The Function of Reduplication in Conveying Multifaceted Meanings within Madurese Vocabulary: A Sociolinguistic and Cross-Linguistic Analysis of Its Interaction with Other Linguistic Components

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Highlights

The research on reduplication in Madurese reveals a rich interplay between universal linguistic processes and unique cultural adaptations

ABSTRACT: The phenomenon of reduplication in the Madurese language is essential for enriching vocabulary and facilitating nuanced communication. This research explores the sociolinguistic and cross-linguistic aspects of reduplication in Madurese, emphasizing its diverse meanings and its interplay with other linguistic components. Our analysis seeks to reveal the ways in which reduplication influences cultural and social interactions among speakers of Madurese. Employing a qualitative methodology, data was collected through observations and interviews with native speakers. A comparative sociolinguistic approach was utilized to examine reduplication in Madurese in relation to analogous patterns in Javanese and Indonesian, underscoring the impact of contextual, cultural, and linguistic factors on meaning. The results demonstrate that reduplication in Madurese fulfills various functions, including the expression of plurality, intensity, and emotional nuances. Reduplicated nouns typically denote plurality, whereas adjectives indicate intensification, showcasing functions that differ from those in Javanese and Indonesian. This research enhances our comprehension of the multifaceted role of reduplication in Madurese, illustrating its contribution to linguistic identity and cultural representation. These results highlight the significance of studying reduplication to grasp the processes of meaning-making within sociolinguistic frameworks.

Keywords: Reduplication, Multifunctional Meaning, Linguistic Elements.

Introduction

The Madurese language, primarily spoken on Madura Island and in certain regions of East Java, is characterized by its rich linguistic attributes, notably a sophisticated system of reduplication. This linguistic feature, which involves the repetition of words or morphemes to modify their meanings, is integral to the Madurese language, enhancing the semantic depth of words and phrases. Reduplication is not only common in daily communication but also mirrors intricate cultural and social frameworks. Analyzing the multifaceted role of reduplication within the Madurese language provides valuable insights into the interplay between language and society. From a sociolinguistic perspective, examining reduplication in Madurese can illuminate how language embodies social identities and relationships. The application of reduplication may vary among different age groups, genders, and social strata, highlighting its role as an identity marker. Research in sociolinguistics has shown that linguistic features such as reduplication can either uphold or contest social conventions, making it a significant focus for understanding social interactions within the Madurese-speaking population. This viewpoint is consistent with global sociolinguistic patterns, where language variation is frequently associated with social influences, contributing to the maintenance or transformation of cultural identities (Mahsun, 2017).

From a cross-linguistic standpoint, reduplication is not exclusive to Madurese; it is present in numerous languages globally. By examining Madurese reduplication alongside other languages, scholars can discern both distinctive characteristics of the Madurese system and overarching linguistic principles that regulate reduplication. This methodology facilitates a more comprehensive understanding of the role of reduplication in various languages and cultures, offering valuable insights into its significance in human communication as a whole (Fauziyah, 2019). Cross-linguistic analysis can reveal the varying manifestations of similar linguistic processes influenced by cultural and linguistic contexts. Beyond its significance in linguistics and sociolinguistics, the examination of reduplication in Madurese carries important implications for language preservation initiatives. As regional languages encounter growing challenges from dominant languages such as Indonesian, it is essential to comprehend fundamental characteristics of these languages, including reduplication, to safeguard linguistic diversity. Researchers contend that the documentation and analysis of these linguistic traits can aid in the preservation of the Madurese language and, consequently, the cultural heritage of its speakers (Sudaryanto, 2022). Consequently, this study holds academic importance and contributes to the preservation of culture.

