

Ethnolinguistic study on the language selection at imigrant Pendalungan communities in Gresik

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ABSTRACT

This study examines the language code used by immigrant communities from the Tapal Kuda area, which is usually referred to as the Pendalungan group (the result of acculturation of Madurese and Javanese cultures who live and settle in the coastal area, in Roomo Pesisir Village, Gresik and their language patterns. This research is a qualitative research because it produces descriptive data in the form of written or spoken words from people and their observable behavior. The data collection techniques used are observation and interviews. At the data analysis stage, using ethnomethodological techniques in Ethnosociolinguistics. This study produced three language codes for the immigrant community in the Roomo Pesisir region, Gresik with details: 1) Indonesian; 2) Javanese (ngoko and krama); 3) Madurese (rough) language, and seven patterns of language selection in daily interactions by migrants from the Roomo Pesisir region, Gresik. The seven patterns of language selection are 1) everyday language in the family; 2) Language at school/workplace; 3) Language with fellow immigrants from the same area; 4) Language at the event (celebration, vaccine, recitation, etc.); 5) Language with parents; 6) Language based on ethnicity; 7) Language based on social status. The seven language patterns are the result of friction in the use of the three languages by speakers at the same time

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Introduction

The use of language in communication, apart from being determined by linguistic factors, is also determined by non-linguistic factors, including social factors, which influence the use of language. This view is reasonable because language is part of a social system. The study of language related to social factors is a very interesting study and this is summarized in Sociolinguistics.

Sociolinguistics, as a scientific discipline that discusses language and social, covers a very broad field of study, not only regarding the formal form of language and its variations, but also the use of language in society. The use of the language includes linguistic factors and non-linguistic factors, for example the relationship factor between the speaker and his interlocutor. On this basis, Sociolinguistics also views a language as

consisting of variations formed by social groups that exist in society, giving rise to the phenomenon of language selection.

The process of choosing the use of language by speakers does not occur randomly and suddenly, but must consider several factors, including who is speaking, who is the interlocutor, what topic is being discussed, and where the speech event occurs. Hymes (2015), then classifies the factors behind a speech event in speech components. The components are arranged in such a way that the initial letters of each component can form an easy to remember abbreviation, namely SPEAKING which consists of Setting and Scene (background), Participants (participants), Ends (results), Act Sequence (mandate), Key (means), Instrumentalities (means), Norms (norms), and Genres (types).

Language community groups in Indonesia are very diverse. With the movement of people from one area to another, there is an interaction between the immigrant community and the local community. Such a phenomenon occurred in RoomoPesisir Village, Gresik, East Java. The language contact in this area occurs because most of the people living in RoomoPesisir Village are immigrants from the horseshoe area of East Java, which is the area where the Madurese language spreads. This immigrant community can also be called a multilingual society because they have at least three languages used in their daily communication, namely Madurese, Javanese, and Indonesian.

This research is focused on the form of language choice code and language selection pattern of immigrant communities in the RoomoPesisir region through an ethnosociolinguistic approach. Ethnosociolinguistics is basically born because of a sociological approach that solves problems regarding language selection. In its development, the choice of language has become very broad in its study because its influence also comes from various directions, one of which is because of the influence caused by the emergence of an ethnic/tribe/group that persists among other ethnicities but still raises the peculiarities of the ethnic/tribe/group, and this has not been fully fulfilled by the sociological approach. Such cases require assistance from the field of ethnology. Ethnology has been used in developing communication theories (Nurfadila, 2019).

Although both involve a group of people's actions, ethnology and sociolinguistics are different sub-disciplines. Sociolinguistics studies the relationship between language and society, without touching on its culture. In

Research Method

This research is a qualitative research because it produces descriptive data in the form of written or spoken words from people and their observable behavior. In addition, the researcher chose qualitative research to adapt to the conditions in the field and to present directly the nature of the relationship between

other words, sociolinguistics studies the use and use of language, the place of language use, the grammar of the language level, the various consequences of the contact of two or more languages, and the variety and timing of the use of various languages. However, in this case, the use of language occurs between two different groups, namely the Madurese-speaking Javanese ethnic group (using another tribal language), which is then called the Pandalungan group (the Madurese-speaking Javanese) who survive among the native Javanese (Javanese speaking Javanese). The symbolic meaning of Pandalungan is a description of the area that accommodates various ethnic groups with different cultural backgrounds, which then gives birth to the process of cultural hybridization (Rahman, 2015).

