also with peers as follows.

Data 6

Setting : A group of 14 year olds playing a game on phone together but one of his friends had to go home because his mother had called him.

Child A : *lare-lare ison moleh yo* (guys, I'm going home first)

Child B : *kok siro moleh?* (why did you come home?)

Child A : *iyo, wes di telpon ambi ibuk kon meh* (I have called by my mother)

Child B : *yo, mengan solong tah* (please, play again)

Child A : *yo kesok maneng, ison moleh solong* (yes let's play tomorrow again, bye I go home first)

Above conversation are the conversation that happened of the same age. In this conversation shows that they very kinship each other. It shows when one of them must go home and one of them feels sad and begging them to play again. This shows that the formal language used is in accordance with the situation and with whom we speak while the informal language is usually encountered in everyday situations such as sellers and buyers, children of the same age or parents with their children which is also based on their proximity or closeness. This is usually found in every moment when they play together and one of them must be go home early than the other. After one of them go

home, soon the others would also go home one by one. Another reason they are called by their parents is sometimes because they are bored, and it is not uncommon for parents to approach their children when they are late or when the sun is about to set.

Osing Dialect in Term of Consumer

Sex

Sex is the differences between male and female in speaking a language. Basically, male and female have two different creatures in terms of speech (Latifah et al., 2017). Male uses Rational and Logic in thinking and speaking. Female uses Feelings and Emotions in thinking and speaking.

Data 7

Setting : Two women who are familiar with the same scope are meeting at the shop and asking each other what is being done in the shop

Mother 1 : *E mak rani, toko paren neng kene?* (Mom Rani, what do you shop here?)

Mother 2 : *E ono bu sri yo.. iki isun nak toko sayur dinggo masak mbontot sekolah kesok. Emak toko paen?*

(Oh, mom Sri, here I am buying vegetables to cook for my children's school lunch tomorrow. What did you buy?)

Mother 1 : *Tuku endok baen buk, iki nak dinggo ngawe mie seng ono endok.* (Just buy eggs, ma'am, I want to make noodles, there are no eggs.)

Mother 2 : *Oalah, yowis aku disikan yo* (oh alright, I've gone home first. Goodbye)

Mother 1 : *Njih, ati-ati.* (alright mrs, be careful)

This conversation shows that the language that they used is a polite language even they very close each other. The intonation that they used sound very friendly which means they are very close each other and shows they have good nature to each other. Their soft voices indicate that they are in good condition and friendly with others, especially friends who are often invited to chit-chat and meet. The word that they used which is "*mak*" means that they very close each other. In addition, the way mother 1 greets her first means that she really recognized the mother who entered the shop at that time. This is usually used in Osing when they meet the other mother in every place, like someone who meets each other on the street, in the fields or visiting the house. Osing people are very friendly when they meet people they know or don't even know, they will show their politeness when greeting that person.

Role

The speech or the utterances of the speaker can be affected by the role of the speaker (Latifah et al., 2017). A variety of language that might be more polite can occur because of the role, since the role of someone can determine what kind of speech that should be used to respect someone's role (Latifah et al., 2017).

Data 8

Setting : A son asks permission with his father to play with his friend and explains where he is going.

Son : *Apak, oleh isun menyang mlaku-mlaku ambi konco nisun?* (Dad, may I go out with my friends?)

Father : *Nak ndi lek?* (where are you going?)

Son : *Iku sebelae tempe apak mancing.* (That's the one next to where you were fishing.)

Father : *Oalah, yo ati-ati* (Alright, be careful)

This conversation shows a conversation between a parent and his son. At that time, the son wanted to go out with his friends. A son asked his permission with polite action and formal language to his father. This is because he talked with older person than him. The way he talked, and act means that he really respected his father or people who older than him. This son really respects his father by showing his attitude. This shows the attitude of his son when asking permission from his father which should be done to the elder with respect and appreciation. This is showed a role of a father as older people and how should we act as younger to older people. The word "*isun*" that his sun used means "I" and shows very polite in Basa Osing. The word "*lek*" that used by his father means "son" shows a sense of warmth and the call of parents who are very close to their children.

