The Differences of Pati and Kudus Dialect: Dialectological Studies

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ABSTRACT
Dialectology is the study of dialects or the study of language variations. Kudus and Pati are two neighbouring towns. Even though the towns are close, there are many different dialects between the two. The objectives of this study are to find out the characteristics and the differences between Pati and Kudus dialect. The research design is descriptive qualitative method and the data collection method to get the data are *simak*, interview and introspective methods. The results of this study show that there are some differences in both dialects. The dialect variations which occurs in both observation areas are phonological differences which consist of the process of vowel and consonant change, morphological differences with the affixation differences, syntax differences for affirmation, and lexical differences in which the different words have the same meaning. The research gives contribution to the development of local language, especially Javanese related to the Javanese teaching at school, so that it will make the teaching and learning process getting easier in Kudus and Pati. Meanwhile for practical contribution, it completes Javanese standard and Javanese dictionary.
Keywords: dialectology, dialect, language variation.

INTRODUCTION

There is a phenomenon that most Javanese, especially kids or teenagers nowadays, are rarely able to speak their mother tongue or their local languages. They begin to decrease and are replaced along with the times and various influences from technology, science, or socio-culture. They have influenced changes in language use. Kids and teenagers tend to imitate the Western or Korean or Japanese culture that are booming recently. As a consequences, there will be degradation of using local language that not only affects the existence of the language, but also affects our culture. The shifting of language is the result of a language selection process over a very long period of time. The language shift shows that the existence of language is completely abandoned by the community of

its users. It means that certain society or community leaves a language completely to use another language and they prefer use the new language.

To maintain the local language, it needs a contribution of all aspects, the government, educational institution, and also the society. (Hadisaputra, 2015) says that the strategy to maintain the local language is applying the government policy to develop Javanese language with holding an event, such as writing Javanese alphabet, Javanese traditional singing competition, Javanese speech competition, Javanese literature and language conference, and the development of Javanese learning and teaching at school. The learning of local language is needed to maintain the local language as well as our local culture. That is why the educational institution must support this local language maintenance by making a policy to include local language as a subject at school.

This research tries to give a contribution to the local dialect of Javanese language. Those are Pati and Kudus, as neighbouring town. Even though the towns are close, there are many different dialects between the two. The objectives of this study are to find out the characteristics and the differences between Pati and Kudus dialect. The researchers hope that it will give contribution to the development of local language, especially Javanese related to the Javanese teaching at school, so that it will make the teaching and learning process getting easier in Kudus and Pati.

Mahsun in (Arvianti, 2012) says that dialectology observes the language differences in phonology, morphology, syntax, and semantics. (Ayatrohaedi, 1979) adds other dialect differences, they are *onomasiologis* (the different word of the same concept) and *semasiologis* (the same word of the different concept). (Nur, 2005) argue that dialect is a variation of the language used by different societies with characteristics used by other people of the same language, but among the speakers can still understand each other's language. The main characteristic of dialect is difference in unity and unity in difference (Sahayu, 2003).

Kudus and Pati as a neighbouring town are part of Eastern Javanese dialect together with Rembang, Jepara, and Demak (Nurhidayat, 2014). (Hadisaputra, 2015) discovers the mapping of Javanese dialect, that Pati and Kudus are under the same *Karesidenan* Pati (Pati residence), so as the consequences they have the similar dialect, although each has its own characteristic. The research about Pati dialect is implemented by (Ulfah, 2019)) that compare between Pati and Juwana dialect with the result that there are variation of phoneme and morpheme of both. (Kurniadi, 2018) presents that Pati and Kudus as part of Eastern Javanese have the characteristic compare to Western Javanese, that are most vowel are pronounced /o/ not /a/, less pronunciation of the voiceless sound of /k/ at the end of the sound, and different vocabulary. Meanwhile the researches about Kudus are less conducted by some researchers. Some researchers, for example (Nurhidayat, 2014), (Hadisaputra, 2015), and (Kurniadi, 2018) as stated in the previous writing, discusses about Kudus dialect generally, not in detail, so this research might be the first research that reveal the characteristic of Kudus dialect.