This research ultimately seeks to enhance the field of sociolinguistics and cross-linguistic studies by offering a comprehensive analysis of the multifunctional meanings conveyed by reduplication in the Madurese language. By investigating the interplay between reduplication and other linguistic components, along with its social ramifications, this study aims to enrich the comprehension of the Madurese language and its significance within the broader linguistic framework. Furthermore, through comparative analyses across languages, the research aspires to identify universal linguistic trends that may improve our understanding of reduplication as a phenomenon observed globally. The focus is on examining the function of reduplication in Madurese, especially in its capacity to convey diverse meanings within different social and linguistic contexts (Fauziyah, 2019). This research aims to explore the interaction between reduplication and other linguistic components, including morphology and syntax, in order to generate variations in meaning (Sudaryanto, 2022). Furthermore, the study examines the variations in the application of reduplication influenced by social factors, including age, gender, and social status (Mahsun, 2017). This research employs a cross-linguistic methodology to analyze the reduplication patterns in Madurese alongside other languages, aiming to uncover both distinctive and universal traits of this linguistic phenomenon (Fauziyah, 2019). The primary objective

of this research is to advance sociolinguistic studies by deepening the understanding of regional language dynamics in contemporary settings. This study is innovative in its thorough examination of reduplication in the Madurese language from various perspectives sociolinguistic, cross-linguistic, and language preservation. Although reduplication has been analyzed in numerous languages, this research distinctly emphasizes the multifunctionality of reduplication within the unique cultural and social framework of Madurese. It transcends basic linguistic analysis by investigating the interplay between reduplication and social identities and relationships, thereby offering fresh insights into how linguistic characteristics can both mirror and influence social dynamics.

An additional innovative element of this research is its comparative analysis across languages, aiming to uncover both distinctive and shared patterns of reduplication. By placing Madurese within a wider linguistic context, the study emphasizes the unique characteristics of Madurese reduplication while enhancing our comprehension of reduplication as a universal linguistic phenomenon. This combined focus on the particular and the general represents a groundbreaking methodology that enriches the exploration of reduplication. Furthermore, the research plays a significant role in language preservation by highlighting the necessity of documenting and examining regional linguistic traits. In light of the global shift in languages, which places regional languages like Madurese at risk, this study underscores the urgency of maintaining linguistic diversity. By examining the cultural and social roles of reduplication, the research emphasizes the significance of safeguarding not only the language but also the social practices and identities intertwined with it. Consequently, this research provides a novel viewpoint on the significance of linguistic features in cultural preservation. By connecting linguistic analysis with sociolinguistic and cultural dimensions, it offers a comprehensive understanding of language's function within a community. This integrated methodology is innovative in its capacity to connect linguistic theory with the practical challenges of language preservation, rendering it a meaningful contribution to both academic research and cultural advocacy..

Research Problems:

1. What role does reduplication play in the Madurese language in expressing various meanings across diverse linguistic contexts?
2. How does the application of reduplication in Madurese differ based on sociolinguistic elements such as age, gender, and social status?
3. How do reduplication patterns in Madurese compare with those in other languages, and what insights do these comparisons provide regarding the universal and distinctive features of reduplication as a linguistic phenomenon?

The prior research investigated the linguistic characteristics of reduplication in Madurese, emphasizing its grammatical and phonological dimensions. The analysis focused on the syntactic and semantic aspects of reduplication in Madurese, elucidating its function in forming plural forms, intensification, and various derived meanings. While this study underscored the structural patterns of reduplication, it did not thoroughly examine its sociolinguistic implications or its multifunctional role in daily language usage (Fauziyah, 2019)

Research in sociolinguistics concerning the Madurese language has frequently examined the concepts of language maintenance and shift among its speakers, as evidenced by studies on language transition within Madurese-speaking communities. Mahsun investigated the impact of social factors such as migration, education, and economic developments on language usage, particularly regarding the preservation of Madurese among younger generations. Although this research concentrated on broader linguistic dynamics, it also addressed how linguistic characteristics, such as reduplication, may differ across various social groups, thereby establishing a basis for sociolinguistic exploration of specific linguistic phenomena like reduplication (Mahsun, 2017).

Cross-linguistic research has examined reduplication in multiple languages to uncover both universal trends and distinct linguistic features. Languages like Indonesian, Javanese, and Tagalog have been studied, showing commonalities in the application of reduplication for purposes such as pluralization, intensification, and derivation. These investigations frequently offer a comparative framework that is relevant to Madurese, as highlighted in the writings of various linguists (Kouwenberg, 2005). The study of reduplication in Creole languages has been conducted by various researchers. Nevertheless, Madurese has not been as commonly featured in these cross-linguistic analyses, indicating a potential area for additional research to address this gap.

