The Language Variation of Pandalungan Jember

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Abstract
This research examines the language variation of Pandalungan Jember through describing the structure of language and regional accent which show characteristics of Pandalungan people. Data obtained from public places and social media to be observed, interpreted, and classified according to the language variations. According to the data, the language variation of Pandalungan contain: a) lexical variations; b) systemic morphologycal interferences; c) code-mixing; and d) Madurese identical accent. A regional accent of Pandalungan is Madurese, but it use Javanese words/language dominantly. It can be identified from intonations and lexicon uses. These findings show popular words which are used in daily conversation of Pandalungan people. The regional accent of Pandalungan is necessary to be examined in depth, so that the next reseachers can develop this research with a dialectology approach.

Keywords: Pandalungan, Languages Interferences, Madurese, and Javanese.

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Introduction

The problem raised in this paper is about the linguistic characteristics of Pandalungan society in Jember area. It is viewed from its diversity or variation of language in its structure and accents which potray the characteristic of Pandalungan community. This analysis uses qualitative method which produces descriptive data to describe the problem studies. The data were obtained from the observation and experience during stay in Jember approximately for four years. Besides, the data are taken from social media (*instagram*) where has users account from Pandalungan people. The retrieval data from social media is considered because it contains *status* or *caption* with natural utterance like daily conversations. Subsequently, the data are interpreted and classified according to its languange variation.

The researcher identified that there are other research corelated with Pandalungan culture and language. These are published by Hary Yuswadi (2008) titled *Budaya* Pandalungan*: Multikulturalitas dan Hibridasi Budaya Antaretnik* and *Masyarakat (*Pandalungan*) Jember – Pola Hibridasi Budaya Antaretnik,* and another researcher, Ayu Sutarto who published *Sekilas tentang Masyarakat* Pandalungan. Both research describes the characteristic of Pandalungan including the people, language, and culture generally. The study of Pandalungan language variation has not been investigated. Consequently, this research is necessary because it is sligtly and need to be developed, especially in terms of languages.

In the previous research, an article by Maria Ulfa (2017) title *Munculnya Dialek* Pandalungan *Probolinggo sebagai akibat Pengaruh Bahasa Madura pada Bahasa Jawa,* discusses about the morphology and lexical dialect of Pandalungan in the family of Probolinggo area, East Java, Indonesia. The area is located in Mayangan District. Based on the observations and interviews, the findings are: (i) morphological interference of affixation and reduplication, such as the form of reduplication of *ku-mlaku* which is formed from Javanese. That word is partially reduplicated (such as a form of reduplication in Madurese characterized by the repetition of some of the final syllables); (ii) phonological deviations, such as the doubling and release of phonemes /h/ at the end of a word, for example in *kabbhe* is supposedly *kabeh* (in Javanese); (iii) syntactic deviations, such as the influence of the passive structure of the Madurese language to the Javanese language; (iv) lexical interference; and (v) semantic deviations. The difference with this research is an object of language variation. In other words, this research continues the previous research with expanded topic for completing object of study.

Another research done by Rahman (2015) title *Pengaruh Bahasa Madura dan Bahasa Jawa terhadap Bahasa Masyarakat Kabupaten Jember*. The study uses souvenirs media (t-shirts) bearing the words Jemberan. Based on the results of research, there are typical words in Pandalungan Jember, such as *Mad, alon cak, boh, palang, mbois, nggilani, polae, longor, cek enggake, creme, mak taker, gile, metao, sengak, mara, digegeri, beno ra, huhkah, salbut, megeli,* and *mbulet*. However, there are the bias data in the study. The data taken need to be categorized more specifically. In the study, researcher tend to suppose that Jember should speak Javanese, so the researcher assumes that everything that Madurese language needs to be incorporated into the data result as the characteristics of Pandalungan. Therefore, further research needs to

filter out the linguistic forms as the mixing of Madurese and Javanese language in Jember.

The Concept of Pandalungan

Language became one of the main media in society to shape the identity of a culture. People living in different bilingual environments have certain constraints to communicate with each other. In fact, communication is important in society to establish socialization. Trough the process of intersection of two languages, those two different ethnic communities form a separate language pattern. Speaker A who communicates with speaker B tries to use speaker's B language so that speaker B understands what is speaker A talking about. However, there are limitations of the words that speaker A used in speaker's B language, thus allowing the vocabularies which take from speaker's A language. It makes interferences between the languages.