The focus of this research is on the code and pattern of language selection used by the immigrant community. The choice of language is important because language represents a person's politeness and intimacy in socializing. In addition, language also reflects a person's social status, education, and economic condition in a society. The pattern of language selection is something that needs to be investigated because there are factors such as cultural acculturation that encourage language selection in a language community. Furthermore, Kuntjaraningrat also said that ethnosociology is the right science to solve acculturation problems (Hasuna, 2019). Based on the description above, the author raised the topic of this research to enrich the realization of language interaction with the title "Ethnosociolinguistic Study On The Language Selection At Imigrant Pandalungan Communities In Gresik".

the researcher and the respondent during the research. In this study, a series of activities were carried out in the field, starting from the exploration of research locations, orientation studies, and continued with focused studies. The data were designed using in-depth interviews (formal and informal) and

observation. The observation method in this study used two advanced techniques, namely the listening-engagement technique (SLC) and the free-involvement-capable (SBLC) listening technique. In the conversational engagement listening technique, the researcher participates directly in listening and is involved in the conversation. Researchers become part of the speech community, so that they have the potential to become speakers and interlocutors in it. At the data analysis stage, using ethnomethodology techniques that exist in Ethnopsycholinguistics. The step taken is to

Results & Discussion

The Madurese and Javanese have different ways of speaking so that when they meet, they cannot give up their mother tongue (Aolafasila, 2022). When these two ethnic groups live in the same environment, they influence each other culturally and linguistically so that in-depth observations and interviews were carried out to see language patterns influenced by culture in immigrant communities (Pendalungan).

From observations and interviews at the research site, three language codes were found for the immigrant community in the RoomoPesisir, Gresik area with details: 1) Indonesian; 2) Javanese (ngoko and krama); 3) Madurese (rough) language, and seven

interpret the things around the research subject and how they interact.

The subjects of this study were twenty individuals who were immigrants who spoke Indonesian (BI), Javanese (BJ), and Madurese (BM), hereinafter referred to as speakers. The research data in this study is the speech produced by the research subjects during January-April 2022. The speech is then transcribed and analyzed for code and language selection patterns.

patterns of language selection in daily interactions by migrants from the RoomoPesisir region, Gresik. The seven patterns of language selection are 1) everyday language in the family; 2) Language at school/workplace; 3) Language with fellow immigrants from the same area; 4) Language at the event (celebration, posyandu, vaccine, recitation, etc.); 5) Language with parents; 6) Language based on ethnicity; 7) Language based on social status (education/position). The seven patterns of language selection will be identified one by one the patterns and characteristics with an ethnomethodological approach. The seven patterns constituting the research data are shown in Table 1.

Table 1. Seven Patterns of Language Choice

No	Conversational Language of Multilingual Migrants Community	Language Choice Pattern	Code
1	Fahmi... Mayuh lek ngakan luh.	Family Language	POL/1/ETS/BSK
2	Iya, Bu. Nanti tak ngomong ke Ayahnya dulu. Terus biar nanti saya kabari lagi.	Language in the workplace	POL/2/ETS/BSTK
3	Lek, mentah tolong foto aghin sakejhe' neng kannak	Imigrant Language from same region	POL/3/ETS/BSP
4	Ini gimana mbak? Tulis disini ta? Tak tumpuk di sini bukunya ya.	Language in events	POL/4/ETS/BPA
5	Mak, wes mari ta mak? Aku isek gurung mari, polae maeng tak tinggal turu. Mariki nderek ayahe Fahmi disek.	Language with older	POL/5/ETS/BOT

6	E dhinahaghinnah sakejhe' yeh, degghuk ka kannak pole	Ethnicity Language	POL/6/ETS/BET
7	Pak RT, anu... badhe nderek tanglet... ajenge tumul parker mriki. Angsal nopo mboten? Soale teng mriko gak cukup e.	Language in society	POL/7/ETS/BPJ

In the table above, patterns of language appear that involve three languages at once, namely Indonesian, Javanese, and Madurese. Such language patterns emerged and were used by immigrant communities from the horseshoe area of East Java, who were then referred to as the Pentalungan people group. These Pentalungan people are indeed Javanese people who have used the Madurese language since childhood. This phenomenon is interesting, because the Madurese language develops in the Java region, whereas usually the Madurese language will develop in its own territory or vice versa. Then later, the Pentalungan people in that area migrated to

other parts of Java, still carrying the "Javanese accent" Madurese language that they use in their daily life in their native area. Even though they no longer associate with the Madurese, it seems that the Madurese language of the Pentalungan people is still being preserved. The involvement of these three languages eventually led to patterns of language selection in the multilingual immigrant community in the RoomoPesisir region, Gresik as shown in table 1. From this table, the patterns of language selection will be described one by one in the following description.