METHODOLOGY

The research design used is descriptive qualitative method that is a type of research that produces descriptive data in the form of text from people (Eka et al., 2020) . In this study the writer uses some methods, those are method of data collection, method of analysis and method of data presentation. In collecting the data, the writer uses tapping and note taking method, interview method, and introspective method (Mahsun, 2014). The researcher tapped by participating while listening, participating in the conversation, and listening to the conversation. Besides tapping method, note taking method was also taken to document the data. The interview method of collecting data involves presentation of oral-verbal stimuli and reply in terms of oral-verbal

responses. The researcher did a personal interview with some respondents who have the qualifications, those are originally comes from Pati and Kudus, they never move to another town, and the age are up to 50. This method is conducted by personal interviews and by phone call interviews if the researcher needs more information about the data. The introspective methods is caused by the method adopted in collecting data in the form of conversations between researchers and informants. A conversation between the researcher and the informant means that there is contact between them, which is why the data are obtained through the use of language verbally.

According to (Sudaryanto, 2015), there are two major methods for analyzing data in linguistic researches, namely *padan* method and *agih method*. *Padan* method is often called the identity method, a method used to study or determine the identity of the determinant lingual unit by using determinants that are outside of language, regardless of language, and are not part of the language in question. The *agih* method is a method of analyzing data with its determinants precisely part of the language in question itself. In this study, the writer uses *padan* method because the researcher analyzes the data that have already had relationship with things outside the language in question.

(Sudaryanto, 2015) states that there are two kinds of methods presenting the results of data analysis namely formal and informal techniques. Formal technique is the presentation of the results of data analysis using rules, rules or a pattern in a language such as formulas, charts or diagrams, tables and figures. The informal presentation technique is the presentation of the results of data analysis by using ordinary words. In this study the writer uses the informal presentation method, because the presentation of the results using ordinary words.

RESULTS AND DISCUSSION

RESULTS

In this study the writer will analyze the characteristics of Pati and Kudus dialects, those are phonological, morphological, syntax, semantic, and lexical analysis. If Pati and Kudus people speak Javanese, it seems similar, but both dialects have their own characteristics. The following are the differences between those two dialects.

Table 1. The characteristics of Pati and Kudus dialects

NO	PATI DIALECT	KUDUS DIALECT	MEANING
1	*Iyo po?*	*Po iyo?*	Is that true?
2	*Ta ora*	*Ora ta*	Right or not
3.	*-mu*	*-nem, -em*	Your

The different use of the word *iyo po?* in Pati dialect and the word *po iyo?* in Kudus dialect does not change the meaning of the sentences. Both have the same meaning as "is that true?" The use of *ta ora* in Pati and *ora ta* in Kudus also does not change the meaning of the sentences, that is "right or not". The difference occurs because of the different habits that Pati people and Kudus People have in their daily life usage of the words. Another characteristic of Kudus dialect is the use of *nem* or *em* for posession, for example *bukunem* (your book), *karepem* (up to you). While Pati people use *mu* for posession, for example *bukumu* (your book), *karepmu* (up to you).

Table 2. The vowel change

NO	VOCABULARY	RESEARCH AREA		MEANING
		PATI	KUDUS	
1	*Mengambil*	*[ndʒi:kuk]*	*[ndʒu:kuk]*	Take
2	*Duluan*	*[ndʒi:sək]*	*[ndʒi:sik]*	First
3	*Menaruh*	*[ndʒe:kek]*	*[ndʒɔkɔk]*	Put
4	*Banyak*	*[ake:h]*	*[aki:h]*	A lot of

Dialect variation that occurs in both observation areas, those are Pati and Kudus has phonological differences which consist of the process of vowel change and consonant change. For example, the words (*njikuk*) dan (*njukuk*) which have the same meaning that is "to take". Both words at a glance seems different, but actually they are derived from the same lexeme, i.e. "take", but both words only has phoneme change process. Besides, there is another distinctive pronunciation of Pati and Kudus dialect, that is every word ending in /Ih/ in Pati will be pronounced with the ending /eh/ in Kudus. For example [*pilIh*] is pronounced[*pileh*], or [*putIh*] is pronounced [*puteh*]. While the words ending in /uh/ in Pati will be pronounced with the ending /ɔh/ in Kudus. For example [*nuduh*], pronounced [*nudɔh*] or [*rusuh*] is pronounced [*rusɔh*].

