

CHAPTER I

INTRODUCTION

This chapter presents five subtopics, namely; research background, research questions, research objective, research limitation and research significance.

1.1 Research Background

Language is essentially a speech of the mind and feeling of human beings on a regular basis, which uses sound as a tool (Ministry of National Education, 2005: 3). Language is a structure and meaning that is free from its users, as a sign that concludes a goal (HarunRasyid, Mansyur&Suratno 2009: 126). Language is a particular kind of system that is used to transfer the information and it is an encoding and decoding activity in order to get information (Seken, 1992).

The number of languages in the world varies between (6,000-7,000) languages. However, the right estimates depend on arbitrary changes between various languages and dialects. Natural language is sign language but each language can be encoded into a second medium using audio, visual, or touch stimuli, for example, in the form of graphics, braille, or whistles. This is because human language is an independent modality. All languages depend on a symbiotic process to connect signals with certain meanings.

In Indonesia there are many very beautiful cities and many tribes that have different languages and are very interesting to learn. One of the cities to be studied is Banyuwangi Regency. Banyuwangi Regency is a district of East Java province in Indonesia. This district is located in the easternmost part of Java Island. Banyuwangi is separated by the Bali Strait from Bali. Banyuwangi City is the administrative capital. The name Banyuwangi is the Javanese language for "fragrant water", which is connected with Javanese folklore on the Tanjung. One of the original Banyuwangi groups is the Osing

community which has a Hindu culture even though they can be considered as a Javanese sub-ethnic group. They live mainly in the central part of Banyuwangi and sometimes they consider themselves to be descendants of Majapahit.

Banyuwangi has a number of nicknames: the first is the sunrise of Java because Banyuwangi is the city that is mainly exposed to the sun. The second is earth Blambangan. The history of the establishment of Banyuwangi cannot be separated from the history of the Blambangan kingdom, because Blambangan is the forerunner of Banyuwangi. Blambangan is a kingdom that during the Majapahit kingdom was even two centuries longer. Blambangan was the most persistent kingdom to resist the attacks of Mataram and the VOC and Blambangan was the last kingdom to be conquered by Dutch colonizers on the island of Java. The third is bull city. Banyuwangi regency is nicknamed the city of bull because in Banyuwangi precisely in Alas Purwo National Park there are many Javanese bulls. The fourth is city banana. Banyuwangi regency has long been known as the largest producer of bananas and even in every area of the house there are banana trees. The last is Osing city. One of the uniqueness of Banyuwangi is a multicultural population, formed by 3 community elements, namely Java Mataraman, Madura, and Osing. The Osing tribe is a native of Banyuwangi. As a descendant of the Blambangan kingdom, the osing tribe has different customs, cultures and languages from the Javanese and Madurese communities.

Banyuwangi also has a variety of arts, cultures, customs and traditions. One of Banyuwangi's special arts is Gandrung, a welcoming dance for distinguished guests. This dance is the determinant dance of Banyuwangi. Besides Gandrung, Seblang, Kuntulan, Damarwulan, Angklung, Ketoprak, Barong, Kendang Kempul, Jaranan, art can be seen in Banyuwangi. These events are carried out every year and are included in the Banyuwangi Event Calendar. Typical crafts and traditional foods are available in

Banyuwangi. Products and places that must be visited are Batik Tulis in Temenggungan and Tempo, bamboo handicrafts in Rogojampi and Kalipuro Districts, etc.

Javanese language has a special attraction for tourists. Because Javanese is very interesting. Osing language is one type of language that can be interesting to learn to further enrich linguistic diversity. Osing language is a language originating from Banyuwangi, East Java. Banyuwangi people use this language in their lives every day. The vocabulary of Osing Language is also very diverse; there are thousands of vocabularies even more.

The history of the Osing community is to have a major belief in Hindu-Buddhist religion such as Majapahit. But the development of the Islamic kingdom in Java made the Islamic religion quickly accepted by the osing community. The development of Islam and the influx of other outside influences in the Osing community were also influenced by the VOC's efforts to control the Blambangan area. The Osing community has a tradition of puputan, just like the people of Bali. Puputan is the final war to the end of blood as the last attempt to defend itself against the attacks of bigger and stronger enemies. This tradition had sparked a great war called Puputan Bayu in 1771 M. Osing community has a main profession, namely as a farmer, trader and also as a government worker.

Osing community art is very unique and contains a lot of mystical elements such as relatives of the Balinese and Tengger tribes. The main arts include Gandrung Banyuwangi, Patrol, Seblang, Angklung, Barong Dance, Kuntulan, Kendang Kempul, Janger, Jaranan, Jaran Kincak, Angklung Caruk and Jedor. Other arts that are still maintained are dolanan songs, especially by school-age children. Examples are Mushrooms and Ojo Rame-Rame. In accordance with its designation, songs that are generally short poetry are used to accompany children's games. In addition to adding to

the joy of children while playing in groups, song dolanan can function to teach positive values early on. TembangJamuran, for example, teaches about mutual cooperation and OjoRame-Rame teaches patriotism.

In the linguistic context Pigeaud(1929) argue that, the word OSING means the closure of the native population of Banyuwangi to the immigrant population, or it can also be interpreted as the refusal of the native Banyuwangi people to accept and live together with migrants from outside Banyuwangi.

Because there are no written data or documents about Osing and Javanese Language, the authors are interested in doing the research. This research is focused on identifying phonological and Lexical evidences differentiating Osing language and Javanese language which is focused on finding segmental phonemes of Osing and Javanese language, namely: vowels, consonants, consonant clusters, diphthong and triphthong.

1.2 Research Questions

Based on the description that has been explained in the background of the problem, it can be formulated as the subject of this research as follows:

- 1.2.1 What are the percentage of relatedness between Osing and Javanese Language?
- 1.2.2 What the phonological evidences that differentiate the 2 languages?
- 1.2.3 What are the lexical evidences that differentiate the 2 languages?

1.3 Research Objective

In line with the background of the study and the research problem that had been stated above, the objective of the present study is to find out phonological and lexical evidences differentiating Osing language and Javanese language.

1.4 Research Limitation

This study will limit only to the phonological and lexical evidence of the Osing language and Javanese language. The researcher limited only to examining the separator

evidence because Osing language and Javanese language had several distinctions that could be seen from the dialogue when speaking very interestingly.

1.5 Research Significance

The findings of the present study should be significant and give both theoretical and practical importance. In the present study, the researcher concerns with the phonological and lexical evidences differentiating Osing and Javanese language. The results of the study are expected to have to both theoretical and practical significance to the study. Related to the target of this study, there will be 2 important significances, such as theoretical and practical significance.

In theoretical, the finding of this study is expected to support, contribute, and give more theoretical evidence of the existing research finding in the study. Especially, the phonological and lexical evidences differentiating Osing and Javanese language. In addition, the finding of the study is useful for other researcher as an empirical review.

In practical, the finding of this study useful for the society and other researcher. For the society, they can find out the phonological and lexical evidences differentiating Osing and Javanese language. For other researchers, the finding of this study is beneficial for the next researchers in similar topic as empirical review.

