

Comparing Malangan And Mataraman Javanese Dialect: A Case Study in The Border Area of Malang And Blitar

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Abstract

This study aims to observe differences in the Javanese dialect of Malangan and Mataraman and the factors that influence the phenomenon, as both dialects are spoken in the border region of Malang and Blitar. The method used in this research is qualitative, which is to provide a general description of a situation as clearly as possible without any treatment of the object under study. This research is a sociolinguistic study based on the language phenomenon that occurs in the community in the cultural border area of a language, especially regarding the form of dialect differences that occur. The results suggest that the differences lie in the description markers in Ngoko Javanese. Such phenomenon is observed based on various words spoken in various situations in both regions. In addition, despite the differences of the description markers between the two dialects, the meanings behind them are not significantly different. As for the factors that make the differences between the Malangan and Mataraman dialect spoken in the Malang and Blitar border areas, they are divided into four: speakers' habits, self-identity, region/geography, and feeling of having a different dialect/language..

Keywords: *dialect difference, Javanese language, border area, sociolinguistics*

Introduction

Humans are creatures that in their lives can not be separated from each other, as they are always referred to as social beings. This specific characteristic of a human being is their attempt to survive in a society. Therefore, to make it easier for humans to fulfill their every need, it is necessary to take advantage of daily interaction by carrying out the communication process in their lives. One of the communication tools that has become a primary human need is language.

When it comes to language, apart from being a means of communication, language can also have its own distinctive features if used by certain people in certain circumstances. This happens because the language has been influenced by the people who use it. This is the reason why language is a very important aspect of a specific culture. So much so that to understand how a language is used, we need to also understand each and every aspect of the life of a society in all its forms.

The distinctive features of a language in a particular community will not be separated from how it is spoken or written in the form of language variation, registers, or dialects.

The form of language that appears in a society is not only a distinctive characteristic but it also occupies certain functions. Therefore, by understanding the characteristics of language further it will be possible to know the dynamics that occur in a society.

One of the prominent languages which has many dialects in Indonesia is Javanese. Javanese is one of the regional languages with a fairly large number of users, which occupies about 50% of the entire population of Indonesia. This language is used as a mother tongue by the Javanese, especially those living in the provinces of Central Java, the Special Region of Yogyakarta (DIY), and East Java (Zulaeha 2010:73). Owing to the many speakers, of course, the use of the Javanese language in each of these areas has a distinctive language variation or dialect. According to Zulaeha (2010:1), dialect can also be equivalent with accent that serves to express the linguistic system used by a community with distinctive differences from other neighboring communities, although they use a fairly similar system.

One of the interesting dialect phenomena in East Java and interesting to study is the existence of two dialects in the cultural border area between Malang and Blitar. In this area, people live in two villages, but these villages have different dialects as a characteristic of their respective regional identities. People speaking with Mataraman dialect are from Blitar, while those using Malangan dialect are from Malang. Interestingly, these two villages are only divided by a river as a marker of geographical, administrative, and cultural boundaries.

Following the description above, this study focuses on the differences in the use of dialects in the two communities living in two villages on the border of Malang and Blitar where these two villages are right on the administrative and cultural borders. The villages that became the object of this research were Sumberdem Village and Ampelgading Village. The Sumberdem village is a village located right on the border line which is administratively included in the Malang district. Meanwhile, Ampelgading Village is located right on the border line which administratively belongs to Blitar Regency with the Mataraman dialect. Thus, it can be said that the two community villages live side by side even though they are different, where Ampelgading Village is included in the Mataraman cultural area, while for Sumberdem village culturally it is included in the Arek culture area. The location of this village is directly adjacent to different cultural lines.

Based on the background described above, this research focuses on two problems, namely, first, how is the description of the differences in the form of the Malangan and Mataraman Javanese dialects in the Malang and Blitar Border Regions? Second, what are the factors that influence the differences in the Malangan and Mataraman Javanese dialects in the Malang and Blitar border areas? The objectives of this research include, to describe the differences in the forms of the Malangan and Mataraman Javanese dialects and to find out what factors influence the differences in the Malangan and Mataraman Javanese dialects in the Malang and Blitar border areas.

Sumberdem Village is one of the villages in Wonosari District, Malang. The village is located in the hills to the west of the slopes of Mount Kawi. This village can be said to be the farthest village in the west of Malang district. As for the border area, the village is in the west of the village directly adjacent to Blitar, and in the far north, it is bordered by Wonosari Village. While in the south it borders Jambuwer village, which is administratively included in the Kromengan sub-district. Then, in the east it is bordered by the Sumber Tempur village, which is administratively still included in the periphery of Wonosari sub-district.

