Exploring Linguistics Diversity: Comparing Pandhalungan and Madurese Variations

Evi Khoirun Nisa[1], Evynurul Laily Zen[2], Nurenzia Yannuar[3]

[1, 2, 3] *Program Studi Pendidikan Bahasa Inggris, Universitas Negeri Malang, Malang, Indonesia*
Email: evi.khoirun.2202218@students.um.ac.id, evynurul.laily.fs@um.ac.id,
nurenzia.yannuar.fs@um.ac.id

Abstract-Ethnic enclaves and interethnic marriage can contribute to social dialect. The Madurese ethnic enclave on Java Island and Pandhalungan is one of the most intriguing examples. This study investigates the comparison between Madurese and Pandhalungan in Madurese language variations. This study aims to identify the differences between Madurese and Padhalungan in Madurese language variations. This study purposes to reveal the similarities and differences in speech levels between native Madurese and Pandhalungan speakers, as well as how the use of Madurese language variations varies across different social settings. This study employed a qualitative approach with a descriptive qualitative design. The data collected through a semi-structured interview. This study used purposive sampling to select the respondents as the data source. The study's sample consisted of six undergraduate students majoring in English education in Sociolinguistics for the ELT course. These students represented four native Madura regions: Bangkalan, Sumenep, Sampang, and Pamekasan, with ages ranging from twenty to twenty-five years old. Additionally, two students from Pandhalungan, specifically Probolinggo, whose parents are Madurese and Javanese, were included. The finding shows that Madurese language variations can be found in dialect, speech level, and vocabulary. These different speech levels leaded to the use of different vocabularies based on the setting, age, and social role of the people in the communication. The dialect in Padhalungan is distinct, yet the sounds are nearly identical across all regions. In Madura, a distinct dialect is heard in every region. However, Madurese natives and Pandhalungan share the same level of Madurese speech.

Keywords: Language Variations, Madurese Language, Pandhalungan, Sociolinguistic, Speech Level.

I. INTRODUCTION

The term "language variation" describes the wide range of linguistic distinctions that exist across individuals. These differences can be seen in individuals' vocabulary, grammar, pronunciation, speech level, and accents. Social, geographical, national, and contextual variables all play a role in these differences language variations in a communication language emerge due to the heterogeneity of a society. Linguistic diversity is a result of the community's location or social factors. When it comes to first language learners, it is commonly assumed that they do not encounter the challenges of learning to communicate effectively, as they have mastered this skill from a young age (Anugerahwati, 2010). As a result, this variation in language induced by the social status of the speaker is classified as a social dialect. Transferring a speech community and its language to regions other than their place

of origin may also lead to the development of a social dialect. The concept of social dialect is particularly relevant when analysing the differences between native Madurese and Pandhalungan speakers which it aligns with the objective of this current study. The variations in speech levels between these groups can be viewed as social differences. The speech levels used by Madurese speakers, influenced by social factors such as age and social role, reflect the cultural importance of hierarchy and respect in communication.

Pandhalungan is a hybrid society due to the mixing of two dominant cultures, namely Madura and Java, at the same time. Pandhalungan well known as the Madurese ethnic group who live in Tapal Kuda area, which are Jember, Banyuwangi, Situbondo, Lumajang, Probolinggo, Pasuruan, and Bondowoso. According to Yuswadi (2008), Pandalungan people frequently combine Javanese and Madurese into a single dialect. The mingling of these ethnic groups is a lengthy process involving social and historical factors that, in the end, shape a particular culture and linguistic traits. By socializing their respective cultures, both communities are attempting to preserve their traditions. The result was the emergence and coexistence of two dominant languages and cultures. Such patterns influence language usage, causing interference, code mixing, and even the formation of a new, widely used vocabulary. The distinctiveness is the environmental impact of a multicultural and multilingual society. Rahman (2015) believes that Pandhalungan is a mixture of Madurese and Javanese people who were born in Java and adopted the Javanese language but live in the Madurese language environment. Pandhalungan used to call the inter-ethnic cultural mix, especially two dominant ethnics between Javanese and Madurese in a particular region (Yuswadi, 2008). Pandhalungan takes on the identity of a human product that experiences the process of adapting to and accepting the society in which they currently live Pandhalungan comes from the Javanese word dhalung, which means "big pot" (Al-Fariz & Ayu, 2022). Rohman (2016) believes that which concentrate on dialectology investigations using Madurese language data from ethnically Madurese regions.