Table 3. The consonant change

NO	VOCABULARY	RESEARCH AREA		MEANING
		PATI	KUDUS	
1	*Menjemput*	*[məthUk]*	*[mənthUk]*	Pick up
2	*Ujung bawah pohon*	*[bɔŋgɔl]*	*[bɔŋgɔt]*	The lower end of the tree
3	*Karena*	*[peh]*	*[pəreh]*	Because
4	*Cepet*	*[gagə]*	*[agə]*	Hurry
5	*Polisi Tidur*	*[blənUkan]*	*[bləndUkan]*	Speed bump

The word speed bump is spoken differently by Pati and Kudus people. Pati people say [*blənUkan*] for the word speed bump, while Kudus people say it [*bləndUkan]* for the same word. There is consonant from Pati into Kudus dialect, but it does not change the word meaning.

Table 4. The additional Affixes

No	Affix	Pati	Kudus
1	Suffix used to state posession	*-mu* (for the words end either in vowel or consonant, e.g: *bukumu/* your book and *karepmu/* as you wish)	*-nem* (for the words end in vowel, e.g: *bukunem*/ your book) and *–em* (for the words end in consonant, e.g: *karepem* (as you wish)

Based on the data from research areas, there are morphological differences in affixation differences. The differences in affixation aspects are the differences which indicate emphasizing meanings among the native speakers. However, the differences do not change the meaning of the words from the original word. From the previous discussion, the characteristics of Pati's person is by saying *-mu*. The additional affixes does not change the basic word, it only acts as emphasizing for the sentence. The data show that the characteristic of Kudus person is by saying *–nem/-em*. The affixes do not change the meaning of the words but they emphasize the sentences they attach.

Table 5. The additional of particles

No	Particle	Pati	Kudus
1.	Interogative	*leh*, for example: *ono opo leh?* (What's the matter??)	*to*, for example: *ono opo to?* (What's the matter?)
2	Command	(no particle), just *tukoke*	To, for example: *tukoke to*

Pati has particle to show the affirmation, that is *leh*, meanwhile Kudus has *to.* Another characteristic of particle is when Kudus people make a command sentence, they often use the particle */tɔ/*. For example */tukɔ'kə tɔ/, /ləbɔ'kə tɔ/,* etc. Meanwhile Pati people usually use no particles, for example: *tukokno*, *lebokno*, etc.

Even in Kudus there are a number of curse words that are very important to learn because from these curse words we can learn about courtesy. Every region has its own curse words. One of the specific curse words of Kudus people is the word */kakUati:/* which means */kəbaŋeten/* or outrageous in English**.** Meanwhile, an example of curse word in Pati is */kake'kanə/* which means shit or damn it.

Table 6. Syntax differences

No	Pati dialect	Kudus dialect	Meaning
1	*Iyo po?*	*Po iyo?*	Is that true?
2	*Ta ora*	*Ora ta*	Right or not

The different use of the word *iyo po?* in Pati dialect and the word *po iyo?* in Kudus dialect does not change the meaning of the sentences. Both have the same meaning as "is that true?", The use of *ta ora* in Pati and *ora ta* in Kudus also does not change the meaning of the sentences. The meaning of them is "right or not". The difference occurs because of the different habits that Pati people and Kudus People have in their daily life usage of the words.

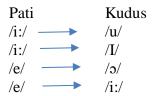Table 7. The difference vocabulary of Pati and Kudus dialect

No	Pati dialect	Kudus dialect	Meaning
1.	*[sawat]*	*[antemi]*	Beat up
2.	*[jəglok]*	*[cəblɔk]*	Fall down
3.	*[təmpɔlɔŋ]*	*[cəpon]*	Can
4.	*[kəprɔk]*	*[ciak]*	Beat up
5.	*[siwƆr]*	*[cidƆ̃k]*	Scoop
6.	*[elɔn-elɔn]*	*[irəh-irəh]*	Slowly
7.	*[itəŋ]*	*[irəŋ]*	Black
8.	*[kake'kanə]*	*[kakƆati*	Annoyed
9.	*[kəlantƆr]*	*[kəlancɔr]*	Advantages