The existence of two languages with their own culture brings the process of cultural hybridazation within an ethnic group. It forms a cultural concept of Pandalungan which simbolically accommodate two ethnic groups that are equally dominant. Etymologically, Pandalungan refers to the image of society from two different culture backgrounds that co-exist within a certain region and form a new cultural pattern, including its language pattern. The pattern of formed language shows a certain characteristic of the Pandalungan community. Yuswadi (2008) state that Pandalungan people tend to use mixed language between Javanese and Madurese. The mixing process of those ethnic groups takes place through a long process involving social and historical factors that ultimately form a particular culture and linguistic characters. Both tribes are trying to maintain the tradition inderectly by socializing their culture each other. As a result, two dominant languages and cultures emerged and coexisted. Such patterns affect the language use which tends to generate interference, code mixing, even form a new vocabulary that is popularly used.

The concept of Pandalungan is almost the same as the melting pot in New York where diverse cultures intersect and co-exist with one another. Pandalungan just has two dominant languages, meanwhile melting pot tend to more diverse. In 1660, there are eighteen languages spoken at Fort Amsterdam, its surrounding area, and the tip of Manhattan Island. Those languages came from many countries brought by settlers. The Dutch had sent them aboard and most of them were French-speaking Protestants. As time passes, New York is affected by the growth of suburbia and several ethnic gorups who lived there play in the development of economy, such as easier to locate plants and build shopping center so the productive and commercial facilities evolve in the area. The cencus of 1960 showed that 19% were foreign-born whites, 28% were children were their kids, 14% were Negro, and 8% were Puorto Rican (Glazer & Moynihan, 1964). According to many kind of population, New York become a city that has a great numbers of languages and culutral backgrounds. The people from many countries are able to establish a certain identity. In terms of language, they have different dialects even though they use the same language. Each dialect has its own characteristics in the selection of words, pronunciation, and accent.

The concept of Pandalungan becomes an identity of human products that undergo the adjustment and internalization process of society in where they live. Yuswadi (2008) mentions that the concept of Pandalungan used to call the inter-ethnic cultural mix,

especially two dominant ethnic between Javanese and Madurese in a particular region. The area of Pandalungan refers to a particular area located on the eastern coast of East Java. In general, the Pandalungan people live in urban areas as centers of various cultural gatherings. The city center became a place to interact and form multiculturalism.

The differences of cultural and linguistic backgrounds do not hinder the two ethnic groups to interact. Both ethnics recognize that they face the same cultural and geographic pressures in the same place so good relationship is necessary. Every ethnic tries to preserve its culture and traditions. These factors lead to cultural acculturation where one ethnic culture emerges and be accepted. In this case, Madurese culture became the dominant culture in the area, especially the traditional local show. The pattern of communication is also unique because the society in this area are able to speak in two languages (Javanese and Madurese) well. The city is the center of people for interacting. We can conclude that the closer they get to the city center, the cultural distinctiveness of each tribe increasingly faded. In the city center, people tend to use Javanese language with different accent. Madurese use Javanese language with Madurese accent because the strong accent are difficult to hide by the speakers while speaking. The Madurese tend to be able to speak Javanese than Javanese who tend to be able to speak Madurese because Javanese people live in the area first than Madurese. The Madure as settlers are required to make sosialisation so it push them out to be able to speak Javanese language with the Javanese people who live there first.

The Settlers of Madurese People in Jember

The spread of Madurese from their island to the East Java, especially to the *Tapal Kuda* area is influenced by socio-economic factors in the past. At the beginning of the 20th century, there were many migrations of northern coastal people to the rural area of Java due to war and security factors. Moreover, the Dutch government at the time provided space for the people who moved through the railway linking Kalisat (in Jember) and Banyuwangi in 1901. Since the early 20th century, Madura is one of the area that releases its migrants to other areas, while Besuki, one of the area in East Java, receives its migrants. The birth of Madurese people allows the dominance of Madurese in that area. Besuki which is a coffee plantation area began to provide a place for the Madurese. Because of the high population of Madurese people, the native Madurese people who setteld in their region (Madura island) were only about 45% in 1930. They were on Panarukan and Bondowoso which are including the district of Besuki (Poesponegoro & Notosusanto, 2008).

In other historical sources also mentioned that the existence of plantations in East Java encourage the Madurese to work as plantation laborers (Kuntowijoyo, 2002). It affects the Madurese population in Java which increase time to time and spread in various areas, especially in the area of Panarukan, Bondowoso, Kraksaan, Pasuruan, Lumajang, and Jember. Through the migration, the Madurese brought their language and culture to East Java so the existence of language contact occured. Some areas targeted by Madurese to work as plantation laborers are in the rural area of Bondowoso and Jember. Those areas have a suitable climate for coffee planting. The presence of a new society led to a tendency to establish communication with the society who first living there (Atmosudiro & Marsono, 2005). As time passes, in 2000

the number of Madurese migrants in East Java was 86.14% (Wiyata, 2008). With the large Madurese living in the area, language contact is possible between Madurese and Javanese. The existence of such interactions allows two languages to intertwine and possible to make interferences, code-mixing, and borrow vocabularies.