Putri and Cahyono (2019) conducted the study on the acculturation of inter-ethnic Javanese and ethnic Madurese in Jember regency, the factors that influence the occurrence of acculturation of Javanese and Madurese

languages in Pandhalungan culture, and the barriers to acculturation of Javanese and Madurese languages in Pendalungan culture. As a result of migration from other regions to Jember Regency, Javanese and Madurese have become acculturated, as demonstrated by the findings. The acculturation of Javanese and Madurese in Jember is the result of historical, social, and economic interactions. Among the obstacles to the assimilation of Javanese and Madurese in Jember are ethnocentrism, indigenous cultural heritage, and languages. Hairul (2022) examined the pattern of Pandhalungan community interaction using anthropologist's approach. The finding shows that There are several forms of Madurese language diaspora, such as changes in the mention of several place names, language changes as the effect of using repeated words according to Madura grammar, language changes due to adding or affixing Madura grammar to Indonesian, and the practice of code mixing between Madurese and Javanese and Indonesian languages. Yanti (2022) revealed that language code used by immigrant communities from the Tapal Kuda region, which is commonly referred to as the Pendalungan group (the consequence of acculturation between Madurese and Javanese cultures), and their language patterns in Roomo Pesisir Village, Gresik. Three language codes were generated and used by the immigrant community in the Roomo Pesisir region, as demonstrated by the following findings: 1) Indo-Pacific; 2) Javanese (ngoko and krama); 3) Madurese (rough/coastal). Because these three languages are used in the same place and at the same time, they ultimately produce new language patterns. This is based on the choice of research subjects as immigrants (Pandhalungan) who speak Madurese as their native language and reside in a Javanese ethnic environment with Javanese language. Another research conducted by Ayuningsih (2018) which examines the language variation of Pandhalungan Jember through describing the structure of language and regional accent which shows characteristics of Pandhalungan people. The finding shows that although Madurese is a regional dialect of Pandhalungan, Javanese terminology and language are used most frequently. It can be recognized through lexical and intonation patterns.

Despite the wide linguistic diversity of the Madurese language, research specifically investigating the variances between native Madurese and Pandhalungan speakers has been

limited. The Pandhalungan speakers' linguistic features, formed by both Javanese and Madurese influences, remain largely overlooked in sociolinguistic field, despite their unique sociolectal characteristics. Most studies tend to focus on the traditional Madurese speech levels or regional dialects within Madura, neglecting the hybrid and evolving nature of the Pandhalungan dialect. An in-depth comprehension of the distinctions between Pandhalungan and native Madurese speech is crucial for engaging in comprehensive discussions on language maintenance and shift, which are fundamental topics in the fields of sociolinguistics.

This study has the capacity to provide useful insights to the disciplines of sociolinguistics by enhancing the comprehension of the intricate processes that impact language usage and evolution in multilingual communities. Therefore, this study examines the distinctions between Madurese and Pandhalungan within the context of variations in the Madurese language. This study seeks to analyze the distinctions between Madurese and Pandhalungan within the variations of the Madurese language. This study aims to identify the similarities and differences in speech levels between native Madurese and Pandhalungan speakers.

II. METHODS

This study employed a qualitative approach with descriptive qualitative design. This approach aligned with the objective of this study by providing a framework to explore and describe the rich, contextualized details of how language variations occurred, while focused on the subjective experiences and linguistic behaviours of the participants. The instrument was collected through semi structured interview. There were several open-ended questions which related to the distinction of speech level and vocabulary between Madurese language and Pandhalungan. Furthermore, this study employed purposive sampling to choose the respondents as the data source. Purposive sampling is employed to increase the significance and comprehensiveness of the gathered data (Creswell, 2018). This study appropriate employed purposive sampling suitable for this study since it easier for the researcher to recruit individuals selectively who hold experiences, knowledge, or the qualities that are crucial for the research subject.

This results in thorough investigation and a deeper understanding of the thing that was being investigated. The sample of the study was six undergraduate students majoring English education in Sociolinguistic for ELT course, consisting of four student's representatives from four native Madura regions: Bangkalan, Sumenep, Sampang, and Pamekasan, with ages ranging from twenty to twenty-five years old, and two students from Pandhalungan, especially Probolinggo whose parents are from Madurese and Javanese. These criteria were taken into consideration since the writer focuses on the language maintenance and shift of Madurese language level.

