THE USE KASAR AND TENGA'AN OF MADURESE SPEECH LEVEL OF STUDENTS OF MADRASAH IBTIDAIAH MAMBAUL ULUM PROBOLINGGO

[1]**Zainul Mustofa**, [2] **Adi Sutrisno**

[2]adiearasy@upm.ac.id
[1,2] Fakultas Sastra dan Filsafat
Universitas Panca Marga
Probolinggo, Indonesia

Abstract: This research focuses on the kasar and tenga'an speech level of the Madurese language used by students in 4th, 5th and 6th grades at the Madrasah Ibtidaiah Mambaul in Probolinggo Regency. This study aims to describe the use of the Coarse and Tenga'an speech levels in Madurese language among students at Madrasah Ibtidaiah Mambaul Ulum Probolinggo. This research is relevant to do because there is still a lack of research on linguistic phenomena in Probolinggo, especially in the field of local language pragmatics. Therefore, this research is not only relevant to do, but also important to do. Based on the analysis that the use of tengnga'an speech level is often used by students of Madrasah Ibtidaiah Mambaul Ulum Probolinggo in daily conservation. They use kasar level, because they have certain factors namely kinship (sibling), equality (classmate), and situation. Kasar level occur between 4th grade to 4th grade and 4th grade to 5th grade because they are classmates or they are brother and they are in informal situation. Tengnga'an level occur because first reasons is they want to give honor to their friend,and second because the senior wants to teach politeness to their junior. Tengnga'an level used by students of Madrasah Ibtidaiah Mambaul Ulum Probolinggo occur in informal situation when they are to give honor to their frien and because they live in are Madrasah Ibtidaiah Mambaul Ulum Probolinggo environment, so they have a good effect on their behaviour.

Keywords: *Madurese language, Speech level, Student*

INTRODUCTION

Probolinggo is a unique linguistic geography. This is due to the existence of the Probolinggo community as the Pendalungan community. The community is a language community that is not only able to get used to using Javanese, but also Madurese in their daily lives. For these people, the existence of Javanese and Madurese languages is an integral part of daily linguistic acts.

This research focuses on the kasar and tenga'an speech level of the Madurese language used by students in 4th, 5th and 6th grades at the Madrasah Ibtidaiah Mambaul in Probolinggo Regency. This study aims to describe the use of the Coarse and Tenga'an speech levels in Madurese language among students at Madrasah Ibtidaiah Mambaul Ulum Probolinggo. This research is relevant to do because there is still a lack of research on linguistic phenomena in Probolinggo, especially in the field of local language sociolinguistics. Therefore, this research is not only relevant to do, but also important to do.

Sociolinguistics is the study of the relation between the language and the society. (Chaer, 2010). Sociolinguistics is the study of the caracteristics of there function, and the caracteristics of their speakers as there three constantly interact, change and change one

another within community (J.A Fishman, 1972). Sosiolingistics studies the relationship between language and society. It explans why we speak differently in different social context, and concern with identifying the social function of language and the ways it are used to covery social context provides a wealth of information about the way language works, as well as about the social realtionships it a community and the way people signal aspects of their social identity their language (Holmes, 2001).

Speech levels are te replacement of vocabulary with sometimes radically different forms in the different style associated with different social groups or castes. Speechlevels is usually used among the colleagues, by a teacher to his/her students and someone in higher position to those who are "lower" lower in the some areas, the person you are talking to may have a considerable effect on your speaking style. In some language these effects are codified, and these are different speec levels that must be used when you are talking to someone of higher of lower status than you (Poedjosoedarmo, 1979). Speech level is the variety of language which is caused by the difference considering of speaker about the correlation to address or for example we give a thing to the older by using different language compared to give to our friend. (Sudaryanto, 2010).

Madurese has three levels alos (honoric), tengnga'an (middle) and mapas or kasar (rough).But in Tegalsono only used two form there are alos (honoric) and tengnga'an (middle).The considerable list of alos represents increasing respecttoward the addresse, the last few being used only when speaking with the nobility, kings and God. While kasar used between persons of equal social status and by people of a superior status to those of a lower status. Typically intimate friends, siblings, and persons of low but equal social status (such as farmers, labourers, domestic employees and so on. Speak kasar with one another. Kasar is also to be used by parent to their children, older people to younger peoplewhen there are no other class distinctions that might complicated the situation, and at time bosses to workers. Tengga'an is to be used between social equals who are not well acquainted, husbands to their wives, parents-in-law to their sons and daughters-in-law, between buyer and seller in the market (Davies 2010).