Studies on language preservation have highlighted the significance of recording linguistic characteristics such as reduplication in regional languages. (Sudaryanto, 2022) highlighted the importance of reduplication in Madurese as a symbol of cultural identity, especially regarding efforts to preserve language. His research indicated the necessity for more in-depth studies on how linguistic features such as reduplication can be utilized in the revitalization of endangered languages. While his work concentrated on the wider scope of language preservation, it emphasized the significance of reduplication as a characteristic deserving of preservation and detailed examination. Research on reduplication in various regional languages, including Javanese and Sundanese, has shed light on the similarities and differences in reduplication mechanisms across languages within the same geographical area. For instance, the investigation into Javanese reduplication emphasized its morphological and syntactic functions. These studies have established a basis for comparing reduplication among languages in the Indonesian archipelago, thereby contributing to the cross-linguistic aspect of this study on Madurese (Ewing, 2018).

Method
A qualitative and descriptive methodology was selected to explore the meanings and functions of reduplication within Madurese vocabulary, facilitating a comprehensive understanding of how native speakers employ reduplicated forms across diverse social and communicative contexts (Creswell, 2018). This methodology is appropriate for sociolinguistic studies, as it allows for the examination of language as a social practice and emphasizes the cultural and functional dimensions of linguistic forms (Miles, 2014). The design also includes a comparative cross-linguistic analysis by juxtaposing the reduplication patterns of Madurese with those observed in Javanese and Indonesian.

Data was collected through immersive fieldwork, where researchers engaged with community environments to observe genuine interactions. Ethnographic observations enabled researchers to document the spontaneous use of reduplication in everyday conversations, providing a natural context for this phenomenon and minimizing the effects of artificial elicitation (Blommaert, 2020). This approach is consistent with the principles of ethnographic fieldwork as described by (Dörnyei, 2011) which aims to capture authentic language usage. The analysis of the data was performed using thematic analysis, a technique effective for identifying and categorizing patterns within qualitative data (Braun, 2006). Thematic analysis facilitated the classification of the functions of reduplication—such as plurality, intensification, and emotional emphasis—by investigating recurring patterns in the speech and responses of participants. The coding process was iterative, involving multiple reviews and refinements of themes to ensure a comprehensive analysis of reduplication functions (Nowell, 2017).

The data collected from observations and interviews were analyzed in conjunction with cross-linguistic research to identify both similarities and differences in the role of reduplication among the Madurese, Javanese, and Indonesian languages. This comprehensive analysis facilitated the identification of the distinctive characteristics of Madurese reduplication and its significance within the sociocultural context. To facilitate the comparison of findings across these languages, a cross-linguistic

analytical framework was utilized, which involved examining Madurese reduplicated forms alongside their counterparts in Javanese and Indonesian. This cross-linguistic examination provided researchers with insights into the variations in meaning and function of reduplication across different languages, akin to the comparative approach adopted by Aikenvald in her research on language typology (Aikhenvald, 2012).

Findings and Discussion
1. **How does reduplication operate within the Madurese language to express multifunctional meanings across various linguistic contexts?**