Historically, the name Sumberdem village comes from the Javanese language, namely from the words Sumber and Dem (ngalam.co, 2019). Sumber in Indonesian means wellspring, while dem or adem means cold. Therefore, the meaning of Sumberdem is a cold spring. This is because there are many cold springs in the Sumberdem village. Based on the results of interviews with the local community, this village is culturally included in the Malangan cultural area, therefore people are culturally affiliated with the Malangan dialect area (interview with citizen, 2021). Village life in general relies on the plantation sector, trade, handicraft business, and manual labor. The language used by the community is Javanese with the Malangan dialect even though this village is right on the border of Blitar.

Administratively, Ampelgading Village is located in Selorejo District, Blitar, East Java. The village is located in the hills to the west of the slopes of Mount Kawi and is in the middle of the pine forest area belonging to PERHUTANI (State-owned Forestry Company). This village is assumed to be located in the farthest east of Malang. In terms of boundaries, the village is directly adjacent to Malang regency and is bordered by Gunung Kawi in the far north. Meanwhile, in the south, it is bordered by Sidomulyo village, which is still part of the Selorejo District. Moreover, in the west, it borders the Kalimanis village, which is administratively part of the Kesamben sub-district.

Based on the results of interviews with the local community, this village is still culturally included in the Mataraman culture section, therefore, all villagers are of native Javanese (citizen interviews, 2020). Village life in general is similar to those in the other village, which relies on the plantation sector, trade, handicraft business, and manual labor. The language used by the community is Javanese with a Mataraman dialect, despite the location of the village being on the border of Blitar and Malang.

Fishman said that sociolinguistics is in nature qualitative. Thus, sociolinguistics deals with the details of the actual use of language, such as the description of the patterns of language use or certain dialects made by the speaker, the topic, as well as the setting of the conversation. Sociolinguistics views language first and foremost as a social system and communication system and at the same time, as part of a certain society and culture. Whereas the definition of language use itself is a form of social interaction that occurs in concrete situations (Chaer 2003: 5). In addition, according to Sumarsono (2011: 8), sociolinguistics is the study of language associated with social conditions.

Furthermore, Trudgill (in Sumarsono 2004: 3) reveals that sociolinguistics is a part of linguistics related to language as a social phenomenon and a cultural phenomenon, in other words, language is not only considered a social phenomenon but also a cultural phenomenon. It implies that language associated with culture is still explained in the scope of sociolinguistics, and this is understandable because every society must have a certain culture.

Based on some of the previous statements from experts, it can be concluded that sociolinguistics includes three things, namely language, society, and the relationship between language and society. Sociolinguistics discusses or studies language in relation to speakers, and additionally, how a language is treated as part of the society. How a language is used to communicate between members of the community with one another to exchange opinions and interact between individuals.

A conversation can be called a speech event if it fulfills some of the requirements of the speech event (Afria, 2016:143). Referring to the speech event proposed by Del Hymes (in Chaer, 2010: 47-48), he explains that a speech event must fulfill eight components, which are abbreviated as SPEAKING. The eight components are: S (Setting and scene), which refers to the time and place where the speech takes place, while the

scene refers to the situation of the event, or the psychological situation of the conversation. P (Participants) refers to the parties involved in the speech. They can be speakers and listeners, greeters and addressees, or senders and recipients of messages. E (Ends: Purpose and goal) refers to the intent and purpose of the speech. A (Act sequences) is a form of speech related to the words used, how they are spoken and the relationship between what is said and the topic of conversation. K (Key: tone or spirit of act) refers to the tone, manner, and spirit in which the message is delivered to the recipient of the message. I (Instrumentalities) refers to the speech code used, such as language, dialect, fragment, or register. N (Norms of Interaction and interpretation) refers to norms or rules in the interaction. Finally, G (Genre) refers to the type of discourse, such as narration, poetry, sayings, prayers and so on.

According to Kridalaksana (in Kosasih, 2005), language variety is a variation of language according to different uses, the topic being discussed, the relationship between the speaker and the interlocutor, as well as the medium of conversation. In addition, language variety is a tendency which consists entirely of different vocabulary, certain words that tend to be used by certain groups. Therefore, the social distinction in a society can be seen from the aspect of language as an identifier or characteristic (Sumarsono, 2012: 72).

Meanwhile, based on specific usage, the variety of languages used in the sphere of intimacy is referred to as intimate language variety (Burridge and Stebbins, 2015: 253). This variety of language is a variation of the language commonly used by speakers whose relationships are fairly close and intimate, such as family, husband and wife, relatives, and friends. Therefore, the variety of languages studied within the scope of family and closest people can be said to be based on the emotional relationships that have been established.