Ensuring the data's validity and reliability was crucial in this study to effectively reflect the distinctions between the Pandhalungan and native Madurese language variations. Validity was ensured through the implementation of multiple approaches. First, triangulation was utilized through the implementation of semi-structured interviews. This approach facilitated a thorough examination of language usage from various perspectives, which ensured a comprehension of the differences. Furthermore, member checking was employed to obtain feedback from the participants regarding the interpretations and findings, therefore verifying the accuracy and relevance of the results in relation to their own experiences.

Data analysis was applied using the qualitative analysis model from (Miles & Huberman, 2009). Data analysis consists of data reduction, data display, and verifying conclusions. Data reduction comprised the classification of data at multiple levels and criteria. Unrelated information was methodically removed to concentrate on the most important and representative data. This technique entailed condensing elaborate comments into succinct categories that include the fundamental disparities and similarities in language usage between the two groups. Data display was carried out after data reduction to provide the refined information in an understandable and straightforward way, allowing efficient analysis and interpretation. The data was carefully organized and presented in detailed tables and set tables, effectively highlighting the language differences between Pandhalungan and native Madurese speakers. For instance, a comparative table was generated to illustrate the instances of speech levels employed in different social settings by both groups, emphasizing the patterns of formality and informality in communication. After data display, the conclusion drawing

provided the finding of this study by showing the distinction result regarding to the aims of this study.

III. RESULT AND DISCUSSION
The Comparative Aspect between the Native Madurese and Pandhalungan

There was a comparison language variation between the native Madurese and Pandhalungan. The speech levels in Madurese represent more than just a linguistic characteristic; they also reflect the social hierarchy and cultural principles of the Madurese community. The sign languages represent a complex communication system that requires speakers to be attentive to the details of social classification, respect, and situations, rendering them an intriguing facet of the language's unique character.

There was distinction between native Madurese and Pandhalungan on speech levels and social hierarchies. The native Madurese language posed complex speech levels referred to as tèngghi bassa, encompassing enja'-iye, engghi-enten, and engghi-bunten. These levels were intricately established in Madurese society, reflected the speaker's respect towards others according to status, age, or friendship. Native speakers posed awareness of various speech levels and utilized them instinctively in conversations, particularly in formal and hierarchical social contexts including family gatherings, ceremonies of faith, or interactions with elders. These levels provided the foundation for upholding social order throughout the community.

On the other hand, the Pandhalungan utilized in areas including Probolinggo, has decreased agreement with the strict regulation of speech levels. Pandhalungan speakers recognize the formal components of Madurese speech; yet, their varied linguistic environment, formed by Javanese and Indonesian, has led to a more lenient commitment to these levels. Pandhalungan speakers may not employ these levels with the same regularity or precision as native speakers, particularly in informal contexts. This transition can be linked to the merger of cultures and languages, resulting in a more egalitarian communication style that in line with Javanese traditions.

Furthermore, the finding showed that there was a distinction Madurese language variation in native Madurese and Pandhalungan. The distinction occurred since there was a distinction geography and language.

Madurese Language Variation in Native Madurese

Madura language variation across the region has four differences. They are Sumenep, Bangkalan, Sampang, and Pamekasan. Every region has its own characteristic. There were dialect, speech level, and vocabulary.

Firstly, Madurese language variation could be differentiated based on the dialect of each region. There were dialectical variations, namely Bangkalan, Sampang, Pamekasan, and Sumenep. In Sumenep dialect, the society used an elongated rhythm and did not abbreviate phonemes. For instance, when interpreting the word "saronen", it was different from the Pamekasan and Sampang dialects which it was interpret the word "sronen" by using a rather fast rhythm and capturing one of the phonemes or eliminating one of the vowel phonemes that is in the initial position. It is also different from the Bangkalan dialect, which is indeed a faster way to play the rhythm used compared to the Pamekasan dialect.

Secondly, the language variations also can be found in the speech level. It was found that the four regions have the same speech level. There awere three speech levels of Madurese language namely *Enjek Iyeh (Bâsa Andhâp/Low Level), Engge Enten (Bâsa Tenga'an/Mid-Level), and Enggi Bhunten (Bâsa Tenggi/High Level).* These different speech levels lead to the use of distinction vocabularies based on the setting, age, and social role of the people in the communication.