METHOD (Cambria 11 Capital Bold, Space 1,15) (no numbering)

This research uses descriptive method. There are two types of descriptive method they are: quantitative dan descriptive qualitative method. The descriptive quantitative method related to number and the average of the data. Meanwhile, qualitative methods, as the name indicates, are methods that do not involve measurement or statistics. Because the natural sciences have had such resounding succes with quantitative methods, qualitative methods are sometimes looked down upon as less scientific (Tjahyadi, Andayani, & Wafa, 2020). Primary data is the main data of research. Primary data in this reseatch is from spoken words from various levels of speech that spoken by students in 4th, 5th and 6th grades at the Madrasah Ibtidaiah Mambaul in Probolinggo Regency.

This reserach uses observation method. There are some continuance techniques of observation method that the researcher use in this thesis, they are:

1. Direct observation

   In this technique, the researcher get information about human behavior by watched and recorded without any directly contact. The researcher

recorded the Madurese children conversation with use hand phone, and make indirect observation to find put the situation, topic and conditions that they experience. The data were taken on Friday, and often carried out at 02.00 P.M until 05.00 P.M, because on Friday the children are on scholl holidays. The data was taken at 02.00 P.M to 05.00 P.M because the playing time of most Madurese children in Tegalsono was 02.00 P.M until 05.00 P.M.

2. Recording

This technique uses record tools such as hand phone or tape recorder, but in this research choose hand phone to record the speech levels that used byu Madurese children. Hand phone that have been set up a recording devices are then inserted into the wallet or the informant's bag. Sometimes, the researchers took the data when Madurese children played in front of the store, then quietly turned on the recording application on hand phone.

3. Trancribing data

Trancribing is used in order to get and classify the data. The writing down with writing equipment can choose one of kind of transcription, such as orthography, phonemics, phonetic (Sudaryanto, 2002). Transcribing in this research use dictionary "kamus Lengkap Bahasa Madura Indonesia" to know the Madurese spell. Trancribing is needed because the pronunciation of word that used by Madurese children must to classify. The data belong to kasar leveland tengnga'an level.

ANALYSIS AND FINDINGS
The Use of the Madurese Language at the Kasar Speech Level of MI Mambaul Ulum Students

Table 1. Kasar Speech Level

No	Kasar (Rough)	Phonetic Transcript	No	Kasar (Rough)	Phonetic Transcript
1	Amaen	[ΛmΛɛn]	18	Beh	[bəh]
2	Ma'	[mΛʔ]	19	Ambu	[Λmbu]
3	Tako;	[tΛkɔʔ]	20	Badah	[bɛdeh]
4	Salbut	[sΛlbut]s	21	Bi'	[biʔ]
5	Taoh	[tΛɔh]	22	Da'remmah	[deʔremmΛh]
6	Majuh	[mΛdʒuh]	23	Agaya	[ΛgΛjΛ]
7	Luh	[luh]	24	Gelle'	[gəlləʔ]
8	Ngibah	[ŋibeh]	25	Nyamannah	[ɲΛmΛnnΛh]
9	Keng	[kɛŋ]	26	Gi'	[giʔ]
10	Je'	[dʒəʔ]	27	Ta'	[tʔ]
11	Sa'-kassa'	[sΛʔ#kΛssΛʔ]	28	Dih	[dih]
12	Entar	[ɛntΛr]	29	Bilah	[bileh]
13	Kabungkoen	[kΛ#buŋkɔən]	30	Sekaleh	[səkΛlɛh]
14	Melle	[ɛntΛr]	31	Ghan	[gʰen]
15	Kera	[kɛrΛ]	32	Eberri	[ɛbərriʔ]
16	Temmoh	[təmmɔh]	33	Mareh	[mΛrɛh]

17	ongghuen	[ɔŋghuwən]	34	Sapah	[sʌpʌh]
			35	Ghabay	[gʰebej]

Kasar level commonly used by parents to their childre, older people to younger people, but in Tegalsono village kasar (rough) level used by undecated people, anda between people with low status. From table above, the use of kasar level have found 35 data. Conversation in kasar level, we found between 4th grade and between 4th grade and between 5th grades to the 6th grade. The interaction of kasar level that used by Madurese children between Hamid (4th) and Rival (4th grade).