Whereas dialect in sociolinguistics can be best described as variations in a certain language spoken by different social groups of a society at the same time (Pangaribuan, 2015). One of the factors that causes the emergence of language variations in sociolinguistics is the location where the dialect is spoken. Different locations or areas will affect the different choice of words used. The education background of language users tends to affect the level of difficulty and uniqueness of the words spoken. This is usually marked by the variety of the language used and the way of speaking. Dialects are also used as a binder of solidarity between members of the community, so that it is natural for a certain society to uphold the dialect of the language that is owned and always developed through family members from generation to generation in that society. In addition, Yule (2015: 363) explains that a dialect itself is a form of the same language, but has a different meaning following speakers' cultural characteristics. In every social order there must be a variety of dialects, and they are equally worthy to be analyzed into the form of communication language used.

Javanese is popular for its speech level. In the development of speech level, Javanese language is generally classified into several categories, namely ngoko, krama ngoko, madya, and krama. These levels represent how Javanese is used in certain situations following certain speakers, from a very casual interaction to a more polite one.

The essence of diglossia is that there are two variations of language used separately according to their functions under certain conditions. Such conditions are called domains. Fishman (1972) argues that domain is related to the conditions in which an individual is required to choose a particular language and topic of conversation in accordance with the socio-cultural norms of the person in question. For example, when a father talks to his son at the dinner table, casual conversations arise. The relationship

that exists is also the relationship between parents and children. This is called the family domain. However, when at school, if by chance the father is the child's teacher, then the variety of language used is changed to the standard language variety. The relationship that occurs is also the relationship between teacher and student. This kind of situation is called the education domain.

There has been a lot of sociolinguistic research studying language behaviors in many domains. For instances, research conducted by Rusmawati and Khasanah (2021) which focuses on maintaining the Malangan dialect of Javanese language in the trade domain in spoken by people in border areas. The results show that the maintenance of the Malangan Javanese dialect in many trading interactions within border areas is still well-established. This can be observed based on the examples of utterances spoken in Malangan dialect from both the seller and buyer. In addition, although there are sellers and buyers from different dialect areas, it does not affect the speech acts of the native speakers of the Malangan dialect. Rusmawati and Khasanah (2021) then conclude that what strengthen the maintenance of the Malangan Javanese dialect in the domain of trading can be divided into four, namely speakers' habits, self-identity, region/geography, and a sense of dissimilarity from having and using different dialect/language.

In addition, Rusmawati and Khasanah (2020) also observe the maintenance of Javanese Krama variation spoken in the border area of Blitar. The results show that the majority of the people living in Ampelgading Village, Selorejo District, Blitar still use/speak the Javanese Krama, especially within the domains of family, market, celebrations or salvation events (festivity), religious events, housewives' social gatherings, and community meetings. The use of the Javanese Krama language as a medium of communication in these domains is considered to maintain the value of politeness in terms of building good impression. It is also found that several reasons influence the maintenance of Javanese Krama variation as the highest-level Javanese register to exist, such as the pride of having Javanese language as the mother tongue, the influence of age in mastering Javanese Krama (which is predominantly adults), the fear of being considered arrogant, the courtesy in mastering Javanese krama, and last but not least, the motivation for older generation to pass down the legacy of Javanese Krama to another generation to come.

Another study on language behavior conducted by Rizkiansyah and Rustono (2017) reports an important finding regarding the factors behind language behavior affecting the language attitudes of housing developers, hotel managers, and shop managers. Entrepreneurs working in public sphere tends to be influenced by internal factors and external factors. Internal factors include the aspirations and prestige of entrepreneurs which revolve around their identity and status, while external factors include the way they name their office building by considering the place or location. These factors interestingly affect the way entrepreneurs name their buildings, which becomes a unique language phenomenon by entrepreneurs in the public sphere (Rizkiansyah and Rustono, 2017: 33). On the other hand, a study conducted by Latif (2016) focuses on language change where it is found that language shifts are not caused by the local people living in a specific area, but by immigrants or newcomers (Latif, 2016:388).

The current research reflects on previous studies which have all discussed and focused on the phenomenon of language in society. Not to mention that this research and the former four studies all overview the condition of the native language of a specific region. However, this study wants to take a closer observation on the comparison of two different dialects spoken by two distinct communities living

harmoniously in one border area. This study is also a follow-up study from previous research conducted by Rusmawati and Khasanah (2021), where it focuses on the language maintenance of Malangan Javanese in the domain of trading. Nonetheless, to bring more attention to this unique language phenomenon, this study then observes and reports the comparison of Javanese language with Malangan and Mataraman dialects in border areas as an overview of the situations or domains in which the dialects are used, either separately or cooperatively.

Method

This research utilizes qualitative method with descriptive approach to detail the actual use of a language, such as the description of the patterns of language/dialect in a particular culture as well as within specific topics and settings (Chaer and Agustina 2010:5). As stated Cripser and Widdowson (in Chaer and Agustina 2010:4), sociolinguistics observes language in its use, with the aim of examining the conventions of language use related to other aspects of social behavior.

