

INTERFERENCED INDONESIAN UTTERED BY INDONESIAN CHINESE IN SEMARANG¹

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Abstrak

Masyarakat WNI Keturunan Cina merupakan pengguna Bahasa Indonesia yang menggunakan Bahasa Indonesia sebagai bahasa sehari-hari. Namun, di dalam Bahasa Indonesia tersebut, terdapat unsur-unsur bahasa lain yaitu Bahasa Jawa dan Bahasa Mandarin yang menyebabkan adanya penyimpangan terhadap Bahasa Indonesia yang disebut dengan istilah interferensi. Tulisan ini membahas tentang tipe-tipe interferensi dalam tuturan Bahasa Indonesia Masyarakat WNI Keturunan Cina di Semarang beserta faktor-faktor penyebabnya.

Kata-kata kunci: interferensi, WNI Keturunan Cina, Bahasa Indonesia, Bahasa Jawa, Bahasa Mandarin.

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any ethnics who are widely spread in its thousands of islands. There are original ethnics and comer ethnics who live together as one community. One of the comer ethnics is Indonesian Chinese ethnic. According to Hidajat (1993), the first Chinese came to Indonesia was *Fa Hien*, a Buddhist Monk. He came to Java Island in 413 A.D. Meanwhile, in 1412 A.D several army fleets leaded by *Zheng He* anchored in *Bintan, Bangka, Blitung, Karimata, Semarang, and Madura*. *Zheng He's* arrival had a mission to find a Chinese ambassador who was lost in Indonesia (based on *Sam Poo Kong's* relief wall's story). After his departure, in 1417-1419, hundreds of ships sailed from China Mainland (from *Fukien* and *Kwantung* regions mostly) to Indonesia. Most of the immigrants work as traders since the biggest ethnic, *Hokkian*, worked as traders. The other ethnics, *Teochius* got jobs as farmers while *Cantonese* opened hotels, restourants, and workshops (Hidajat, 1993).

To honor *Zheng He's* commendable. Indonesian Chinese in Semarang built a temple named *Sam Poo Kong*. It is named *Sam Pooö* for

the real name of *Zheng He* was *Sam Poo Tay Djien*.

The first Chinese immigrants are called as *öTotok Chinese*". They were the native speaker of Mandarin. Meanwhile, their descendants are called as *öPeranakan Chinese*". *öPeranakan Chinese*" is the native speaker of Indoesian. Since *öPeranakan Chinese*" has integrated into Indonesian people, they are also called as Indonesian Chinese or *WNI Keturunan Cina* (Oka, cited in Sudjaø, et all 1986).

When Mallacca became the center of trading in South East of Asia, Malay became a commerce language used in Indonesia. *The Totok* who mostly had proffesion as traders were forced to master regional language and Malay in the swame time. In this case, they created Chinese Malay; Malay's variation mixed from Malay, regional language (such as Javanese, Sundanese, etc) and Mandarin (Go, Swan Djien cited in Sudjaø, et all 1986).

Next, by the time of Netherland's colonialization, the Dutchman used Chinese immigrants as brokers between colonial and local residents in trading imported commodities. This position has made them have strong

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The Dutchman also made a separation between Chinese and local residents. They must live with their own ethnics in the certain place called *õPecinan*". Today, *Pecinan* as the place of Chinese community still exists in several places in Indonesia (Hidajat, 1993).

In the early of 18th century, *Hokkian School* was opened for the Chinese immigrant. *The Hokkian* dialect became the language in school. Then, in 1901, *Tiong Hoa Hwee Koan* (THHK) that was schools for *Totok Chinese* was opened widely. It used Mandarin as its language in school. Meanwhile, the *Peranakan Chinese* studied in Public School using Malay language. This situation makes not all of *Chinese* immigrants mastering Mandarin anymore (Cushman, Jennifer & Wang Gung Wu, 1991).

In 1965, THHK were closed. Next, Indonesian became national language. In that time, Chinese immigrants had named as Indonesian Chinese (*WNI keturunan Cina*). They used Indonesian as their solidarity language (Cushman, Jennifer & Wang Gung Wu, 1991). Their Indonesian consisted of Indonesian, regional language, and Mandarin. Furthermore, Cushman and

Wang state that Indonesian is their main language. Based on the research done by them, the Indonesian language which is used by Indonesian Chinese has characteristics as follows (1991):

1. They usually use Indonesian mixed from regional language and Indonesian elements.
2. When their regional language is honorific language, they only use the lowest level of it. It happens in Sunda, Java, and Madura.
3. They insert Mandarin words to their Indonesian. Mandarin (especially *Hokkian* language) is used to refer certain things such as numeral, relationship, cultural concept, cultural practices, and object. The maintenance of Mandarin words indicates that they maintain Chinese identity.