> Rival : "Mid, **majuh amaén** bâjâng **luh**!
> [Mid, mʌdʒuh ʌmʌɛnbedʒeŋ luh!"]
> "Mid, come on playing card!"

From the Rival said, the words **majuh, amaen,** and **luh** include kasar level. Rival use kasar lebel because he is in informal situation and they are classmate. The meaning of **majuh** is "come on", and he point in invite to join playing the card. The word "**amaen**" is "playing", and word of **luh** as adverb "first".

> Hamid : "Beh, **ngibah** dikoh?"
> [bəh, ŋibeh dʰikɔh?]
> "Do you bring it?"

From the Hamid's said, the word of **ngibah** is kasar level has meaning "bring". The point of **ngibah** is give question to Abdil "Why Rival bring card?" Hamid uses kasar level to Rival, because the are classmate and they are in informal situation.

> Rival : "**Ngibah**, **keng je' sa' kassa'**."
> [ŋibeh, kɛŋ dʒə? sʌ?#kʌssʌ?]
> "I Bring it! But, don't be noise!"

From the sentence above, the words **Ngibah, keng, je'** and **sa' kassa'** include kasar level. The meaning of **ngibah** is "bring", and the point are explained to Hamid, that he brings the card. **Keng** have a meaning is "but", and word of sa' kassa' as a prohibition to Hamid in order that Rival keep the secret.

Rough language is usually used for everyday life in a relaxed state. From the conversation above, the words that bold are include in kasar level. The used of kasar level bertween them, because they are in play environment and in joke situation.

The Use of the Madurese Language at the Tenga'an Speech Level of MI Mambaul Ulum Students

Table 2. Tenga'an Speech Level

No	Tengnga'an (middle)	Transcript Phonetic	No	Tengnga'an (middle)	Transcript Phonetic
1	Ka' imah	[kʌ?#immʌ]	11	Ban-saroban	[ben#sʌrɔben]
2	Pian	[pijʌn]	12	Maddha	[mʌddʰe]
3	Kulah	[kuleh]	13	Oning	[ɔniŋ]
4	Bada	[bede]	14	Nten	[ntən]