According to Moleong, (2005:6) a qualitative approach intends to understand the phenomena of what is experienced by research subjects, such as their behavior, perceptions, motivations, actions, and others by way of descriptions of the form of words and language. In addition, Mahsun (2005:235) also claims that the qualitative approach is an attempt to understand the current social linguistic phenomenon as an attempt to understand 11 (eleven) other linguistic phenomena being studied. Qualitative research is descriptive as the research results are in the form of a description of the observed symptoms (Subana 2001:17).

Descriptive qualitative approach is used in this study because the data is in the form of conversations in various domains spoken by the community in the border area in both Sumberdem Malang and Ampelgading Blitar villages, which themselves are descriptive of linguistic phenomena.

Descriptive qualitative approach is used in this study because the data is in the form of conversations in various domains in the inter-district border community in both Sumberdem Malang and Ampelgading Blitar villages which are descriptive of linguistic phenomena.

The technique used in this study is the listening and recording technique. In this technique, the researcher participates in the conversation and listens to the conversation but does not reciprocate the conversation (Sudaryanto in Mardikantoro, 2012: 208). The next basic technique used by the researcher is the soliciting technique, in which the researcher lures someone to speak if needed (Mahsun 2005:226). The implementation of this method is followed by a note-taking technique.

In practice, the researcher observed the participants of the conversations by simply listening to the conversations without necessarily interfering. The goal of this research is to solve problems systematically and factually based on data sourced from real-life interactions on language behavior in the family domain in Ampelgading Village, Blitar. Therefore, after collecting the necessary data, the researcher presented, analyzed, and interpreted the data. The presentation of the results of data analysis is done informally. According to Sudaryanto (Kesuma, 2007:71), the presentation of analytical data can be done casually.

The data of this study are fragments of conversations carried out by speech participants in various domains. The use of language occurs naturally from normal speech events spoken in their daily communication. Because the data source will be the

main subject of the research (Subana 2011:115), the data collected is in the form of conversations where participants from Sumberdem and Ampelgading villages showcased their respective dialects.

The analysis methods are divided into two types: analysis during data collection, and analysis after data collection. Analysis during data collection was carried out through the following stages: (1) data reduction, (2) data presentation, and (3) conclusion drawing. Analysis after data collection includes the following stages: (1) transcription of recorded data, (2) data grouping, (3) interpretation of language use and the factors that cause Malangan and Mataraman dialect behavior, and (4) conclusions on the differences in Javanese language and the factors that cause certain language behavior.

Results

Description of the Differences between Malangan and Mataraman Javanese Dialects Spoken in the Malang and Blitar Border Villages

The following is an explanation based on the analysis of data collected from conversations spoken in various domains in Ampelgading village, in which its people use the Mataraman Javanese Dialect, as well as conversations recorded in Sumberdem village in which its people use the Malangan Javanese Dialect. The presentation of the recorded data is in the form of dialogues. It has to be noted that the speakers are coded A, B, and C following their turn-taking.

Discussion

Description of the Malangan Javanese Dialect

Working Domain

Data 1

Context: Conversation with Construction Workers

In this dialogue, Speaker A is identified as a builder and Speaker B is a construction worker.

Table 1. Conversation with Construction Workers

Speaker	Dialogue	Descriptions of Malangan Dialect
A	"Kon wingi lapo atek gak kerjo"	Lapo, atek
	Kamu kemarin ada apa pakai tidak masuk kerja (<i>Where were you yesterday, why didn't you come to work?</i>)	(<i>why, until/able</i>)
		Notes: - Because <i>atek</i> is a very context-bound expression, depending on its uses, it can mean a lot of things. In this case, <i>atek</i> can be perceived as <i>able</i> or <i>until</i> .
B	"Sirahku ngelu Man. Kon wingi barek sopo ae sidone?"	Kon, barek
	Kepala saya pusing Man. Kamu kemarin denga siapa saja jadinya? (<i>I had headaches, Man. Who were you with yesterday?</i>)	(<i>you, with</i>)
A	"Iku barek arek telu. Klenger lha kon atek loro sisan."	Barek, atek, sisan
	Itu sama anak tiga. Capek sekali karena kamu pakai sakit juga (<i>With the other</i>	(<i>with, able, at the same time</i>)
		Notes:

	<i>three. It was so tiring because you got sick as well)</i>	- Because <i>atek</i> is a very context-bound expression, depending on its uses, it can mean a lot of things. In this case, <i>atek</i> can be perceived as <i>able</i> or <i>until</i> .
B	<i>"Temen, nguelu sirahku. Aku sampek njaluk ojobku tak kon ndolek jamu ambek tukang pijet."</i>	Temen, ojobku, ndolek (<i>really, my wife, look for</i>)
	Sungguh. Sangat pusing kepala saya. Saya sampai minta istri untuk mencari jamu sama pijat (<i>But I really did. It really hurted. I even asked my wife to look for some herbal medicines and massage</i>)	