Pandalungan Area

Pandalungan region is located in the north of coastal East Java with the majority of Madurese culture. Administratively, the region of Pandalungan includs Pasuruan, Probolinggo, Situbondo, Bondowoso, Banyuwangi, Lumajang, and Jember (Yuswadi, 2007). However, the cultural and linguistic conditions to determine the area of Pandalungan need to be considered. It is depicted in the map below.
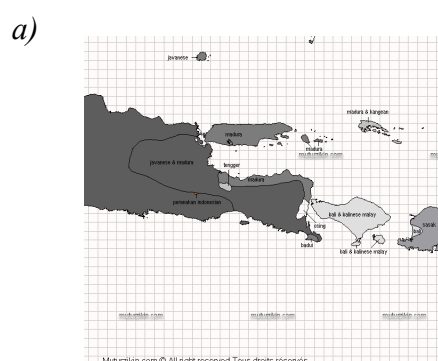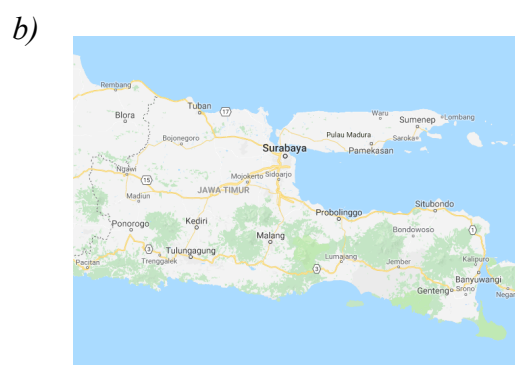
a)

Figure 1
Source: www.maturzikin.com

b)

Figure 2
source: google.com/maps

Picture *a* shows the area of linguistic condition of Pandalungan which, while picture *b* shows the admistration area. Based on its linguistic condition, it consists of Pasuruan, Probolinggo, Situbondo, Bondowoso, Lumajang, Jember, and some areas in Banyuwangi. In fact, most people in Bayuwangi use the Javanese and Osing languages, while the Madurese language tends to be used in the border area between Jember and Banyuwangi. In fact, the Madurese language in the specific area of Banyuwangi intersects to the Osing language. There are two different languages used in daily communication in the area named Kalipuro. The language uses are Madurese and Osing because both tribes have long lived side by side. From the results of the intersection of these two languages formed a fluent society-speaking Madurese with Osing dialect (Arief, 2015). Therefore, some areas in Banyuwangi included Pendalungan.

In general, Pandalungan people livehood as farmers, fishermen, traders, and less civil servant. Because of the majority of lower-middle class professions, the language used tend to use low level (*ngoko* or *enjâ' iyâ* speech level) for daily conversation. The meeting of people with two different mother tongue language (Madurese and Javanese), whether for work or scholl, enlarges the existence of two dominant ethnics to contact. The existence of universities which become the goal of higher education also has an influence. Jember becomes more lively because of the number of immigrants from various regions, especially from the area around Jember, such as Lumajang, Probolinggo, Pasuruan, Bondowoso, Situbondo, and Banyuwangi in order to find work or to go to study in high education.

Jember is one of the cities where ethnic Madurese and Javanese meet. There are two major groups of ethnic Madurese and Javanese in the region. Rahman (2015) states that the eastern and northern part of Jember are the place where the majority of Madurese live. The area is close to Bondowoso which is mostly Madurese native speakers. Besides, it is also influenced by the historical factor of coffee plantation in the area where the Madurese migration work in Dutch colonial era. For the southern and western part of Jember, the majority population is Javanese. Central Jember which is the center of the city has a balance quantity of Madurese and Javanese speakers. The languages contact reveal interferences and code-mixing which emerged and characterized the language of Pandalungan.

The Language Variation in Jember

The dominant cultures, especially the traditional local show tend to be dominated by Madurese culture, but everyday language used tends to be dominated by Javanese language with Madurese strong accent and vocabularies. According to the obtained data from social media (*instagram*) and observation, there are lexical variations, systemic morphologycal interferences, code-mixing, and Madurese identical accent/intonation. The most important findings are explained below.

1) Lexical Variations

Social factors, heterogenety, and the language use, cause lexical variations of Pandalungan. The society tend to use *ngoko* or low speech level in daily conversation. It shows a kind of familiarity in a social condition which tends to carelessly and popular among teenagers and adults.