Patterns of Everyday Language in the Family

"Fahmi... Mayuh lek ngakan luh."

(POL/1/ETS/BSK)

BM

[Fahmi... Let's eat first]

The example sentences in the data above give rise to BM language patterns. This is a speech conveyed by a mother to her 4-year-old son, named Fahmi. This utterance, which is then referred to as data 1, is set in the house, when the atmosphere is relaxed/relaxed. The mother, in a slightly loud voice/slightly shouted to her child, asking her to eat first using the Madurese (BM) language.

Madurese language is often used in small circles, such as family. In everyday language patterns in the family, immigrant communities tend to use the "rough" Madurese language, not smooth. The use of rough Madurese language is usually used to the closest people to show intimacy, such as to family members, such as children, husbands, wives, parents, relatives, or relatives. In

addition, usually this language pattern is also applied to younger people. There are two elements that must be met so that this language pattern can be used, namely 1) people who are closest/familiar/family and 2) people who are younger. If one of these two elements is not met, then a rough Madurese language pattern will not appear. This rough Madurese language is also referred to as the language of Pentalungan by people in the horseshoe area (origin area). Therefore, this language is commonplace and is commonly used in daily activities (Rahman, 2015). However, it should be noted, because in this study the Pentalungan people are immigrants, their everyday language, namely the rough Madurese language, is limited to use only within their family or relatives, because the social environment does not support the use of this language because of the Roomo Coastal area. the entire community uses Javanese and the majority do not understand Madurese.

Language Patterns at School/Workplace

"Iya, Bu. Nanti takngomongke Ayahnyadulu. Terus biarnantisayakabarilagi."

BI

(POL/2/ETS/BSTK)

[Yes, ma'am. I'll tell his father later. Next, I'll give you more information].

The data above is the BI language pattern data, which is the answer from a mother to a teacher's question regarding her child's learning development at school (MI in the RoomoPesisir area). The teacher gave a delivery using Indonesian mixed with Javanese, and then the research subjects responded with Indonesian. Based on the data above (data 2), it is known that only one language appears, namely Indonesian (BI). Similar to data 1, which also found only one language, Madurese. From the two examples of utterances that appear in these two data, it shows that the background from which the data is taken also determines the language patterns that appear. The choice of language made by the research subject is based on the setting of the place and the interlocutor, as one of the causes. If in a family background (more privacy), they tend to choose a rough Madurese language as the language of daily communication between family members. Meanwhile, when they are at work or school, they tend to choose Indonesian as a communication link.

The choice of Indonesian as the language of communication at work/school is because they believe and consider Indonesian as a unified language and understood by

almost everyone, so wherever the place is, so that the interlocutor can understand what is being conveyed, the choice of Indonesian to speak is a decision that must be made. appropriate. In addition, the workplace/school is also a broad setting so that there is a potential for people from other ethnicities (besides Madura and Javanese), so to minimize miscommunication, Indonesian is chosen as the language pattern used in the workplace/school. This, over time, has become a standard because the reach of the Indonesian language is so wide, especially among young people and productive age (Zoebazary, 2017: 117). However, it should be noted that the school/work place setting that gives rise to the full Indonesian pattern (single language variation, without mixing other language codes) does not apply in the original territory of the migrant community. Because, in their area of origin, the school background still has the potential to create language patterns by involving three languages at once, namely Indonesian, Javanese and Madurese. According to Zoebazary (2017), the three languages are taught in schools, Javanese and Madurese as regional language subjects. Therefore, in this category, the coverage is limited to the RoomoPesisir Gresik area.

Language Patterns of Imigrants from the Same Region

"Dek, mentah tolong foto aghin sakejjhe' neng kannak" (POL/3/ETS/BSP)

BJ

BM

[Dek, please help me to take a photo here.]

Data 3 was said by a middle-aged woman who was asking a woman in her 20s to take a photo of something. In this category, there are two languages involved, namely Javanese (BJ) and Madurese (BM) which gives rise to the BJ+BM language pattern. Overall, the Madurese language does appear to be

dominant in the data above. While the Javanese language is only seen in one greeting word, namely the greeting word "dek" which is an abbreviation of the word "adek". In the Madurese language itself, the word "dek" is usually called "lek". Data 3 is a conversation between two research subjects who have the same cultural background (the speaker and the interlocutor). Both of them are immigrants from the horseshoe area, so they feel close because of the similarity of origins.