Based on the data, the form of speech carried out in the dialogue is spoken within a family domain that occurs between construction workers. In the dialogue, both A and B used Javanese Ngoko with some typical Malangan dialect registers. This can be shown from the choice of words used as they conversed. The expressions include, among others, the appearances of *lapo*, *atek*, *kon*, *barek*, *sisan*, *friend*, *ojobku*, and *ndolek* (translations are provided in Table 1). The word *lapo* is equivalent to the English *why*, which is an adverb representing interrogative markers, *atek* is a casual expression or a conjunction in which its uses depend on the context. In the dialogue, A used *atek* to emphasize the fact that B's sickness affected their work flow. On the other hand, *kon* is equivalent to *you*, *barek* is synonymous to *with*, *sisan* is also a context-bound expression, and in this case, *sisan* is equivalent to *at the same time* or *also*, *ojobku* means [*my*] *wife*, and *ndolek* means *look for*.

Data 2

Context: Conversations with fellow manual laborers (carpenters)

In this dialogue, both Speaker A and B are gardeners

Table 2. Conversations with fellow manual laborers

Speaker	Dialogue	Descriptions of Malangan Dialect
A	<i>"Mene jare kang Ndi, Koen ate lungo?"</i>	Kon, ate
	Besok katanya Kak Ndi, kamu akan pergi? (<i>Kak Ndi said you're going somewhere tomorrow?</i>)	(<i>you, want/will</i>) Notes: - Because <i>ate/atek</i> is very context-bound, in this case, it is equivalent to <i>want/will</i>
B	<i>"Iyo Kang. Yok opo maneh onok dolor lagi ewuh"</i>	Yok opo, dolor (<i>can't be helped, relatives</i>)
	Iya Kak. Bagaimana lagi ada saudara sedang ada hajatan. (<i>Yes, Kang. Can't be helped, my relatives will celebrate something</i>)	
A	<i>"O ngono a. Awas pacul nok mburimu. Kon mene ambek sopo lungo?"</i>	Ngono a, nok, kon (<i>I see, in/on/at, you</i>)
	O begitu. Awas cangkul di belakangmu. Kamu besok dengan siapa pergi? (<i>I see. Be careful of a hoe behind you. With whom will you go?</i>)	Notes: - <i>Ngono a</i> is a very casual expression where the speaker wants to express that they understand what the interlocutor says. In English, it can be translated to <i>I</i>

		<p><i>see</i>, but other expressions that can represent it can be used as well.</p> <ul style="list-style-type: none"> - <i>Nok</i> is also a casual expression for prepositions. In this context, <i>nok</i> is paired with <i>mburimu</i> to express something is located behind other thing.
B	<p><i>"rencana dewekan. Soale ganok rewange dadi yo nyelakno Kang timbang sungkan."</i></p> <p>Rencana sendiri. Sebab tidak ada teman jadi ya mendahulukan daripada sungkan. (<i>I planned to go alone. No one wants to so I better prioritize it, I don't want to disappoint</i>)</p>	<p>Ganok, nyelakno</p> <p>(<i>Nothing/no one, prioritize</i>)</p> <p>Notes:</p> <ul style="list-style-type: none"> - <i>Ganok</i> is another casual expression to say that there isn't anything, or anyone, depending on the context. - In this research, <i>nyelakno</i> is translated as <i>prioritize</i>, but in reality, it is difficult to look for its equivalent as the word itself has been altered to conform to the Malangan dialect.
A	<p><i>"Iyo, ancen lek dolor ngono wedi gak enak yo?"</i></p> <p>Iya, memang kalau saudara seperti itu takut tidak enak ya? (<i>I agree, that's just how relatives work, indeed?</i>)</p>	<p>Ancen, dolor</p> <p>(<i>indeed, relative</i>)</p> <p>Notes:</p> <ul style="list-style-type: none"> - <i>Ancen</i> is also another context-bound expression. In this research, the closest to its original meaning is <i>indeed</i>, but the translation itself is still a bit formal for something that is very casual in nature
B	<p><i>"Iki sukete dipakakno sapi gelem a?"</i></p> <p>Ini rumputnya dikasih makan ke sapi mau tidak ya? (<i>Will the cow want to eat these grasses?</i>)</p>	<p>Dipakakno, gelem a</p> <p>(<i>fed, want</i>)</p> <p>Notes:</p> <ul style="list-style-type: none"> - <i>Gelem a</i> is also another context-bound expression, in which its near equivalent would be <i>do you want</i>.
A	<p><i>"Biasane gelem. Tapi sapiku nok omah ora doyan"</i></p> <p>Biasanya mau. Tapi sapi saya di rumah tidak suka. (<i>Usually, they will. But my cow at home doesn't like it</i>)</p>	<p>Nok</p> <p>(<i>in/on/at</i>)</p>