This phenomenon attracted the writers to search it. In Central Java Province, for instance, Indonesian Chinese are able to speak Indonesian and Javanese as local residents are. Usually, they only master Ngoko. Some of them even still maintain Mandarin. Those languages are their colloquials. In this case, the Javanese and the Mandarin languages which they have give some influences to their Indonesian. In using the Indonesian language, Indonesian Chinese tend to

and their Indonesian. Thus, their Indonesian is the mixing from Indonesian, Javanese, and Mandarin. This phenomenon is called *interference*. Interference firstly stated by Weinrich to call a language phenomenon in which a language system had changed as the result of language contact done by bilingual speakers (cited in Chaer, Abdul and Leoni Agustina, 1995).

Meanwhile, considering that Semarang is the place where many Chinese immigrants firstly arrived in Indonesia hundreds of years ago, that Chinese culture is still held strongly in this city, and that there are many Indonesian Chinese who are able to speak Indonesian and Javanese, who are still maintain Chinese culture and who assemble in this city, the research about Interferenced Indonesian uttered by Indonesian Chinese is carried out in Semarang city. The research has two purposes; to find types of interferences and to find factors causing it.

2. Type of Interferences

Interferenced Indonesian uttered by Indonesian Chinese in Semarang can be divided into six types of interference stated by Suwito (1983). Interference happens in phonology, morphology, syntax, vocabulary,

semantic, and elemental (elements of word, phrase, and clause). In this case, Javanese and Mandarin give influence in Indonesian. To understand the changes or the distortion happen in it, the Interferenced Indonesian (II) is compared to Javanese (J) and standard Indonesian (I). The meaning of it is in English (M).

2. 1. Phonological Interference

2.1.1. The changing of vowels

2.1.1.1 The changing of vowel *u* [u] into *o* [o]

Data	II	I	J	M
(i)	[turon]	[turun]	[m d ^h on]	go down
(ii)	[t ros]	[t rus]	[t ros]	then
	[payo]	[payu]	[payo]	Umbrella
(iii)	[jatoh]	[jatuh]	[tibɔ]	Fall down
	[tidor]	[tidur]	[turu]	Go to sleep

From the table, we can see that vowel *u* [u] located in the last syllable of the words changes into *o* [o]. The Javanese pronunciation influences Indonesian pronunciation as in Data (i) and Data (ii), vowel *o* [o] in [m d^hon], [t ros] and [payo] that are Javanese word are applied in Indonesian.

and words showing in Data (ii) like [t rus] and [t ros], [payu] and [payo]. Haugen says that this phenomenon could make the speaker identify them as the same thing which creates mistakes in choosing the appropriate word between them. This phenomenon is called by Haugen as The Almost Same Diamorph that is morphemes with the same meaning and the almost similar form (cited in Hastuti: 2003).

Next, in Data (iii), interference occurs as the overgeneralization (Ellis, 1992) from what happen before in Data (i) and Data (ii). The word *ōjatuhö* is pronounced [jatoh]; word *ōtidurö* is pronounced [tidor]. The rule of changing vowel u [u] into o [o] in the last syllable of the words is extended eventhough in Javanese, its words are different.

2.1.1.2 The changing of vowel a [a] into e [ə]

D	II	I	J	M
(i)	[c p t]	[c pat]	[c p t]	Quick
	[t t p]	[t tap]	[t t p]	Constant
	[l n]	[l an]	[l n]	Arm
(ii)	[pinj m]	[pinjam]	[sil h]	Borrow
	[dat]	[data]	[t kɔ]	Come
	[i t]	[i at]	[ele]	Remember

Vowel *a* [a] located in the last syllable of the words changes into *e* [ə]. In Data (i) we can see The Almost Same Diamorph phenomenon, for instance *ōcepatö* [c pat] and *ōcepatö* [c p t]; *ōtetapö* [t tap] and *ætetepö* [t t p], etc. In this point, interference occurs when the speaker use Javanese pronunciation in Indonesian sentence since Indonesian has the parable words.