Reduplication serves as a fundamental grammatical mechanism in Madurese, fulfilling several functions such as the formation of plural nouns, intensifying verbs, and generating derivative meanings. For example, the repetition of a root word can signify an increase in quantity (pluralization), as seen in the term *'en-mainan'* (toys), which conveys a plural meaning. Additionally, the reduplication of the Madurese word *'en-maenan'* not only refers to 'toys' as a noun but also implies the action of 'playing,' illustrated by the sentence *'lamon ajher jha' en-mainan, cong*!' which translates to 'when studying, do not play at the same time.' Furthermore, it can denote continuity (repetitive action), meaning 'always,' as in the Madurese phrase *'mon lako en-maenan loppa ka pangajherenna'* (if you always play, you will forget the materials). This multifunctionality enables a single linguistic process to contribute to various aspects of meaning based on the context of its usage. Semantic shifts and the creation of nuance are also prevalent in reduplication within Madurese, often resulting in subtle changes in meaning that add depth to words that may lack such complexity in their unreduplicated forms. For instance, reduplication can transform a word's meaning from a basic action to a more intricate one, such as changing 'walking' (*ajhelen*) to 'walking repeatedly' (*alen-jhelen*) or from 'speaking' (*abhenta*) to 'speaking in silence' (*ata-bhenta*), as demonstrated in the Madurese sentence *'Jha' ata-bhenta ka oreng laen'* (do not talk to anyone), which implies that it is prohibited to speak to anyone or to speak quietly. This capacity to generate nuanced meanings underscores the adaptability of reduplication as a linguistic strategy in Madurese**.**

The meanings of reduplication in Madurese are highly dependent on context, indicating that the same reduplicated form can express various meanings influenced by its syntactic and pragmatic surroundings. For instance, in formal contexts, reduplication may denote politeness or respect, whereas in informal situations, it could signify emphasis or casual repetition. This sensitivity to context highlights the multifunctional characteristics of reduplication within the Madurese language. An example is the term *'abu-dhabu'* as illustrated in the Madurese sentence *'Huss, kedingaghi, keai abu-dhabu'* (please listen, the praise is being spoken). This instance of reduplication is employed in a formal context.

Furthermore, phonological variations in reduplicated forms also play a role in shaping diverse meanings. Minor alterations in tone, stress, or vowel length within the reduplicated segment can influence the interpretation of meaning, suggesting that reduplication in Madurese is a complex linguistic process affected by phonological elements. For example, the word *'becah'* (to read) can take on various phonological reduplications such as *'ca-becah'* and *'ma-macah'*. Additionally, reduplication in Madurese frequently interacts with other morphological processes, such as affixation, to create even more intricate meanings. For example, when reduplication is combined with specific prefixes or suffixes, it can transform a word's meaning from an action to a state, or from a descriptive term to one that conveys frequency or habitual action. This interaction with other linguistic components further amplifies the multifunctionality of reduplication in Madurese, as seen in *'ojhen'* (rain), which can be modified by adding a suffix at the end of the word without removing the reduplication, resulting in *'jhen-ojhen-an'* (rainy season).

2. **In what ways does the use of reduplication in the Madurese language vary according to sociolinguistic factors such as age, gender, and social status?**

Variation by Age The application of reduplication in the Madurese language exhibits considerable variation among different age demographics. Younger individuals are more inclined to utilize reduplication in informal settings, often in imaginative or playful manners. For instance, they may use reduplication to accentuate casual or exaggerated actions, as seen in expressions like *'lari-lari'* (running around) or *'makan-makan'* (eating excessively). Conversely, older speakers tend to employ reduplication in a more restrained manner, typically adhering to traditional forms and contexts, such as formal discourse or established idiomatic phrases. This generational disparity underscores the evolution of language and the impact of age-related differences on linguistic practices, exemplified by the transition from '*kan-ngakan*' to '*er-dhe'er*, which translates to 'eat'. **Gender Differences** Gender also plays a role in the use of reduplication in Madurese. Research indicates that female speakers are more likely to use reduplication in a way that conveys politeness or emotional emphasis, reflecting a broader trend of women using language to manage social relationships and express affective meanings. For instance, women might use reduplication to soften commands or to express affection, such as "*baik-baik ya*" (take care, dear..) or in Madurese reduplication shows as '*ngastete / te-ngate'*. Male speakers, on the other hand, may use reduplication more straightforwardly for emphasis or intensity without additional emotional connotations, such as "kerja-kerja" (working hard). **Social Status and Formality** The application of reduplication differs based on social status and the degree of formality in communication. In formal environments or among individuals of higher social standing, reduplication tends to be employed more judiciously and within specific traditional contexts, thereby reflecting a formal linguistic register. For instance, it may be utilized to express respect or to adhere to established linguistic conventions, such as *'ghi-soghi'* and *'ya-kaya'* (very rich) during formal discussions. In contrast, in informal contexts or among those of lower social classes, reduplication is frequently used more freely and inventively, indicative of casual speech and local dialects. This disparity illustrates how social status impacts linguistic preferences and the balance between formal and informal language practices. **Contextual Usage Across Social Groups** Various social groups within Madurese-speaking communities may utilize reduplication in distinct ways, influenced by their social roles and relationships. For instance, community leaders or elders might employ reduplication to assert authority or to emphasize cultural norms during educational or ceremonial occasions such as '*mon lulus pas ata-pesta'* (we can celebrate the graduation). Conversely, younger individuals or those in more egalitarian positions may use reduplication to express friendship or unity, as seen in the phrase *'pi-kopiyen'* (to drink coffee together) during social events. This contextual application illustrates the flexibility of reduplication across different social interactions and roles. **Influence of Urban vs. Rural Settings** Ultimately, the application of reduplication varies between urban and rural contexts in the Madurese-speaking areas. Urban speakers may show greater influence from prevailing languages or contemporary linguistic trends, resulting in differences in the use of reduplication. Conversely, rural speakers are likely to adhere to more traditional forms and applications of reduplication, thereby safeguarding regional linguistic characteristics and customs. This geographical disparity underscores the effect of social surroundings on linguistic practices and the conservation of linguistic heritage.