The conversation in data 3 is expressed through Javanese and Madurese language

patterns. That is, in this pattern, there appears to be code mixing between BJ and BM. This pattern was chosen because the interlocutor is a person who has the same cultural background as the speaker, so the selection of Madurese language dominance is made because both of them understand and understand the meaning of the conversation. In addition, the choice of Madurese language as a language of communication with fellow immigrants from the same area is also intended to maintain the existence of the Pentalungan language in themselves, namely the Javanese "accent" Madurese language. Because only in such conditions, they can choose the language of Pentalungan to be used in communication with people, other than family.

Fellow immigrants who are both Pentalungan people also say 'mas' or 'mbak' to address other people who are generally older than them. However, sometimes it is also used 'cong' for men and 'bing' for women, such as in Madurese (Puspita, 2021). However, this greeting is usually used in a limited way to the interlocutor who understands the Madurese language. This is what makes the uniqueness and characteristics of the 'horseshoe people'. So, it is not surprising that most of the Pentalungan people are bilingual and even trilingual. The Pentalungan people can speak Javanese even though they have a Madurese accent, or they can also speak Madurese even though they are not from Madura. As a result, the intensity of the association of Javanese and Madurese speaking communities in a relatively long period of time has resulted in

Language Patterns at Events (Hajatan, Vaccines, Posyandu)

"Mbak, ini gimana mbak? Tulis di sinita? Taktumpuk di sini buku (KIA) nyaya."

[Mbak, how is this? Was it written here? I'll put the book (KIA) here].

<i>"Mbak, ini gimana mbak?"</i>	<i>Tulis di sinita? Taktumpuk</i>	<i>di sini buku (KIA) nyaya."</i>
BI	BJ	BI

(POL/4/ETS/BPA)

the people's daily communication language being no longer pure Javanese or Madurese.

The choice of the Madurese language pattern which is mixed with the language of the people around the RoomoPesisir (Java) area has indirectly become a forum for them to channel the Pentalungan language and minimize the potential for decay and/or erosion of the cultural values of the immigrant community from the Pentalungan group. Because, for them, the Pentalungan language is part of their culture and social identity (Arrovia, 2021). Moreover, the choice of Madurese language by the immigrant community actually appeared reflexively when they saw people with characteristics like the Pentalungan community in general, which were displayed through their style of dress. Since elementary school, the Pentalungan people have been taught to dress that covers women's genitals, so that no one can see their bodies. This is then manifested in the style of dress in the form of jarik (female clothing subordinates in the form of long, unstitched fabrics) and blouses (women's clothing tops) (Zoebazary, 2017). Until now, despite living in the Roomo Pesisir area, jarik and blouse are still used in various daily activities, although sometimes they are equipped with a veil and sometimes not. From this style of dress, some people can identify that this kind of appearance is usually the appearance of the Pentalungan people. So from this, the research subjects usually directly converse using the Pentalungan language with the interlocutor who looks like that.

Data 4 contains conversations between mothers (whose children become) posyandu participants who are research subjects, and health workers who handle the administration of immunization registration at the Village Posyandu.

The utterances that appear in the conversation fragment above consist of two languages, namely Indonesian and Javanese, which then form the BI + BJ pattern. Data 4 is set at a posyandu event in Roomo village which was attended by people in the area (immigrants and natives) and facilitated by health workers/midwives from the sub-district health center. This means that there are two parties (local and external) involved in this

event, and in composition, the number of people in the Roomo area is more than health workers from the sub-district health center, so this causes the emergence of mixed language patterns. Code mixing that occurs is certainly influenced by the condition of the interlocutor. In this case, there is a foreign interlocutor (from outside) which causes the emergence of a language pattern using Indonesian, but this time there are also many interlocutors from the RoomoPesisir community, who usually converse in Javanese, giving rise to a distinct Javanese pattern, mixed with Indonesian by the research subject.

Language Patterns with Elders

"Mak, wesmari ta mak? Akui sek Gurung mari, polae maeng tak tinggal turu.

BJngoko

BI BJngoko

*Marikin **derek** ayahe Fahmi disek."*

BJ krama

(POL/5/ETS/BOT)

[Mak, are you done? I still haven't finished, because I was sleeping. After this, follow Fahmi's father first.]