Based on the data above, the form of speech carried out in the dialogue is a conversation carried out by fellow gardeners. Throughout their conversation, both A and B used Javanese Ngoko with some typical Malangan dialect registers. This can be shown from the choice of words used as they conversed. The expressions include, among others, the appearances of *kon*, *ate*, *yok opo*, *dolor*, *ngono a*, *nok*, *ganok*, *nyelakno*, *ancen*, *dipakakno*, and *gelem a* (translations are provided in Table 2).

The word *kon* means you, *ate* means will or want, *yok opo* is a distinctive expression, also context-bound, which in this case is equivalent to can't be helped, *dolor* means relatives, *ngono a* is a very casual expression to say I see in Malangan Javanese. In addition, *nok* is similar to preposition, but in this context, *nok* paired with *mburimu* is a way to express something is located behind other thing. Other expressions, such as *ganok* another casual expression to say that there isn't anything, or anyone, depending

on the context. Nyelakno is translated as prioritize, but in reality, it is difficult to look for its equivalent as the word itself has been altered to conform to the Malangan dialect, ancen is also another context-bound expression in which its closest translation to its original meaning is indeed, but the translation itself is still a bit formal for something that is very casual in nature, dipakakno is similar to being fed, whereas gelem a is also another context-bound expression, in which its near equivalent would be do you want.

Family Domain

Data 3

Context: Couples Talk

In this dialogue, Speaker A is the husband, and Speaker B is the wife.

Table 3. Couples Talk

Speaker	Dialogue	Descriptions of Malangan Dialect
A	<p><i>"Lek onok wektu dolino nang Yu Jah. Jare wingenane lara"</i></p> <p>Kalau ada waktu mainlah ke Yu Jah. Katanya kemarin sakit. (<i>If you have the time, visit Yu Jah's house. Someone said she was sick yesterday.</i>)</p>	<p>Dolino (visit)</p> <p>Note: - Dolin or dolan in Javanese is translated literally as <i>play</i>, but following various contexts, it can also mean <i>visit</i>. In this case, <i>dolin</i> with the suffix <i>o</i> (<i>dolino</i>) is an imperative phrase where Speaker A asked B to visit or go to someone's house.</p>
B	<p><i>"Iyo Pak. Aku yo tak krungu dikabari Yu Nah isuk maeng nok pasar. Kapan iko wonge jare sambat kesel terus ambruk ngono"</i></p> <p>Iya pak. Saya juga dengar diberitahu Yu Nah tadi pagi di pasar. Kapan itu orangnya katanya mengeluh capek lalu sakit seperti itu. (<i>Alright, honey. I also heard about it from Yu Nah this morning in the market. The other day she was heard complaining about being tired and then she got sick in the end</i>)</p>	<p>Nok, iko (in/on/at, this/that)</p> <p>Notes: - Iko or iku is typical Javanese determiner.</p>
A	<p><i>"Iyo. Iki piring e balekno sisan. Nyelang wes suwe gurung diulehno. Dipiker nyingitno engkok ora penak"</i></p> <p>Iya. Ini piringnya kamu kembalikan sekalian. Pinam sudah lama belum juga dikembalikan. Dikira menyembunyia nanti tidak enak. (<i>Yeah. Return her plates as well. We borrowed from her for so long we haven't returned them. I don't want her to think we hid them or something.</i>)</p>	<p>Sisan, nyelang, gurung, diulehno, nyingitno, engkok (as well/too, borrow, not yet, returned, hide, later)</p>
B	<p><i>"Iyo. Paling engko sore tak ngejak Luluk. Digawakne opo yo Pak? Yu Jah gelek menehi awake dewe"</i></p> <p>Iya. Mungkin nanti sore tak ajak Luluk. Dibawakan apa ya Pak? Yu Jah sering</p>	<p>Gelek, menehi (often, give)</p>

	memberi kita. <i>(Alright. I'll ask Luluk to go with me this afternoon. What should I bring, honey? Yu Jah has been so kind with us, giving us a lot of things)</i>	
A	<i>"Iku onok gedang barlin nang buritan ambek telo rambak. Ambek kon tukok-tukokno gula ta opo masio sitik-sitik"</i>	Onok, nang, kon, ta, sitik-sitik <i>(there is/are, in/at/on, you, or, little/small)</i>
	Itu ada pisang barlin di belakang (rumah) sama ubi jalar. Sama kamu beli-belikan gula apa begitu walaupun sedikit-sedikit. <i>(There are some bananas in the backyard and some sweet potato. You can also buy her a bag of sugar or something, no matter how small)</i>	

Based on Data 3, the form of speech carried out in the dialogue is a conversation between a married couple. In the dialogue, both A and B used a variety of Javanese Ngoko with some typical Malangan dialect registers. This can be shown from the choice of words used as they conversed. The expressions include, among others, the appearances of Dolino, iko, sisan, nyelang, gurung, diulehno, nyingitno, engkok, gelek, menehi, onok, nang, and stik-sitik (translations are provided in Table 3).