3. **How do reduplication patterns in Madurese compare with those in other languages, and what insights do these comparisons provide regarding the universal and distinctive features of reduplication as a linguistic phenomenon?**

Similarities in Reduplication Patterns Reduplication patterns in Madurese are quite similar to those in other languages, especially those in the Austronesian family. Just like in Indonesian and

Tagalog, Madurese uses reduplication to show plurals (more than one), to emphasize meaning, and to create new words. For example, in Indonesian, the word "*rumah-rumah*" means "houses", and in Madurese, a similar meaning can be found in "*ma-roma*". Likewise, "buku-buku" (books) in Indonesian is similar to "*ku-buku*" in Madurese. This shows that reduplication in related languages often serves the same purposes—marking quantity and adding emphasis. **Unique Structural Features** Madurese also has its own unique ways of reduplication. While many languages use full or partial repetition of words, Madurese sometimes uses more complex forms. These may involve changes in word stress or vowel length to show different meanings. In addition, Madurese doesn't just use reduplication to highlight nouns or verbs. It often combines it with other word-formation processes like adding prefixes or suffixes. This blending shows how Madurese has a special approach to creating and enriching word meanings. **Functional Differences Across Languages** The way reduplication is used in Madurese is also different from how it works in other languages. For example, in Javanese, reduplication can show many things like emphasis or actions that happen regularly. But in Madurese, reduplication often has more specific and deeper meanings. It can be used to express cultural ideas or relationships that are not usually found in other languages. For instance, Madurese might use reduplication in phrases or traditions that are unique to its culture, which don't appear in languages where reduplication is used more generally. **Cross-Linguistic Comparisons of Semantic Shifts** Comparative research shows that although the basic purpose of reduplication—like making plurals or adding emphasis—is common across many languages, the specific meanings and details can be very different. In Madurese, for example, reduplication can show different aspects of an action, such as "*len-jhelenan*" which means walking around. More importantly, reduplication in Madurese often adds meanings that are tied to social or cultural situations. These comparisons show that even though many languages use reduplication, the exact meanings and uses can be shaped by each language's unique cultural and social background. **Insights into Universal Linguistic Principles** Comparing how reduplication works in Madurese and other languages helps us understand the general language rules behind this process. Reduplication is used in many languages to change meaning—for example, to show something is plural, to add emphasis, or to create new words. But Madurese uses reduplication in special ways, often combining it with other word-building methods, which shows how flexible and creative language can be. The study of reduplication in Madurese shows a mix of common features found in many languages and unique features tied to Madurese culture. These patterns help us see how reduplication works as both a general language tool and a culturally specific expression.