10.	*[blənUkan]*	*[bləndUkan]*	Mound
11.	*[jɔŋkas]*	*[jŎŋkat]*	Sisir
12.	*[banyU pUteh]*	*[wantah]*	Water
13.	*[anyəp]*	*[ati:s]*	Cold
14.	*[peh]*	*[pəreh]*	Because
15.	*[mblətek]*	*[mləthek]*	Cracked
16.	*[mbɔlɔs]*	*[mblŎrŎt]*	Truant
17.	*[ndɔprɔk]*	*[ŋəpor-ŋəpor]*	Sit on the ground
18.	*[kampləŋi]*	*[tabɔ'i]*	Slap
19.	*[ŋatang-ŋatang]*	*[mlŎmah]*	Lying
20.	*[papak]*	*[mapak]*	Menjemput
21.	*[gɔblok]*	*[dhədel]*	Pick up
22.	*[mUrUp]*	*[məkan]*	Light up
23.	*[mbois]*	*[marəm]*	Cool
24.	*[mblarah]*	*[mblasah]*	A mess
25.	*[wakih]*	*[mbərŎh]*	Many
26.	*[dʒhantUr]*	*[pUpɔh entɔk]*	Kick
27.	*[cəmek]*	*[cəmpe]*	Lamb
28.	*[mbatŎri]*	*[kancani]*	Accompany
29.	*[nyiŋkrik]*	*[nyəmplŎ]*	Piggybacking
30.	*[sətin]*	*[neker]*	Marbles
31.	*[mblədeh]*	*[mbligŎŋ]*	Naked
32.	*[jəŋklɔŋ]*	*[lamŎk]*	Mosquito
33.	*[kriŎk]*	*[gureh]*	Crispy

Based on the data from the research area, there are lexical differences. There are some different words used by Pati and Kudus People which actually have the same meaning in Indonesian or English. For example the word *anyep* in Pati dialect and the word *atis* in Kudus dialect are used to state the same word, namely "cold". They use different words for the same certain word.

DISCUSSION

Based on Ramelan in Sutomo (Nafisah, 2017), one of the vowel shift in generative phonology is assimilation, that is the change of phoneme to another because they are pronounced sequentially, so that they will affect or will be affected due to the similar environment. Based on the data, Pati vowel changes because it is affected by consonant /k/ as the following:

Pati   Kudus
/i:/ ⟶ /u/
/i:/ ⟶ /I/
/e/ ⟶ /ɔ/
/e/ ⟶ /i:/

Those data show that Pati vowel of /i:/ and /e/ can be changed into varied Kudus vowel
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because the environment of the sound after, that is /k/ as in *[ndʒi:kuk]* into *[ndʒu:kuk].* The researcher also finds that there are other data, those are *[akeh] and [aki:h].* Different with the previous analysis, those data are the vowel change affected by the previous sound /k/. (Nafisah, 2017) in her research investigates that one vowel may possibly change into various vowel because of the environment of the sound before or after. Thus, the vowel change of Pati into Kudus or vice versa is affected by both progressive and regressive assimilation. This research is also supported by the research of (Daana, 2018) presenting that the phonological process possibly occurs in regressive and progressive assimilation. Another type of phonological change is epenthesis, that is the addition of particular sound of phoneme or syllable. It happens in data *[məthUk]* into *[mənthUk]* or *[blənUkan]* into *[bləndUkan]* of Pati to Kudus. There is addition of sound in Kudus vocabulary with adding of sound /n/ or /d/. On the contrary, there is also deletion of sound for Kudus dialect, such as in *age* (*gage* in Pati dialect) means "hurry up". (Diani & Azwandi, 2021) states that there are five types of phonological process occur in English and Indonesian, namely assimilation, metathesis, epenthesis, epithesis, and deletion. They observe that epenthesis happens in Indonesian and English learner by inserting sound a sound in a word. The researches about phonological process have been done by some researches. (Al Haris, 2017) research shows that the addition of sound also occur in the phonological process of Javanese language. He also discovers that the phonological process of the suffix /-i/ in Javanese language are the suffix /i/ could trigger two rules of phonological process, those are consonant addition and vowel weakening. (Diani et al., 2019) also discusses about the interference of Indonesian to English among students mostly caused by phonological process. Meanwhile (Putri et al., 2021) conduct a research about the changing of vowel and consonant phoneme of Indonesian loanword derived from Japanese. Another research by (Gustina et al., 2018) describe the phonological variation in Serawai language used by Minangkabaunese and Serawainese.