Table 1. The variations of speech level in Madurese

Speech Level/Variation	Participant Relationship	Use
Enjek Iyeh (Bâsa Andhâp/Low Level)	The same age or the speaker is older; very close	With close friends; parents to children
Engge Enten (Bâsa Tenga'an/Mid-Level)	The speaker is younger with not so far social status	Same adult who just knew, to parents
Enggi Bhunten (Bâsa Tenggi/High Level)	The speaker is younger with far enough social status	To superior, to parents in law

Table 1 illustrated the variation of speech level in Madurese. All region in Madurese used the same speech level regarding on their need and social status. Despite the geographical and cultural variety of Madura, the system of speech levels remains largely consistent throughout regions. All Madurese speakers, despite whether they come from Bangkalan, Sumenep, Pamekasan, or Sampang, recognize and employ these levels to handle social interactions. The frequency and context of each level's usage could differ based on regional cultural distinctions. Furthermore, Madurese language variations also can be found in the vocabulary.

Table 2. Variations of adjective in Madurese

English	Bang-kalan	Sampa-ng	Pame-kasan	Sume-nep
Fast	*Tandes [tandəs]*	*Santa' [santa']*	*Ceppet [cəppət]*	*Lekkas [ləkkas]*
Heavy	*Berrek [bƐrrəʔ]*	*Bherre' [bƐrrə']*	*Berrek [bƐrrəʔ]*	*Berrek [bƐrrəʔ]*
Stingy	*Cerre' [cƐrrə']*	*Cerre' [cƐrrə']*	*Cerre' [cƐrrə']*	*Cerre' [cƐrrə']*
Talk active	*Bennyak colok [bƐnnyak cɔlɔʔ]*	*Creme [crəmi]*	*Creme [crəmi]*	*Comel [crəmi]*
Fed up	*Pegghel [pƐgghƐl]*	*Cremmet [crəmmət]*	*Bhellis [bhƐllis]*	*Reghit [rƐghit]*
Arrogant	*Omatao [ɔmataɔ]*	*Omatao [ɔmataɔ]*	*Metao [mƐtaɔ]*	*Angkoh [aŋkɔħ]*
Annoying	*Ghelmegghelin [għəlməgghəlin]*	*Ghelmeggheli [għəlməgghəli]*	*Megghelli [məgghəli]*	*Mabellis [mabəlis]*
Naughty	*Melleng [məlləŋ]*	*Melleng [məlləŋ]*	*Meller [məllər]*	*Belleng [bəllƐŋ]*
Confusing	*Posang [pɔsaŋ]*	*Bhingung [biŋuŋ]*	*Bingung [biŋuŋ]*	*Posang [posaŋ]*

The description of table 2 showed that there was a distinction from each region. For instance, in the adjective "fast", the four areas had the different vocabularies. In Bangkalan, it changed to be *"Tandes";* in Sampang, it changed to be *"Santa'';* in Pamekasan, it changed to be *"Ceppet";* In Sumenep, it changed to be *"Lekkas."* Other differences also occured in the adjective "Fed up." In Bangkalan, it changed to be *"Pegghel";* in Sampang, it changed to be *"Cremmet";* in Pamekasan, it changed to be *"Bhellis";* and in Sumenep, it changed to be *"Regghit".* However, there were also similarities in vocabulary.

Some vocabularies were same in the two regions. For instance, the adjective "Naughty" in Bangkalan and Sampang changed to be *"Melling";* in Pamekasan, it changed to be *"Meller";* and In Sumenep, it changed to be *"Belleng."* The same case occured in the adjective "annoying." Bangkalan and Sampang, "annoying" changed to be *"Ghelmeggheli";* In Pamekasan, it changed to be *"Meggheli";* In Sumenep, it changed to be *"Mabellis."* The other vocabularies were "arrogant." Bangkalan and Sampang have a similar vocabulary in the adjective "Talk active."