Meanwhile, the overgeneralization is applied in Data (ii).

2.1.1.3 The changing of vowel i [i] into e [e] or e [ɛ]

D	II	I	J	M
(i)	[tules]	[tulis]	[tules]	Write
(ii)	[cincen]	[cincin]	[ali-ali]	Ring
	[k maren]; [k mar n]	[k ma rin]	[wi i]	Yester day
	[mobel]	[mobil]	[mɔn tɔr]	Car

In this point, vowel *i* [i] changes into *e* [e] or *e* [ɛ] since *e*[e] has two allophones; *e* [e] and *e*[ɛ] (Moeliono, et all, 1988). Thus, vowel *i* [i] can occur as *e* [e] or *e* [ɛ]. Those changes occur in the last syllable of the words. Javanese influence and The Almost Same Diamorph phenomenon can be seen in Data (i). Meanwhile overgeneralization is applied in Data (ii).

au

[a] into vowel o [ɔ] or o [o]

D	H	I	J	M
(i)	[kalo]	[kalau]	[n k]	If
	[atɔ]	[atau]	[ɔpɔ]	Or
	[walɔpun]	[walaupun]	[mbɔk]	Though

From the table above, it can be seen that diphtong au [au] changes into vowel o [ɔ] or o [o]. It could happen since Javanese has no diphtong (Widada, et all, 2001) and for o[o] has two allophones; o [ɔ] and o [o] (Moeliono, et all, 1988).

2.1.2.2 The changing of diphtong ai [ai] into vowel e [e] or e [ɛ].

D	H	I	J	M
(i)	[samp ?]	[sampai]	[anti]	Till
	[rame]	[ramai]	[rame]	Noisy
	[pak ?]	[pakai]	[a go]	Use

In this case, vowel e [e] or e [ɛ] substitutes diphtong ai [ai]. As stated before, vowel e [e] has allophones of e [e] and e [ɛ] (Moeliono, et all, 1988).

2.1.3 The deleting of phonemes located in the first syllable of the word

D	H	I	J	M
(i)	[isa]	[bisa]	[bisɔ]; [isɔ]	Able
	[udah]	[sudah]	[uwes]; [wes]	Already
	[napa]	[k napa]	[nɔpɔ]	Why
(ii)	[lapan]	[d lapan]	[wɔlu]	Eight

The deleting of phonemes takes place in the first syllable of the words as described in the table above. In Javanese, the word “bisa” is pronounced [bisɔ]. The first phoneme of it usually is deleted. Sometimes, it is uttered as [isɔ]. This phenomenon also goes on in word ōuwisö which is pronounced [uwes] or [wes]. In this occasion, word “bisa” is pronounced [isa], and word “kenapa” is pronounced [napa] as the result of Javanese deleting phoneme. Those simplifications or the phoneme deletions have a purpose to economise and to ease the articulation. It also happen in Data (ii), word ōdelapanö [d lapan] deletes its phonemes into ōlapanö [lapan] which consists of two syllables which similar to Javanese word [wɔlu].

(i)	[sapa]	[siapa]	[sɔpɔ]	Who
	[karna]	[kar na]	[sebab]	Because

From the descriptions above, it can be seen that word “*siapa*” is articulated [sapa]. In this case, *ia* [ia] in *siapa* is not a diphthong. Vowel *i* [i] in *ia* [ia] is deleted. Meanwhile, the word “*karena*” is articulated [karna]. The vowel *e* [ə] is deleted. Both *siapa* [siapa] and *karena* [kar na] consist of three syllables. Vowel *i* [i] located in first syllable of [siapa] and vowel *e* [ə] located in second syllable of [kar na] are deleted. The deletion makes Indonesian words which consist of three syllables change into two syllables as Javanese has. Again, the aim of this simplification is to economize and to ease articulation.

2.1.5 The identifying of articulation

2.1.5.1 The articulating of *f* [f] as *p* [p]

D	II	I	J	M
(i)	[hurop]	[huruf]	[hurop]	Letter

The phoneme *f* [f] in Indonesian is identified by phoneme *p* [p] in Javanese, thus “*huruf*” is articulated in the same way with Javanese that is

[hurop]. It is interference for [huruf] is not pronounced as it should be.