As the findings show, reduplication in Madurese has many similarities with languages like Indonesian and Tagalog. This supports the general idea in linguistics that reduplication is a flexible way to change or add meaning to words. According to (Kouwenberg, 2005), Reduplication is often used to show plurals, strengthen meaning, or create new words. The fact that many languages use it in similar ways shows that reduplication is a common language strategy that helps make grammar more flexible and communication more effective. Linguists have widely recognized that reduplication is used across different languages to show things like different actions (aspect) or to add emphasis. This matches the findings in Madurese, where reduplication just like in Indonesian is used to mark plural forms and add intensity. These uses show how reduplication can adapt to meet similar needs in many languages. Even though the functions of reduplication are shared across languages, Madurese has its own special ways of forming reduplicated words (Hurch, 2005).

The findings show that Madurese uses a more complex form of reduplication, where changes in stress and vowel length help create different meanings. This kind of complexity is not often found in languages that use simpler reduplication patterns. The integration of reduplication with other morphological processes in Madurese allows for nuanced meaning creation that reflects the language's distinctive morphological architecture (Sudaryanto, 2022). This special feature is backed by language

theories that explain how different languages have unique ways of building words. Studies show that languages change general reduplication patterns to match their own specific word structures and sound systems (Hurch, 2005) and (Kouwenberg, 2005). The way Madurese people combine reduplication with other word-building parts like prefixes and suffixes shows how languages can change common processes to fit their own unique structures. The findings also show that reduplication works differently in various languages. In Madurese, it often expresses special cultural ideas and social relationships that might not be as common in other languages. For example, Tagalog uses reduplication mainly to show repeated actions or different verb aspects (Ewing, 2018). Madurese uses reduplication to express ideas and social connections that are specific to its culture. This shows that even though reduplication has common uses everywhere, how it's applied depends a lot on the culture. It points out that language features like reduplication are often changed to match cultural and social rules. The way Madurese uses reduplication in a culture-specific way shows how language is influenced by social and cultural factors, helping us better understand how languages vary and adapt (Mahsun, 2017). The fact that many languages use reduplication to show plurals, add emphasis, and create new words suggests these uses are basic to all human languages. This matches language theories that say some language features are common everywhere because they work well for communication. (Hurch, 2005). However, the special way Madurese combines reduplication with other word-building methods shows how creative and flexible human language can be. This flexibility means that even though languages share some features, they also have unique changes that fit their own language and culture (Kouwenberg, 2005).

Conclusion
The study of reduplication in Madurese has revealed both common patterns found in many languages and special features unique to Madurese. After a close look, we can draw these conclusions:

1. **Many Uses of Reduplication**

    In Madurese, reduplication has many jobs. It can show plural forms (more than one), make meanings stronger, and create subtle differences in meaning. These uses are similar to what we see in other languages. Madurese also uses changes in stress and vowel length to add more meaning when using reduplication.

2. **Sociolinguistic Variation and Differences in How People Use It**

    How people use reduplication in Madurese depends a lot on social factors like age, gender, and social status. Younger people tend to use it in more creative and casual ways, while older people stick to traditional forms. Women often use reduplication to sound polite or emphasize things, helping manage social relationships. Social status and the situation also affect how reduplication is used, showing that language changes to fit social roles and culture.

3. **Comparing Madurese to Other Languages**

    Comparative analysis with other languages highlights both universal and unique aspects of reduplication. Madurese shares some common uses of reduplication but also has unique structures and culture-specific meanings. Its complex way of combining reduplication with other word-building methods shows a special way of creating meaning. This comparison helps us understand how reduplication works in different languages and cultures.

4. **Implications for Linguistic Theory**

    The study shows that even though reduplication is a universal language tool, each language adapts it to fit its own culture and structure. This supports the idea that while some language features are common worldwide, how they are used can be very different depending on social and cultural factors. This shows the creativity and flexibility of human language and helps us understand how universal language features and unique cultural traits work together.

In summary, Research on Madurese reduplication shows a mix of common language patterns and special cultural uses. By looking at its many roles, how different people use it, and how it compares to other languages, the study gives a clearer picture of how reduplication works in Madurese and beyond. This helps us appreciate language diversity and how language adapts to different social and cultural settings

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