In Bangkalan and Sampang, it changed to be *"Omatao,"* in Pamekasan and Sumenep used the adjective *"Matao and Angkoh."* In the adjective "Talk active" in Bangkalan, it changed to be *"Bennyak"* It is similar to Sampang and Pamekesan, which uses the adjective *"Crème."* In Sumenep, it modified to be *"Comel."* The adjective "Confusing" was a similarity between Bangkalan and Sumenep. They used *"Posang."* In Sampang, it changed to be *"Bhingung."* In, Pamekasan, it changed to be *"Bingung."* However, two vocabularies had the same changes among all regions in Madura. For instance, the adjective "Heavy" in the four areas changed to be *"Bherre'."* Then, the adjective "Stingy" in the four areas changed to be *"Cerre."* Vocabulary in Madurese could be different based on the region.

Madurese language variation in Pandhalungan

Pandhalungan also has three speech levels of the Madurese language which it equivalents as

the main regions of Madura Island. They were Enjek Iyeh *(Bâsa Andhâp/Low Level), Engge Enten (Bâsa Tenga'an/Mid-Level),* and *Enggi Bhunten (Bâsa Tenggi/High Level).* The following table showed the variations of speech level in Pandhalungan.

Table 3. Variations of speech level in Pandhalungan

Speech Level / Variation	Participant Relationship	Use
Enjek Iyeh (Bâsa Andhâp/Low Level)	The same age or the speaker is older; very close	With close friends; parents to children
Enggi Enten (Bâsa Tenga'an/Mid-Level)	The speaker is younger with not so far social status	Same adult who just knew, to parents
Enggi Bhunten (Bâsa Tenggi/High Level)	The speaker is younger with far enough social status	To superior, to parents in law

Table 3 showed the utilization of speech levels of Pandhalungan which was same with Sampang, Sumenep, Pamekasan, and Bangkalan. *Enje' Iyeh* refers to the level of impolite language, *Enggi Enten* to the level of language that was courteous, and *Enggi Bhunten* to the level of language that was extremely polite. *Enje' Iyeh* was typically used by older persons to younger people or by peers (friends of the same age). *Enggi Enten* was the second level of the language where refinement occurs. Generally, it was used by strangers, son-in-laws to their in-laws' parents, husband and wife, young people to elderly people, and family. *Enggi Bhunten* was the politest language in Madurese language. It was utilized by younger individuals toward elder or highly respected individuals.

The utilization of Madurese language variation in speech level was equivalent with Madurese native. Furthermore, Madurese language variations also can be found in the vocabulary. The following table was the variations of adjectives of Madurese language between Madurese native and Padhalungan based on their regions.

Table 4. Variations of adjective in Madurese and Padhalungan

English	Bangkalan	Sampang	Pamekasan	Sumenep	Pandhalungan
Fast	*Tandes [tandəs]*	*Santa' [santa']*	*Ceppet [cəppət]*	*Lekkas [ləkkas]*	*Santa' [santa']*
Heavy	*Berrek [bɛrraʔ]*	*Bherre' [bɛrrə']*	*Berrek [bɛrrəʔ]*	*Berrek [bɛrraʔ]*	*Berrek [bɛrraʔ]*
Stingy	*Cerre' [cɛrra']*	*Cerre' [cɛrrə']*	*Cerre' [cɛrrə']*	*Cerre' [cɛrra']*	*Cerre' [cɛrrə']*
Talk active	*Bennyak colok [bɛnnyak cɔlɔʔ]*	*Creme [crəmi]*	*Creme [crəmi]*	*Comel [crəmi]*	*Creme [crəmi]*
Fed up	*Pegghel [pɛgghɛl]*	*Cremmet [crəmmət]*	*Bhellis [bhɛllis]*	*Reghit [rɛghit]*	*Cremmet [crəmmət]*
Arrogant	*Omatao [ɔmatəɔ]*	*Omatao [ɔmataɔ]*	*Metao [mɛtaɔ]*	*Angkoh [aŋkɔh]*	*Omatao [ɔmataɔ]*
Annoying	*Ghelmegghelin [ghəlməgghəlin]*	*Ghelmeggheli [ghəlməgghəli]*	*Megghelli [məgghəli]*	*Mabellis [mabəlis]*	*Nget Nyengget [ŋət nyəŋget]*
Naughty	*Melleng [məlləŋ]*	*Melleng [məlləŋ]*	*Meller [məllər]*	*Belleng [bəllɛŋ]*	*Cengkal [cəŋkal]*
Confusing	*Posang [pɔsaŋ]*	*Bhingung [biŋuŋ]*	*Bingung [biŋuŋ]*	*Posang [posaŋ]*	*Posang [posaŋ]*