2.1.5.1 The articulating of *x* [x] as *k* [k]

D	II	I	J	M
(i)	[tip k]	[tip ex]	-	Stationery functioning to correct wrong letters.
	[pilok]	[pilox]	-	Stationery in form of coloured liquid

The interference happens since phonemes *x* [x] which has integrated into Indonesian phoneme (Nababan, 1993) is articulated as *k* [k] not *x* [x].

2.1.6 The adding of nasal in front of the words

According to Suwito, the adding of nasal occurs when Javanese people utters some name of places (1983). In Interferenced Indonesian, it occurs not only for the name of places but also for another noun and adverb.

D	II	I	Note
(i)	[mbali] (m + bali)	[bali]	Name of place (noun)
	[mbañumanek] (m + banyumanik)	[bañuma nik]	Name of place (noun)
	[njagalan](n + bagalan)	[jagalan]	Name of place (noun)
(ii)	[mbakso] (m + bakso)	[bakso]	Name of food (noun)

The nasal occurs not only for the name of places. It is overgeneralized for food (as in mbakso) as we can see in Data (ii) and for tomorrow (as in mbesok) as can be seen in Data (iii). In this case, õmbaksoö [mbakso] usually is used in Javanese as verb means eat meatball (eat *bakso*). But, in the sentences shown above, õmbaksoö [mbakso] is used as noun to say õbaksoö [bakso]. Meanwhile, the word õbesokö [besok] is pronounced õmbesokö [mbesok] with the adding of nasal m [m]. It is almost similar to Javanese way in which word õsesokö [sesok] or õesukö [esok] pronounced as the Javanese way in uttering õsesokö [sesok] or õesukö [esok] sometimes occurs as õngesokö [esok] with the adding of nasal ng [ŋ].

2.1.7 The using of Chinese's pronunciation in Indonesian's utterance

The word “*haya*” is used to precede the sentence. This word has function to confirm an idea. It originally comes from Mandarin. One speaker, who tends to use Mandarin at home, uses it in her Indonesian

utterance. It is different from “*lha iyo*” or “*ha yo*” (Javanese) or “*iya*” (Indonesian). It shows that her habit in uttering Mandarin is taken along in her Indonesian. It is counted as interference in Indonesian. Basically, it has parable word “*iya*” in Indonesian.

2.2 Morphological Interference

The morphological interference occurs in affixation; the Indonesian affixes are substituted by Javanese affixes (Suwito, 1983). It can happen in prefix, suffix, and konfix, such as:

2.2.1 Prefix meng- is substituted by N-

According to Subroto, in Javanese, prefix *N-* has morphophonemics such as *nge-* [ŋə], *ng-* [ŋ], *ny-* [ñ], *m-* [m], *n-* [n] (1991: 35-36). Meanwhile, in Indonesian, prefix *meng-* has morphophonemics like *me-* [mə], *mem-* [məm], *men-* [mə-], *meng-* [məŋ], *meny-* [məñ] (Moeliono, et al, 1988: 87-90). In this case, prefix *N-* substitutes prefix *meng-*.

				M
	+ bawa)	(meng- + bawa)	[gɔwɔ]	Bring
	(N- + darat)	(meng- + darat)	(N- + gawa)	
(ii)	[ndarat]	[mendarat]	[nibɔ]	Fall in
	(N- + darat)	(meng- + darat)	(N- + tibo)	
	[ñari]	[m ncari]	[gɔl k]	To find
	(N- + cari)	(meng- + cari)	(N- + gol k)	
	[rasa]	[m rasa](m eng-+ rasa)	[rɔsɔ]	Feel
	(N- + rasa)		(N- + rasa)	

2.2.2 Suffix *-nya* is substituted by *-e*

Here, suffix *-e* (Javanese) attaches to roots ended by consonants and substitutes suffix *-nya* (Indonesian). Look at the table below:

D	II	I	J	M
(i)	[jalane](jalan + -e)	[jalanña](jalan + -nya)	[dalane](dalan + -e)	The way
	[gigitane](gigitan + -e)	[gigitanña](gigitan + -nya)	[cɔkɔta ne](cokot + -e)	Its bite
	[takute](takut + -e)	[takutña](takut + -nya)	[w dine](wedi + -e)	Afraid

2.2.3 Suffix *-nya* is substituted by *-ne*

If suffix *-e* attaches to roots ended by consonants, suffix *-ne* will attach to roots ended by vowels