5	napah	[nʌpʌ]	15	Ngiba	[ŋibe]
6	Korang	[kɔrʌŋ]	16	Tanangngah	[tʌnʌŋŋʌh]
7	Neng	[nəŋ]	17	Obang	[ɔbeŋ]
8	Mapan	[mʌpʌn]	18	Negghu	[nəggʰu]
9	Tenggen	[təŋgən]	19	Senape	[sənʌpɛ]
10	pondhut	[pɔndʰut]	20	Eparengen	[ɛpʌrɛŋɛn]
21	Ni'-sakone	[niʔ#sʌ]	64	Kaso'on	[kʌsɔʔn]
22	Ngobangin	[ŋɔbeŋin]	65	Senonto	[sənɔntɔ]
23	Lastare	[lʌstʌrɛ]	66	Sinau	[sinʌu]
24	Compo;	[ʧɔmpɔʔ]	67	Songkan	[sɔŋkʌn]
25	Bula	[bule]	68	Ranying	[rʌɲiŋ]
26	Sera	[sɛrʌ]	69	Lagghu	[lʌggʰu]
27	Nikoh	[nikɔh]	70	Jheu	[dʒʰəu]
28	Sae	[sʌɛ]	71	Mogha-mogha	[mɔghe# mɔghe]
29	gheneka	[ghənɛkʌ]	72	Seporanah	[səpɔrʌnʌh]
30	Mpon	[mpɔn]	73	Molae	[mɔlʌɛ]
31	Dukaleh	[dukʌlɛh]	74	Ju temor	[dʒu#tɛmɔr]
32	Sobung	[sɔbuŋ]	75	Nyo'on	[ɲɔʔon]
33	Gampang	[gempʌŋ]	76	Keloppae	[kələppʌɛ]
34	Ejaweb	[ɛjewəb]	77	Preks	[prɛksʌ]
35	Sareng	[sʌrəŋ]	78	Jhughen	[jʰugʰən]
36	Anapah	[ʌnʌpʌh]	79	Abhaktah	[abʰektʌh]
37	Ngabharne	[ŋʌbʰernə]	80	Ngantos	[ŋʌntɔs]
38	Lestareh	[ləstʌrɛnʌh]	81	Mator	[mʌtɔr]
39	Dhigghal	[dhiggʰel]	82	Edalem	[ɛdeləm]
40	Trema'ah	[trɛmʌʔʌh]	83	Semangken	[səmʌŋkɛn]
41	Sareng	[sʌrəŋ]	84	Ekaghabay	[ɛkʌgʰebej]
42	Misem	[misəm]	85	Raka	[rʌkʌ]
43	Mase	[mʌsɛ]	86	Rabu	[rʌbu]
44	Karo	[kʌrɔ]	87	Eyatornah	[ɛjʌtɔrnʌh]
45	Aseram	[ʌsɛrʌm]	88	Lengghi	[lɛŋgʰi]
46	Ja-kajah	[dʒe#kʌdʒeh]	89	Bisaos	[bisaɔs]
47	Bula	[bule]	90	Lanjhang	[lʌndʒʰen]
48	Bannya	[benŋʌʔ]	91	Dha'ar	[dʰeʔer]
49	Aomong	[ʌɔmɔŋ]	92	Dhimen	[dʰimɛ]
50	Kadih	[kʌdiɦ]	93	Mator	[mʌtɔr]
51	Belon	[bəlɔn]	94	Da'	[deʔ]
52	Ma'repot	[mʌʔrɛpʌt]	95	Epakon	[ɛpʌkɔn]
53	Mangken	[mʌŋkɛn]	96	Ngampong	[ŋʌmpɔŋ]
54	Lesan	[lɛsʌn]	97	Epangghi'in	[ɛpʌŋghiʔin]
55	Napah	[nʌpʌh]	98	Kasokan	[kʌsɔkʌn]
56	Sekaomong ngah	[sɛkʌɔmɔŋŋʌɦ]	99	Nyamaen	[ɲʌmʌən]
57	Engghi	[ɛŋghi]	100	Da'gummah	[de#gummʌh]
58	Mesem	[mɛsəm]	101	Eapbelih	[ɛpʌbəlih]
59	Nyare	[ɲʌrɛ]	102	Ngera'agih	[ŋɛrʌʔʌgih]
60	Laenna	[lʌənnʌ]	103	Mecce	[məʧʧɛʔ]
61	Bhunten	[bhuntən]	104	Gi'uru	[giʔuru]
62	Patolos	[pʌtɔlɔs]	105	Kaessa'	[kʌəssʔ]
63	Pon	[pɔn]	106	Etanya'agih	[ɛtʌɲʌʔʌgih]
107	Tore	[tɔrɛ]	111	Sadejeh	[səhedʒeh]
108	Noro'	[nɔrɔʔ]	112	Idhin	[idhin]
109	Maenna	[mʌɛnnʌ]	113	Sedhajah	[sədhedʒeh

| 110 | Ngireng | [ŋirɛn] | 114 | kabhaghusen | [kʌbheghusən] |

Tengnga'an level commonly used by the youngest to the older who have a close relationship, like children to their parents, uncle or aunt and grandparents. But inTegalsono village *tengga'an* (middle) level is used by parents to their children to teach children about respect. We are able to see the interaction of *tengnga'an* level that used by Madurese children between Aldi (5th grade) and Akbar (6th grade)

> Akbar : "ooy, **Ka'immaah pian**"
>
> [oj kʌʔ#immʌ pijʌn]
>
> "Hi! Where will you go?"

From the Akbat said, **Ka'imma pian** include *tengnga'an* level. Akbar use tengnga'an level. The meaning of **Ka'imma pian**"where are you going?" and has point to askl "where Aldi goes?" In this conservation Akbar use *tengnga'an* level because he wants to teach respect about respect to his juniors. Impact of this level is can give enrich for Madurese children about Madurese languange, actually in speech level study, between Akbar dan Aldi grow mutual respect and love.