In this category (data 5), interesting things emerge. In terms of language code, there are two languages involved, namely Javanese and Indonesian, so this data forms a BJ+BI pattern. From this pattern, there is one Indonesian word that appears, namely the word "I". The word "I" in Javanese is usually called /engson/, /kulo/, while in Madurese it is called /sengko'/. In addition to this, data 5 also appears unique in terms of the Javanese language. It can be underlined, that there are two types of Javanese language levels that appear in this category. The two levels of Javanese that emerged were Ngoko Javanese and Krama Madya Javanese. Ngoko Javanese is a rough Javanese language, which is the lowest/lowest level in the upload-unggah/rules of the Javanese language. The Ngoko Javanese language is indeed often used by the Pandalungan immigrant community. The majority, the Pandalungan people can and understand Javanese only at the Ngoko Javanese language level as stated by Sutarto that the use of everyday language predominantly uses a variety of coarse language (ngoko) and mixed languages (two or more regional languages) (Zoebazary, 2017). Meanwhile, at the level of Javanese Krama

The pattern of Indonesian mixed with Javanese chosen by the research subjects shows that this pattern is used because these two language codes are most widely understood by the interlocutors (health workers and the people of RoomoPesisir) so that they deliberately do not bring up Madurese language codes. Although the pronunciation of Javanese and Indonesian languages by them has phonetic and allophonic differences with the local people of RoomoPesisir (Purwanti, 2007). The Madurese language which is a minority in this environment is not chosen to be used in celebration events which are attended by quite a lot of people.

madya, very few, immigrant communities who use it, even understand it. Therefore, in the association of the Pandalungan people, the Javanese Krama Madya language does not have a strong existence, and is almost forgotten because of the influence of acculturation with Madurese culture. However, it certainly does not rule out the possibility that the Javanese Krama madya language can still appear under certain conditions, such as in the situation when talking to parents (see data 5), which is marked by the presence of the Javanese Krama madya vocabulary "nderek", which in Javanese Ngoko means "tunut", or in Indonesian it means "to join". The research subject, as a Pandalungan person, is known to prefer to use the Javanese ngoko language because the Javanese ngoko language is a symbol of intimacy for them. Even if you use the language of manners, it is not based on the social status of the interlocutor, but rather a form of respect for older people (Pramasweta, 2013).

The appearance of the BJ ngoko + BI + BJ Krama madya language pattern at the same time dismisses the notion that Javanese people who claim to be Pandalungan people forget their cultural roots. The proof is, even though

they have lived side by side with the Madurese for decades, even to the point of collaborating themselves, in fact, they still have cultural values from their original culture which are embodied in the form of the Javanese Krama Madya language which is still taught in the classroom. schools in regional language subjects, for example in schools in Rambipuji District, Jember (Zoebazary, 2017), because this

is the right way of preserving a language and culture so that it will survive from generation to generation. As stated by Lesley Rameka & Shelley Stagg Peterson (2021) that efforts to revitalize and maintain indigenous languages and cultures usually begin with revitalization through education that can be initiated focusing on early childhood education (Hairul, 2022).

Language Patterns Based on Ethnicity

*"Edhinah aghinnah sakejihe' yeh, degghuk ka
kannak pole"*

BM

(POL/6/ETS/BET)

[I live first. Tomorrow here again.]

The language pattern in data 6 is the same as the language pattern that appears in data 1. In data 6, the BM language pattern appears in the category of language patterns based on ethnicity. While in data 1, it appears in the category of everyday language patterns in the family. Even though the categories are different, in fact the language patterns that appear can be the same, namely both choosing the BM language pattern even though the interlocutors are facing different social statuses. What becomes interesting is when a person (not family) is considered a close person because of ethnic similarity.

In this case, the conversation above took place between two people, namely the research subject who was a Pandalungan and a native Madurese. Although both of them clearly stated that they were people of different ethnicities, in fact they used the same language, namely the Madurese language. The level of closeness of the Pandalungan people with Madurese ethnic people in the horseshoe area is very high, so this has an influence on their emotional condition and sense of pride in their culture, including the language they use, namely the Madurese language. Even though they are similar but not the same (different phonetics and allophones), in their Madurese language the differences appear to appear only in individuals or groups of people when

cultural encounters occur in public spaces, especially in accents or speech dialects (Wardhani, 2017). However, whenever they meet other ethnic Madurese or people who can speak Madurese in areas that do not belong to them, they are immediately familiar and dare to use their language with pride (Pramasweta, 2013). The introduction between these ethnic groups is usually seen through the style of clothing. As explained in the previous discussion, the Madurese and Pandalungan ethnicities can be identified through the clothes they wear. For women, they usually wear jarik or long cloth without stitches, while the top usually uses a blouse or t-shirt, sometimes equipped with a hood that is tied at the bottom of the chin. This is a very interesting characteristic of the culture.