D	II	I	J	M
(i)	[makane](maka + -ne)	[makaña](maka + -nya)	[mulane](mula- +ne)	That is why
	[lamane](lama + -ne)	[lamaña](lama + -nya)	[suwene](suwe- + -ne)	Long time

2.2.4 Suffix *-an*

When suffix *-an* attaches to vowel, it changes into *-nan*, while it attaches to consonant, it is unchanged

D	II	I	J	M
(i)	[tiganan](tiga + - (n)an)	[s kitar jam tiga]	[t lunan](t lu + (n)an)	Around three o'clock
	[mpatan](empat + -an)	[s kitar jam mpat]	[papatan](papat + -an)	Around four o'clock
	[limanan](lima + - (n)an)	[s kitar jam lima]	[limɔnan](limo + -an)	Around five o'clock

Here, suffix *-an* is used to explain approximating time. Actually, in Indonesian, approximating time is explained by using word "*sekitar*", such as *sekitar jam empat*, *sekitar jam tiga*, etc. It is interference for the

2.2.5 Suffix -i

D	II	I	J	M
(i)	[sa kaʔi] (sangaka + -i)	[sa ka]	[arani] (aran + -i)	Gu ess

Word *ösangka*” is Indonesian word. It is usually used to express people’s guess. In Indonesian, it will occur as *öku sangkaö* without any suffix. In interferenced Indonesian, “*sangkaö* occurs with suffix *öi* as it takes Javanese’s way.

2.2.6 Konfix meng-/-i is substituted by N-/-i

D	II	I	J	M
(i)	[layani] (N- +layan+-i)	[m layani] (meng- +layan+-i)	[lad ni] (N- +laden+-i)	Ser ving
(ii)	[lewati] (N- +lewat+-i)	[m lewati] (meng- +lewat+-i)	[liwati] (N- +liwat+-i)	Pass ing

Here, N-/-i (Javanese’s konfix) which occurs as -/-i substitutes meng-/-i (Indonesian’s konfix). In Data (ii), both Indonesian and Javanese have the almost same word in their vocabulary those are *ölewatö* [lewat] and *öliwatö* [liwat]. As stated before, this

phenomenon is called The Almost Same Diamorph.

2.2.7 Konfix se-/-nya substituted by sa-/-ne

D	II	I	J	M
(i)	[saʔadane] (sa-+ada+- ne)	[s adaña] (se-+ada+- nya)	[saʔ ⁿ one] (sa-+ana+- ne)	Exist ence

In this affixation, prefix *-sa* occurs with phoneme [ʔ] to ease the articulation as there are two vowels which are near one and another, like [saʔⁿone]. In this point, the speaker maintains Indonesian root and uses Javanese’s konfix in the affixation process.

2.3 Syntactical Interference

2.3.1 The applying of Javanese’s structure in Indonesian

The Javanese structure sometimes is applied in Indonesian. To show the Javanese structure in Interferenced Indonesian, the writer compares Interference Indonesian (II) to Javanese (J) and Indonesian (I) while (M) is its meaning in English.. The bold letter is the inserted Javanese’s structure.

	aku.
J	Mengko dhewe <i>padha kumpul</i> ning ngarep greja amargo ruang iki dinggo <i>karoí lali aku</i> .
I	Nanti kita <u>berkumpul</u> di depan gereja karena ruang ini dipakai oleh...saya lupa siapa yang akan memakai.
E	Next time, we will gather in front of the church since this room is used by I forget who uses it.

II	Orang ndak ada Bali Pesona Asia.
J	<i>Lawong</i> ora ono Bali Pesona Asia.
I	<u>Bukankah</u> Bali Pesona Asia tidak ada.
E	There is no bali Pesona Asia, is it.

II	Hayo malah ndak ikut KKR semua .
J	Hayo malah ora melu KKR <i>kabeh</i>
I	<u>Semua</u> orang justru tidak ikut KKR
E	All people will not come.

II	Tinggal hari ini sama minggu depan
J	Kari dina iki <i>karo</i> minggu ngarep.
I	Tinggal hari ini <u>dan</u> minggu depan.

II	Cik, nanti les apa ndak?
J	Cik, mengko les <i>opo</i> ora?
I	Cik, nanti les <u>atau</u> tidak?
E	Cik, should we have a lesson?