In the dialogue, dolino is an imperative phrase where Speaker A asked B to visit or go to someone's house, whereas iko is a typical Javanese determiner. Sisan means as well/too, nyelang is equivalent to borrow, gurung is the simplest way to say not yet, diulehno is translated to being returned to in English. Other words, such as nyingitno means hiding, whereas gelek means often, menehi is equivalent to give, engkok means later, onok means there is/are, nang is a typical Javanese preposition which is equivalent to in/at/on, and lastly, sitik-sitik means little/small.

Description of the Mataraman Javanese Dialect Public Domain

Data 4

Context: Conversation on ID Cards

In this dialogue, Speaker A is a friend of speaker B.

Table 4. Conversation on ID Cards

Speaker	Dialogue	Descriptions of Mataraman Dialect
A	<i>"Jarene kowe arep neng Kecamatan ngurus KTP sesok ?"</i>	Kowe, neng <i>(you, to)</i>
	(Katanya kamu akan ke Kecamatan mengurus KTP sesok ?) (You said you want to go to the sub-district office to fix your ID card ?)	
B	<i>"Iya Pak, KTPku rusak, piye yo kira-kira iso pora yo."</i>	Piye <i>(whether)</i>
	Iya pak. KTPku rusak, bagaimana ya kira-kira bisa tidak ya. (Yes, my ID is broken, I wonder whether they can fix it or not)	Notes: - <i>Piye has a lot of usages in many situations, and therefore has a lot of meanings as well, following the context. In this dialogue, piye is equivalent to whether or what if.</i>

A	<i>"Lek trae ngono kuwi mbok takokne Pak Carik ae sik"</i>	Trae, kuwi (indeed, that/this)
	Kalau memang seperti itu silakan tanyakan dulu pada Pak Carik (<i>If that's indeed the situation you can ask for Pak Carik's help</i>)	
B	<i>"Iyo. Aku kok jan ora kepikiran yo. Sujune kowe ngelekne aku"</i>	Sujune, kowe (fortunately, you)
	Iya. Aku kok sungguh tidak terpikir ya. Untungnya kamu mengingatkanku. (<i>Oh yeah, I never thought of it. Thanks for reminding me</i>)	

Based on Data 4, the form of speech carried out in the dialogue is a conversation between two people talking about their ID cards. In the dialogue, both A and B used a variety of Javanese Ngoko with some typical Mataraman dialect registers. This can be shown from the choice of words used as they conversed. The expressions include, among others, the appearances of kowe, neng, piye, trae, kuwi, and sujune (translations are provided in Table 4).

As for the meanings of the words uttered by both speakers in the dialogue, the word kowe means you, neng is a typical Javanese pointer equivalent to to, piye is equivalent to whether or what if as a conditional question word, trae means indeed, kuwi is a typical Javanese pointer meaning that/this, and lastly, sujune is equivalent to fortunately.

Family Domain

Data 5

Context: Conversation between a niece and her aunt

In this dialogue, Speaker A is a the niece and speaker B her aunt

Table 5. Conversation between a niece and her aunt

Speaker	Dialogue	Descriptions of Mataraman Dialect
A	<i>"Bek, lek metu-metu gaweo masker to!"</i> (Bi, kalau keluar-keluar pakai masker, jangan lupa !) (<i>Auntie, wear your mask if you go outside!</i>)	To Notes: - To has no equivalent in English, nor in Indonesian, therefore it is not translated. To is usually used as an emphasis for a lot of situations.
B	<i>"Iya-iya nduk, tapi jan sumpek lambeku dimaskeri."</i> (Iya-iya, tapi mulut saya ini risih kalau dimaskeri) (<i>I know, but my mouth feels really strange when masked</i>)	Jan Notes: - Jan is a context-bound Javanese emphasis, much like to, and therefore cannot be translated literally. However, the researchers believe that when used in a certain context, it can mean "really"
A	<i>"Masio neng toko yo kudu gawe masker Bek. Sampeyan pilek kuwi lo. Engko lek nulari wong piye?"</i> (Meskipun ke toko ya harus pakai masker Mbah. Ini virusnya gampang menular. Nenek biar tidak terkena penyakit. Biar tetap sehat) (<i>Even if it's just the store, you</i>	Neng, piye (to, what if/how) Notes: - In the previous dialogue (see Table 4) piye is translated to how, but in this case, piye is equivalent to what if.

have to wear the mask. The virus is easily transmitted, and you have flu. What if the virus gets transmitted to others?)