In morphological differences, Pati and Kudus dialect have their own character. To show the possessive of your, Pati says –*mu,* for example *bukumu* (your book)*,* meanwhile Kudus changes the suffix with –*nem/-em,* such as *bukunem* (your book). Both affixes do not change the meaning of the words but they emphasize the sentences they attach. Possesive of 'your' in Pati dialect has the same morpheme with standard Javanese. But for Kudus dialect, it changes into –*nem/-em* depends on the previous sound.

Pati   Kudus
*buku**mu*   ⟶   *buku**nem*
*embah**mu* ⟶   *embah**em*

There is morphophonemic change happen for this case. Phoneme /m/ and /u/of morpheme –mu in Pati changes into phoneme /n/, /e/, /m/ of morpheme –nem or –em. Morpheme –nem or –em in Kudus also affected by the previous sound or progressive assimilation. If it is preceded by vowel, thus there will be addition of phoneme /n/. For example {buku} with the last sound of vowel, if it is added by possessive of your, it will be *bukunem.* But if the morpheme lasts with the consonant sound, there is no phoneme /n/, just phoneme /e/ and /m/, thus it will be *embahem*, there is no phoneme /n/. This research is supported by (Lalira, 2013) that shows the morphophonemic change that happen in Talaud language. Other researches about morphology process have been conducted by (Gani & Arsyad, 2018) who investigate the internal structure of language of Arabic and (Fairuza, 2018) that describes the phonology and morphology of Lybia dialect of Arabic.

Pati has particle, that is *leh*, meanwhile Kudus has *to.* This discourse marker has a function of affirmation to something. This particle has no meaning, but just to confirm or reinforce the word/phrase The phrase *ono opo* (what's wrong) is just a question. But if it is added by *leh* or *to*; *ono*

opo to or *ono opo leh*, literary it has the same meaning with "what's wrong", but those particles strengthen the meaning of the phrase. Another characteristic of particle is when Kudus people make a command sentence, they often use the particle *to*. For example *tukoke to* (buy it for me, please) or *leboke to* (put it inside, please). The meaning of *to* in this context is to confirm or emphasize the command itself. So it has stronger command than without the particle. Meanwhile Pati people usually use no particles, for example: *tukokno*, *lebokno*, etc.

Schiffrin in (Noorhana et al., 2017) explains that particle, such as *oh, eh, ya, nah*, is a discourse marker. Levinson (Noorhana et al., 2017) adds that discourse marker as a pragmatic phenomenon is a linguistic expression in word or phrase. In their research, discourse marker is a linguistic expression that give a signal from speaker to give information. The result of their research presents a conclusion that discourse marker may be interjection, particle, or sound that has no referential meaning, but attracts the listener.

This research investigates the lexical differences used by Pati and Kudus people which actually have the same meaning in Indonesian or English. The word *anyep* in Pati dialect and the word *atis* in Kudus dialect state the same word, namely "cold". The variation of lexicon is supported by (Antono et al., 2019). He states that Javanese speaker takes about 50% of the whole speakers in Indonesia. As the consequences, it also raises the more variation of language or dialect, such as Solo dialect, Jogja dialect, Semarang dialect, etc in that each has its own characteristic. Based on (Hadisaputra, 2015) the mapping of Javanese language discovers 21 dialect differences, 46 subdialect differences, 6 speech differences, and 6 language difference. Pati and Kudus are under the same *Karesidenan* Pati (Pati residence), so they have the similar dialect, although each has its own characteristic.

CONCLUSIONS

This study shows that there are some differences in Pati and Kudus dialects. The dialect variations which occurs in both observation areas are phonological differences, i.e. the vowel change of Pati into Kudus or vice versa is affected by both progressive and regressive assimilation, epenthesis, and deletion process. The morphological process with the affixation differences discovers morphophonemic change. For syntax differences, Pati and Kudus have their own discourse marker, namely particle, that give a signal from speaker to confirm or strengthen the meaning. The lexical differences mean the different words used by Pati and Kudus people which have the same meaning but it has different lexicon. This research hopefully gives contribution to the development of local language, especially Javanese related to the Javanese teaching at school, so that it will make the teaching and learning process getting easier in Kudus and Pati. Meanwhile for practical contribution, it completes Javanese standard and Javanese dictionary.

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