2.3.2 The using of Javanese's preposition to substitute Indonesian's

I	Ngon Lukas mungken ndak ya?
J	<i>Ngon</i> Lukas mungken ora yo?
I	<u>Di</u> rumah Lukas, mungkin atau tidak ya?
E	At Lukas's home, it is possible, isn't it?

2.3.3 The using of Javanese's conjunction to substitute Indonesian's

II	Nek dipakek, walopun lama tetep biru
J	<i>Nek</i> dinggo, arepo suwe, tetep biru
I	<u>Kalau</u> cincin ini dipakai, meskipun lama, tetap berwarna biru.
E	When this ring is worn, although it is for a long time, the colour is still blue

2.3.4 Deleting grammatical function

Tadi nggon sekolah mainan besi.
Kamu siang itu jam berapa?
Ya iya sih, tapi kan maksude perjalanane sana tu jauh.

In the first sentence there is the deleting of subject, while in the second one there is the deleting of verb. Meanwhile, in the third sentence, there is no preposition òkeö that it should be òke sanaö.

2.3.5 Deleting Indonesian's affixes

Saya bawak obat asma sendiri
Menurutku cat air itu barang prakarya, na itu bawak

The sentences above are incorrect since there are prefix deletions in its

“*membawa*” (active voice). Meanwhile, the second one deletes prefix *-di*. It should be “*dibawa*” (passive voice). Furthermore, this phenomenon is different from morphological interference because there are no Javanese affixes which are substituted Indonesian affixes.

2.4 Vocabulary Interference

The vocabulary interference comes from the borrowed words from Mandarin. As stated before, Cushman and Wang Gung Wu states that those words are used to refer certain things such as numeral, relationship, cultural concept, cultural practices, and object (1991).

2.4.1 Numeral

E. g: *cepek* (one hundred), *san* (three), etc.

In Mandarin, actually, a numeral word to say one hundred is *ǎi pài* [i?pai]. In Indonesian, it has assimilated into *ōcepekō* [c p k].

2.4.2 Relationship

The borrowed words occur in this occasion comes from Mandarin. Those words are used to refer to human relationship, such as Mandarin

words: *sekia* (children), *cicik* (old sister), *kokoh* (old brother), *encek* (young uncle from father), *encim* (encek’s wife), *engkim* (young aunt from father), etc.

In this part, not all of addressers in human relationship are still maintained by Indonesian Chinese. For example, *ōzu muō* (grandfather), and *ōzu fuō* (grandmother) are lost and are substituted by Indonesian words *ōemakō* and *ōengkongō*. Moreover, there is assimilation in addresser for old brother, which originally is *ōgegeō* [k k]. In Indonesian it changes into *ōkokohō* [kōkōh], *ōkokoō* [koko], or *ōōōhō* [ō?ōh].

2.4.3 Concept and practices

In this occasion, the writer finds that most of Indonesian Chinese still maintain certain concept linked to Chinese cultures which are done with its practices for instance: *shangsheng* (a ceremony for the death), *kamsia* (thank you), *Sinchia* (Chinese New Year), etc.

2.4.4 Object

E.g: *bong* (graveyard), *Chungkuok* (China Mainland), etc.

In Indonesian, word that means China Mainland is “*Tionggokō*. It is a

It is
ok”.

In fact, some Indonesian Chinese prefer “*Chungkuok*” to “*Tiongkok*”.

2.5 Semantical Interference

2.5.1 Widening Meaning

The widening meaning uttered by Indonesian Chinese in Semarang is additive meaning. The additive meaning is used to their community (Indonesian Chinese’s community). For instance, they say “*bong*” to refer to Chinese’s graveyard; it is different from public graveyard (graveyard for non-Chinese) which they call “*kuburan*”. They call “*kokoh*” or “*koko*” or “*o’oh*” (Semarang dialect) to refer to their old brother or Chinese men older than they are. They use word “*i’ik*” (mother’s younger sister) and “*engkuö* (mother’s younger brother) to substituted *öbibiö* and *öpamanö* or *öbu lekö* and *öpak lekö*. They also do not call them “*ötante*” and *öömö* as modern local resident does. Word “*ötante*” and *öömö* are used to refer to Chinese women and Chinese men whose ages are almost similar to their parents.