Social status

Another factor that can make the language variation occur, how someone's status in the society make the language are varied, and it is because social status can be an influential factor determining what kind of language used when someone interact with the other to respect the other that may have a higher social status (Latifah et al., 2017).

Data 9

Setting : A child who is showing off a new smartphone to his friend but his friend doesn't know what kind of touch sreen in the smartphone it is.

Child 1 : *Isun nduwe hp touch screen anyar* (I have a new touch screen smartphone)

Child 2 : *Layar sentuh iku paen?, Koyo Tv?* (What is a touch screen? Some kind of TV?)

Child 1 : *Duduk, iki hp biso di pijet katek tangan* (No, this cellphone can be touched by hand)

Child 2 : *Tv pisan biso di pijet katek tangan* (The TV can also be touched by hand)

Child 1 : *Using, iki biso pilih-pilih memengan koyo kang kene pingini, kene kang ngobah.* (No, we can choose the toys we want, we can move them.)

Child 2 : *Oalah, jare nisun koyo TV* (I thought like TV)

The conversation above about how the impact of social status in the interaction of people especially attitude, knowledge, and the language that they used. Child 1 is educated person and child 2 vice versa. This interaction child 2 who interacts with a child 1 shows his from a uneducated person because he totally don't know about what the meaning of

“touch screen”. In addition, child 1 really patient to tell him what the meaning and also demonstrate it to his friend.

Age

Age also the other factor that can make the variation occur (Latifah et al., 2017). Different age has different needs, therefore the language used will be vary (Latifah et al., 2017). For instance, children and adults will have different needs, children love games very much and therefore what is being discussed refers to games (Latifah et al., 2017). Whereas, for adults, the things discussed are more focused on work, daily needs, etc. (Latifah et al., 2017).

Data 10

Setting : In the living room, a granddaughter who asks her grandmother if she has eaten

Granddaughter : *Mbyah don wes nedo?* (Grandma, have you eaten?)

Grandma : *Uwes lek. Iki mau buru mangan, siro wes mangan?* (yes, I just ate. Have you eaten?)

Granddaughter : *Wes mbah don mangan iwak pitik mau* (already granny, I eat the chicken earlier.)

Grandma : *Yo wes* (Alright)

It shows the conversation between grandmother and granddaughter about whether they have eaten. Basically, the granddaughter suits the age and needs of grandmother because in here rarely her grandmother forget to eat because of that her granddaughter need to always ask her if she has eaten with polite language. Furthermore, because their age gap is very far, the conversations they do are just asking questions regarding each other's needs or just reminding and short talks about daily needs. In this case her granddaughter knowing very well that her grandmother had a hearing loss therefore they did not talk to each other further or on many topics but still with formal language and politeness.

This research is equally conducted in one of the houses from local people, just different research area. Research conducted by the researcher has the conclusion that Osing dialect in term of place, situation and consumer in Banyuwangi have several factors about the condition and situation especially, speech partner and the location.

Conclusion

Based on the result and discussion based on research, found that the variation of Osing dialect will used in term of place, situation, and consumer. Basically, dialect is part of the language variation in pronunciation, grammar also vocabulary. This is totally found in the variation of dialect in Indonesia. In addition, the geographical location, speech partner, or the background of the speaker contained in a communication process especially for Osing people. Every word that they used means different with the situation and condition in communication that occurs. This is the limitation found in this study because each word they use also has a different meaning.

This research can be used for the reference in studying dialect especially about Osing or in the other dialect in Indonesia. The next researcher can develop this article about the reason or Osing dialect history. This study can be useful for the practitioners especially work in tour guide to use the result of study to understand about Osing dialect and introduce to tourists in Indonesia and abroad.

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