Table 5 illustrated that Pandhalungan had closed similarities with Sampang. It has six of the same vocabulary, including fast, heavy, stingy, talk active, fed up, and arrogant. All locations, including Pandhalungan, included a fundamental set of adjectives that maintain a visible grammatical structure, indicated a common base in the Madurese language. The term meaning "heavy" *(berek)* and "stingy" *(cerre')* remained consistent across numerous locations, including Pandhalungan. Pandhalungan showed a tendency for simplification or Javanese influence, particularly in pronunciation and vocabulary, as evidenced by the use of *"creme"* (talkative) in various areas, although in a slightly altered form in Pandhalungan. Some adjectives demonstrated a more significant variation in the Pandhalungan region, such as the term for "angry" *(ngget),* which diverges from the forms prevalent in the indigenous Madurese regions. The vocabulary annoying, naughty, and confusing were different among all the regions.

To conclude, the finding showed two findings that Madurese language variations can be found in dialect, speech level, and vocabulary. First, Madurese and Pandhalungan have the equivalent speech level. There were three speech levels of Madurese language namely *Enjek Iyeh* (*Bâsa Andhâp*/Low Level), *Enggi Enten* (*Bâsa Tenga'an*/Mid-Level), and *Enggi Bhunten* (*Bâsa Tenggi*/High Level). These different speech levels leaded to the use of different vocabularies based on the setting, age, and social role of the people in the communication. It was a line with Hulstijn (2003) who found a low speech level that it used by the people who talked to their friends or to persons that already close with them. Anwari et al. (2020) also found that the results indicate that there are three levels of Madurese language: *Enje' Iyeh, Enggi Enten,* and *Enggi Bhunten* Mid speech level used to speak with an older people or a new person. Last, a high speech level used to speak to a special person which it was a teacher or the person that we respect. It was also in line with Heriyanto et al. (2020), they revealed that there was three speech level in native Madurese based on who is speaking, to whom, and how meaning varies based on the context. In the event of communication, discourse participants must pay attention to the principles of decency Nadar (2009).

Second, Madurese and Pandhalungan have different dialects. In Pandhalungan dialect, when interpreting the word *"saronen,"* they used a rather fast rhythm and did not capture one of the

phonemes or eliminate one of the vowel phonemes that is in the initial position. This finding was in line with Muttaqin (2019) who revealed that Madurese language variation in vocabulary based on Madura's geographical location and period. It was different with Sumenep, Pamekasan, Bangkalan, and Sampang dialects. In Sumenep dialect people use an elongated rhythm and did not abbreviate phonemes. For instance, when interpreting the word *"saronen."* This was different from the Pamekasan and Sampang dialects that interpret the word *"sronen"* by using a rather fast rhythm and capturing one of the phonemes or eliminating one of the vowel phonemes that is in the initial position. It was also different from the Bangkalan dialect, which it was indeed a faster way to play the rhythm that used for comparing to the Pamekasan dialect. Madurese, specifically Sampang, has similar adjectives of Madurese in *Enjek Iyeh's* speech level.

IV. CONCLUSION

The main findings of this study show that native Madurese and Pandhalungan speakers have substantial variations in their dialects, speech levels, and language. There are three levels of speech used by both groups: *Enjek Iyeh* (low level), *Enggi Enten* (mid-level), and *Enggi Bhunten* (high level). These levels are used depending on the situation, the person's age, and their level of respect. This suggests that Pandhalungan still follows some basic Madurese sociolinguistic rules. In contrast to native Madurese dialects, the Pandhalungan dialect has more rapid speech and sound simplifications, such as vowel phonemes being shortened or left out. This is especially noticeable in words like *"saronen."* This shows that Pandhalungan speakers still use the same general structure for speech levels, but their dialect has developed its own sounds, probably from Javanese and other nearby languages. Native speakers of Madurese, especially in Sumenep and Pamekasan, on the other hand, tend to keep their longer pronunciations and avoid phoneme reduction.

Despite these findings, the study had limitations that may affect its generalizability. The sample size is limited, concentrating just on a particular group of undergraduate students, which may not adequately represent the linguistic variation among all speakers of both dialects. Furthermore, the study predominantly employed semi-structured interviews, thus introducing subjectivity in participants' replies. Further

studies might draw with a more extensive and heterogeneous.