2.5.2 Narrowing Meaning

If there is widening meaning, there would be narrowing meaning too. The narrowing meaning occurs in Indonesian words to refer to certain things for non-Chinese’s community. For instance, word “*masö* (older brother or men whose ages are almost similar with older brother) or *ömbakö* (older sister or women whose ages almost similar with older sister) has different meaning from “*kokoh*” or *öcicik*”. Those are used to address non-Chinese or local residents.

2.6 Elemental Interference

The interference happens in elements such as in word, phrase, and clause (Soewito, 1983). The inserted elements are signed by bold letters.

2.6.1 Inserted Word, e.g:

Sing disini bersedia to?
Terserah, monggo , dibebaskan

2.6.2 Inserted Phrase, e.g:

Yo wis , besok rebo minggu depan yo, ok!
Ndak tahu orang mana, ndak ketok , lawong nama wae ndak tahu. Sing mesti cewek.
Ning nek dilepas nggon dingin, lama-lama jadi ijo

He, kowe neng kene. Tapi ndak mungkin Ngoko.
Aku ndak tahu. Pokoke tak ajaki sek wae to.

3. Factors Causing Interferences

3.1 Language Contact

Weinrich states that language contact causing interference. Indonesian Chinese at least master two languages (Javanese and Indonesian). Even, there are some Indonesian Chinese who still master Mandarin. Those languages are used in home. The using of more than one language in their home causes language contact which results in interference. It can be seen from the types of interferences explained above.

3.2 Cultural Attitude

Partana and Sumarsono say that cultural attitude give background in maintaining the culture (2002). From their vocabulary, it can be seen that they strongly maintain their culture. Based on history of Chinese immigrant in Indonesia, in the era of colonialization, Chinese immigrants lived separately from local recident. They lived in *õPecinanõ* where they are free in doing their custom and

culture. Moreover, their ancestor also learned in separated school specialized for them with Mandarin as language in school. Those situations result in inclusive attitude between *Peranakan Chinese* and local recidents. It becomes strong cultural attitude toward Chinese culture which is derived to their descendants. Then, it grows as their cultural attitude until now.

They do not change their mistakes in using Standard Indonesian since it is difficult to be changed (based on interview to some Indonesian Chinese). Thus, their mistakes are not avoided and become their habit until now.

3.3 Interchanging Elements, Identification Process, and Overgeneralization Process.

Trudgill denotes that interference is caused by imperfect learning and narrower language acquisition (2002). The narrower language acquisition occurs when ancestors of Indonesian Chinese had to master two languages in the same and narrow time. They had to master Malay and Javanese in the same time. It is more difficult than learning only one language. Thus, some mistakes can happen in this learning acquisition. In this case, the

Indonesian Sound House and Javanese Sound House because the Javanese element are constructed in Indonesian as explained in phonological, morphological and syntactical interferences. Then, it results in identification of Indonesian and Javanese as the same language. The identification occurs in diaphones, diamorph, and grammatical identification as stated by Haugen (cited in hastutui, 2003). It is still followed by overgeneralization process as can be seen in the explanations of interference types (Ellis, 1992).

Meanwhile, their habit in shortening and simplifying utterances by deleting phonemes, subject, preposition, etc are usual since all language rub out their element to ease articulation and to economize the written (see p. 21).

4. Conclusion

Indonesian Chinese in Semarang is a part of Indonesian community which used Indonesian as their colloquial. In using Indonesian, their Indonesian is interferenced by Javanese and Mandarin. The interference happens in their Indonesian takes place in

phonology, morphology, syntax, vocabulary, semantic, and elemental. The interference itself is resulted by language contact between Indonesian and Javanese and Mandarin; the cultural attitude in maintaining Chinese culture strongly which derived to their descendants and has become their cultural attitude until now; the imperfect learning and narrower language acquisition which was done by their ancestors which results in interchanging elements and identification process which followed by overgeneralization process. The interference itself is not stopped because it becomes their habit and it is difficult to be changed.

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- Sam Poo Kong's relief wall's story.*

DAFTAR INFORMAN

- Informan 1 : Male, 14, Junior High Scholl Student
- Informan 2 : Female, 18, Senior High School
- Informan 3 : Female, 21, college student
- Informan 4 : Male, 21, college student
- Informan 5 : Female, 22, college student
- Informan 6 : Male, 26, private officer
- Informan 7 : Female, for abot 60, teacher