> Akbar : "**Korang oning**"
>
> [kɔrʌŋ ɔniŋ]
>
> "I don't know"

> Aldi : "Can kulah mpian oning"
>
> [ʧʌn kuleh mpijʌn ɔniŋ]
>
> "In think, you know about it"

> Akbar : " **Nten, ta'oning**"
>
> [ntən tʌʔ ɔniʔ]
>
> "no, I don't know"

> Aldi : "behh enggi pon"
>
> [ʧʌn kuleh mpijʌn ɔniŋ]
>
> "okey"

From the sentence above, the words **korang oning** and **kulah, mpian**, and **oning** include *tengnga'an* level, occur between Madurese children in 6th grade and 5th grade. From the sentence above, the words that bold are include in *tenganga'an* level. The used of *tengnga'an* level between them, because they are have respect to each other. From the conservation above, they use *tengnga'an* level because he has respect to Aldi as his senior. The have language skill to speak in *tengnga'an* level. Impact of this level is can give enrich for Madurese children about Madurese language, actually in speech level study, between Aldi and Akbar grow mutual respect and love. The interaction of *tengnga'an* level that used by Madurese children between Hamid (4th grade) and Rival (4th grade):

> Hamid : "**Napah sekaomongngah mpian?**"
>
> [nʌpʌh sɛkʌomɔŋŋʌɦ mpijʌn]
>
> "What do you say?"

From the Hamid's said, the words **napah, sekaomongngah,** and **mpian** include *tengnga;an* level. The point is give question to Rival "what are you talking about? The interaction of *tengnga'an* level taht used by Madurese children between dea (4th grade) and dina (4th grade):

Dea : "Din, **mpian** ghella esareh bu' Na!"
[din, mpijΛn ghəlleʔ εsΛrεh buʔ nΛ]
"you wanted by Mrs Na!"

Dina : "ma'ta' **nyare laennah**?"
[mΛʔ tΛʔ ɲΛrε lΛεnnΛh]
Why did not looked for another?

From the sentence above, the words that bold are include in *tengnga'an* level between them, because they have respect to each other. From the conversation above, they use *tengnga'an* level because she has respect to each other as classmate. They have language skill to speak in *tengnga'an* level. Impact of this level is can give enrich for Madurese children about Madurese language, actually in speech level study.

Ajik : "**Mpian ta' usa pon gih**?"
[mpijΛn tΛʔ usΛ pɔn gih]
"You don't need to join?"

Tito : "hmm...**mpian** dukaleh **mpon**!"
[hmmm..mpijΛn dukΛlεh mpɔn]
"You have twice!"

In this situation Ajik said **mpian, ta' usa, pon gih** and **mpon** are include in Tengnga'an level. **Mpian** word has meaning "you", **mpon** has meaning "have". The situation that occur are joke situation. From the sentence above, the words that bold are include in Tengnga'an level. The used of tengnga'an level between them, because they have respect to each other. From the conversation above, they use tengnga'an level because he has respect to each other as classmate. They have language skill to speak in tengnga'an level. Impact of this level is can give enrich for Madurese children about Madurese language, actually in speech level study.

Ajik : "**Senapeh**?"
[sənΛpεh]
"How much?

Tiito :"**Bannya' dhikah mpon**?"
[bhəɲŋΛʔ dhikΛh mpɔn]
"do you have a lot of?"

Ajik :"Dulli pon, ta' usa aomong lanjhang"
[dhulli pɔn tΛʔ usΛ Λɔmɔŋ lΛnjheŋ]

"Hurry up, don't talk too much"

Tito : "Santai boss!"
[sΛntΛij]
"take it easy boss!"

In this situation they said **senapeh, bannya, dhikah, pon, aomong** and **lanjhang** are include in Tengnga'an level. **Aomong and lanjhang** are include in *tengnga'an* level, no other form. The situations that occur are joke situation. From the sentence above, the words that bold are include in Tengnga'an level. The used of tengnga'an level between them, because they have respect to each other. From the conversation above, they use tengnga'an level because he has respect to each other as classmate. They have language skill to speak in tengnga'an level. Impact of this level is can give enrich for Madurese children about Madurese language, actually in speech level study.

CONCLUSION

Based on the analysis that the use of tengnga'an speech level is often used by students of Madrasah Ibtidaiah Mambaul Ulum Probolinggo in daily conservation. They use kasar level, because they have certain factors namely kinship (sibling), equality (classmate), and situation. Kasar level occur between 4th grade to 4th grade and 4th grade to 5th grade because they are classmates or they are brother and they are in informal situation. Kasar level occur bercause they wants to make the conversation more casual. Tengnga'an level occur because first reasons is they want to give honor to their friend,and second because the senior wants to teach politeness to their junior. Tengnga'an level used by students of Madrasah Ibtidaiah Mambaul Ulum Probolinggo occur in informal situation when they are to give honor to their frien and because they live in are Madrasah Ibtidaiah Mambaul Ulum Probolinggo environment, so they have a good effect on their behaviour.

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