REFERENCES

Al-Fariz, F., & Ayu, R. Y. (2022). Pandalungan Culture's Worldview and Its Role in Handling Covid 19 in Kabupaten Jember. *Digital Press Social Sciences and Humanities*, *8*, 00002. https://doi.org/10.29037/digitalpress.48415

Anugerahwati, M. (2010). Pygmalion: A Study of Socio-Semantics. *TEFLIN Journal*, *21*(2), 202–210.

Anwari, Purnaningtyas, W., & Hikmah, U. (2020). *The Level of Language Used by Madurese in Kalidandan, Pakuniran, Probolinggo*. *27*(ICoSHEET 2019), 86–89. https://doi.org/10.2991/ahsr.k.200723.021

Aslinda, & Syafyahya, L. (2007). *Pengantar Sosiolinguistik*. Refika Aditama.

Ayuningsih, W. (2018). *The Language Variation of Pandalungan Jember*. https://doi.org/https://papers.iafor.org/submission40528/

Creswell, J. W. (2018). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (Fourth edi).

Hairul, M. (2022). Diaspora Bahasa Madura dalam Masyarakat Pandhalungan Bondowoso. *Paramasastra*, *9*(1), 84–96. https://doi.org/10.26740/paramasastra.v9n1.p84-96

Haryono, A. (2013). Keragaman Bahasa dan Budaya: Problematika dan Perannya dalam Komunikasi Antarbudaya. *Jurnal Salaka : Jurnal Bahasa, Sastra, dan Budaya Indonesia*, 1–11.

Haryono, A., & Wibisono, B. (2018). The Use of Speech Level in Socio Cultural Perspective of Tapal Kuda Madurese Ethnic Society. *PAROLE: Journal of Linguistics and Education*, *8*(2), 57. https://doi.org/10.14710/parole.v8i2.57-65

Heriyanto, E., Kurniadi, D., & Mukaraomah, N. H. (2020). Maduranese Language Speech Level: A Sociolinguistic Study in Language Variety. *Journal of Language and Health*, *1*(2), 45–48.

Huang, Y. (2008). Politeness Principle in Cross-Culture Communication. *English Language Teaching*, *1*(1), 96–101. https://doi.org/10.5539/elt.v1n1p96

Hudson, R. A. (1980). *Sociolinguistics*. Cambridge University Press.

Hulstijn, J. H. (2003). Incidental and Intentional Learning. *The Handbook of Second Language Acquisition* (pp. 349–381). wiley. https://doi.org/10.1002/9780470756492.ch12

Leonie, A., & Chaer, A. (1995). *Sosiolinguistik Perkenalan Awal*. PT Rineka Cipta.

Miles, M. B., & Huberman, M. (2009). *Analisis Data Kualitatif*. UI Press.

Muttaqin, S. (2019). Language Variations in Madurese Across Regions and Age Groups: Looking at Syntactic and Lexical Variations among Regions and Age Groups: *KLAUSA (Kajian Linguistik, Pembelajaran Bahasa, dan Sastra)*, *3*(01), 45–56. https://doi.org/10.33479/klausa.v3i01.193

Nadar, F. (2009). *Pragmatik & Penelitian Pragmatik*. Graha Ilmu.

Putri, Y. P. E., & Cahyono, H. (2019). Komunikasi Antarbudaya: Akulturasi Bahasa dalam Masyarakat Pendalungan Kabupaten Jember. *Jurnal Ilmu Komunikasi*, *03*(01).

Rahman, A. . (2015). *Pengaruh bahasa Madura dan Bahasa Jawa terhadap bahasa Masyarakat Kabupaten Jember*. 555–559.

Rohaniyah, J. (2016). The Study of Madurese Social Dialect. *Wacana Didaktika*, *4*(2), 102–107. https://doi.org/10.31102/wacanadidaktika.4.2.102-107

Rohman, I. M. (2016). *The Effectiveness of Using Pictures in Teaching Vocabulary* [Walisongo State Islamic University].

Yanti, P. I. (2022). *Ethnolinguistic Study on the Language Selection at Imigrant Pendalungan Communities*.

Yuswadi, H. (2008). *Budaya Pandalungan: Bentuk Multikulturalitas dan Hibridasi Budaya Antaretnik*.