The findings of lexical variations of Pandalungan are *mad. Mad* is often used to call peers or close friends. The word is synonymous with *bro* or *sist* in English. This word is only used in Jember and become popularly used in teenagers and adults.

2) The Systemic Morphological Interferences

Chaer and Agustina (2010) mention that the systemic morphological interferences occur in affix, namely affix-mixing from the native speaker languages to another language, or vice versa. These occur in daily informal conversations, for example in the Indonesian language *tertabrak* to *ketabrak*, *bertemu* to *ketemu*, etc. These afix *ke-* is a form of Javanese language which influeces word *tabrak* and *temu*.

Based on the data obtained, the findings of systemic morphological interference are *polanya, me-rame,* and *nek-penekan*. *Polanya* and *me-rame* are found in sentences *...**polanya** duriane akeh...tuku situk mangan **me-rame**... Pola* is the word derived from Madurese meaning *because of*. It is getting suffix *–nya* (Indonesian suffix), so that become *polanya*. That suffix sholud be *–na* in Madurese, but in that case, suffix which is used is derived from Indonesia suffix *–nya*. So that, the systemic morphologycal interferences occur. Besides, the word *me-rame* and *nek-penekan* are derived from Madurese which have formed parcial reduplication. *Me-rame* has a basic word *rame* which means *crowded*. It gets reduplication form which has function to explain a condition or manner, such as *mangan me-rame* means *to eat together. Nek-penekan* is derived from Javanese which has base word *penek* meaning *to climb*. In

that case, *penek* gets a parcial reduplication with *an-* suffix derived from Madurese. With that form, *nek-penekan* forms a meaning that is *the kind of rock climbing*.

3) Code-mixing

Chaer and Agustina (2010) states that the code-mixing refers to the use of words or phrases without changing the structure of the languages into other languages. It occurs because vocabularies which is not exist in the first languanges and can represent a precise meaning of the speaker. Besides, the speaker is not fluent to use second languages. So that, the speaker prefers to use the word from their mother tongue which is best known.

According to the data, one of the code-mixing in Pandalungan is in sentence *"tamu istimewa yang bikin arek Jember **agriduh"**.*... The word *agriduh* is derived from Madurese meaning *excited* (in the context). *Arek* is derived from Madurese means *people*. *Tamu istimewa yang bikin...* is derived from Indonesian means *special guests who make....* That sentence is a kind of code-mixing in three languages, Javanese, Madurese, and Indonesian.

4) Madurese Identical Accent

Regional accent refers to the accent which is owned by the speakers of a language in a spesific region. It shows a characteristic of speaker's origin by hearing the accent. Based on observations, the dialect of Pandalungan has a distinctive accent, sound like Javanese which has Madurese accent. It is caused by the factors of two dominant languages use. In other words, an intercourse of two languages are barely dominant. Madurese who interact with Javanese are using Javanese word, but the regional accent still audible because of the strong regional accents which are difficult to hide by the speakers while speaking. Sometimes, the Madurese intonation influences Javanese people to use that intonation.

Besides intonation, the accent of Pandalungan can be analyzed by the lexicon, for example *...pas lir-keliran rambute* .... The word *pas* is derived from Madurese which means the result of something (in that context). *Lir-keliran* is a kind of Madurese parcial reduplication which means something moves slowly. *Rambute* means hair which get Javanese affix *–e*. That sentence shows the interference of two languages, Javanese and Madurese, which can be seen by the lexicon use. Furthermore, the accent be in the form of code mixing, such as *ce' nda'e* means to express very unwillingness. *Cek* is derived from Madurese meaning *very*, while *nda'e* is derived from Javanese meaning *do not want something*. The word is a kind of code-mixing which indicates the regional accent of Pandalungan.

Conclusion

According to the description, it can be mentioned that Pandalungan language variations contain lexical variations, the systemic morphologycal interferences, the code-mixing, and Madurese identical accent. The regional accent of Pandalungan can be analyzed by the intonation and the lexicon use. It has Madurese accents. The choises of word tend to get interferences and code-mixing. Besides, it can be seen that the languange variation of Pandalungan is occured because of the two dominant ethnic groups, namely Javanese and Madurese which have different language backgrounds. People who living as farmers, fishermen, plantation workers, and merchants tend to use the rustic languages in their daily life. There are many gabs to be analyzed further in this research. The regional accents of Pandalungan with a dialectology approach are need to be analyzed in depth. Besides, the status of Pandalungan which has two dominant ethnics and languages as a kind of new dialect or even as a language deviation need to be examined.

Acknowledgement

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