However, as stated above, even though they both use the Madurese language, there are still differences between the original (mainland) Madurese language and the Madurese language used by the Pandalungan people, or what is currently known as the Pandalungan language. The location of these differences, one of which can be observed through phonetics and allophonics, for example in the word "pring" (bamboo). In Javanese it is usually called /preng/, while in Madurese it is called /perrēng/. Due to the acculturation of the two cultures, the language of the Pandalungan is called /epprēng/ (Pramasweta, 2013). The language difference was born because of the continuous friction between the Javanese-Maduran languages, so that a group of people created the identity of Pandalungan through language (Aziz, et al., 2021).

Language Pattern Based on Social Status (Education/Position)

"Pak RT, anu... badhe nderek tanglet... ajenge tumut parker mriki. Angsal nopo

BI

BJ Krama

mboten? Soale teng mriko gak cukup e." (POL/7/ETS/BPJ)

BJ ngoko

[Pak RT, eng... Want to ask, want to join parking here. Allowed or not? Because there is no space.]

The language pattern in data 7 is actually the same as the language pattern that appears in data 5, which is the BI+BJ Krama+BJ Ngoko pattern. The emergence of such language patterns is not only influenced by positional status, but is also influenced by the age between the speaker and the interlocutor. The research subjects (speakers) in the conversation are in their 30s, while the interlocutors are in their 40s. The age difference of approximately 10 years makes the research subject "age" the interlocutor so that a mixed language pattern emerges between the Javanese ngoko language and the Javanese krama language. According to Haryono (2007), social status in society can also determine the success of communication, such as position status, education, different ages, gender including social status that can change the order and communication system in society. This means that in this category, there are two elements that cause the BI+BJ ngoko+BJ krama language pattern, namely the different positional status and age.

This emerging language pattern is caused by differences in social status, and this seems to be marked by immigrant communities from the Pentalungan area, so there is an assumption that the language patterns of people with higher social status (higher positions, older age) are smoother because they are respected. Therefore, the immigrant community tries to integrate with the "class" of these people through their language patterns, namely by choosing the Indonesian language + Javanese manners pattern, and eliminating the Madurese language. The choice to eliminate the Madurese language was indeed intended as a form of unifying the immigrant community with village officials (in this context, Mr. RT) so that they felt grateful. This reluctance only occurs in certain situations, for example, in situations that give rise to negative stereotypes for the Pentalungan group, who speak Madurese (Isfironi, 2019). This is because some people in the RoomoPesisir region understand that the people of the Pentalungan are the same as the Madurese.

Conclusion

Based on data processing and discussion, three language codes were produced which were used by the immigrant community in the RoomoPesisir area with the following details: 1) Indonesian; 2) Javanese (ngoko and krama); 3) Madurese (rough/coastal). As for the pattern of language selection, seven patterns of language selection were found, namely: 1) The everyday language in the family that gave rise to a single variation pattern of the Madurese language (BM); 2) Language at school/workplace, creates a single variation pattern of Indonesian (BI); 3) Language with fellow immigrants from the same area, which results in a pattern of code-mixing variations between Javanese and Madurese which are dominated by Madurese

(BJ+BM); 4) The language of the event (celebration, Posyandu, vaccine, recitation, etc.), which creates a pattern of mixed code variations in Indonesian and Javanese, which are dominated by Indonesian (BI+BJ); 5) Language with parents, creating a code-mixing language pattern between Javanese (ngoko and krama) with Indonesian which is dominated by Javanese ngoko (BJ ngoko+BI+BJ krama); 6) Language based on ethnicity that produces a single variation of Madurese language (BM) with different phonetics and allophones; 7) Language based on social status (education/position) which gives rise to a code-mixing language pattern between Javanese (ngoko and krama) and Indonesian, which is dominated by Javanese krama (BJ

krama+BI+BJngoko). The involvement of these three languages ultimately causes friction between languages because they are used in the same place and time so as to produce new language patterns based on the choice of research subjects as immigrants (Pendalungan) who speak Madurese as their mother tongue who live in Javanese ethnic environment with

Javanese language. Javanese ngoko as the main language. These language patterns, it is possible, will experience continuous development as a result of the continuity of use, the age of the speaker, the time/age, and the different intonations of each individual and/or ethnicity.

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