B	"Iyo. Iyo jan dadi bocah kok kenjih eram."	Jan, kenjih
	Iya, iya. Jadi anak kok cerewet sekali. (Yeah, yeah. You're such a worrywart.)	Notes: - As has been explained before, <i>jan</i> cannot be translated as it serves as an emphasis - <i>Kenyih</i> , however, can be translated to either <i>worrywart</i> or <i>fussy</i> .

Based on Data 5, the form of speech carried out in the dialogue is a conversation between an aunt and her niece who reminded her to wear a mask before going to a shop. In the dialogue, both A and B used a variety of Javanese Ngoko with some typical Mataraman dialect registers. This can be shown from the choice of words used as they conversed. The expressions include, among others, the appearances of *to*, *jan*, *neng*, *piye*, and *kenjih* (translations are provided in Table 5).

As for the meanings of the words uttered by both speakers in the dialogue, the word *to* is usually used to emphasize something important in a conversation, and because it is a very context- and culture-bound particle, it has no equivalent in both English and Indonesian. On the other hand, *jan* also cannot be translated literally, although if used in particular context, like the conversation in Table 5, it can mean really. Whereas *piye* is equivalent to whether or what if as a conditional question word, and lastly, *kenjih* can be translated to worrywart or fussy.

Public Domain

Data 6

Context: Conversation among women in a microfinance social gathering (*arisan*)

In this dialogue, Speaker A is the friend of Speaker B, and both are members of *arisan*

Table 6. Conversation among women in a microfinance social gathering (*arisan*)

Speaker	Dialogue	Descriptions of Mataraman Dialect
A	"Yu, kowe opo kerep neng pasar Nyawangan?"	Kowe, kerep, neng (you, often, to)
	Yu, kamu apa sering ke pasar Nyawangan? (Yu, do you often go to Nyawangan market?)	
B	"Yo lek wayah legian aku kadang nyang pasar"	Wayah, nyang (when, go to)
	Ya kalau waktu legian saya terkadang ke pasar (When it's legi I sometimes go there)	
B	Notes: " <i>legi</i> " is a Javanese day "Enek opo to Yu?"	Enek
	Ada apa ya Yu? (Why?)	(there is/are)
	Notes: - <i>Enek</i> is also context-bound word. In the dialogue, it is translated to a simple <i>why</i> in English, but most of the time, it also means <i>there is/are</i> , depending on the situations.	

A	<i>"Aku arep njajal ngedol emas iki lo. Lek neng Nyawangan opo iso yo? Iki surate ilang. Karepku arep bareng kowe"</i>	Lek, neng (<i>what if, to</i>)
	Saya akan menjual emas ini. Kalau ke Nyawangan apa bisa ya? Ini suratnya hilang. Niatku bareng kamu. (<i>I want to sell the gold. What if I do it in Nyawangan? The certificate is gone. I intend to ask for your companion</i>)	
B	<i>"Lho kok iso to Yu surate ilang?"</i>	
	Lo kok bisa Mbak suratnya hilang? (<i>How on earth can the certificate be lost?</i>)	
A	<i>"Lha yo mboh. Aku dicengoh-cengohne bapak e cah-cah soale surate ilang"</i>	Cengoh-cengohne, cah-cah (<i>being mocked by, children</i>)
	Ya saya tidak tahu. Saya dibodoh-bodohkan bapaknya anak-anak karena suratnya hilang. (<i>Well, I don't know. My children's father mocked me because the certificate is nowhere to be found</i>).	
B	<i>"Sok mben yo?"</i>	Sok mben
	Lusa ya? (<i>The day after tomorrow, okay?</i>)	(<i>the day after tomorrow</i>)

Based on Data 6, the form of speech carried out in the dialogue is a conversation between two women discussing about their jewelry and their plan to go to a market. In the dialogue, both A and B used a variety of Javanese Ngoko with some typical Mataraman dialect registers. This can be shown from the choice of words used as they conversed. The expressions include, among others, the appearances of kowe, kerep, neng, wayah, nyang, enek, lek, cengoh-cengohne, cah-cah, and sok mben (translations are provided in Table 5).

As for the meanings of the words uttered by both speakers in the dialogue, the word kowe means you, kerep is translated to often, neng is a typical Javanese pointer equivalent to to, wayah is usually used to express time and can be translated to when, nyang is similar in meaning to go to in English, enek is translated to a simple why in English, but most of the time, it also means there is/are, depending on the situations. On the other hand, lek is similar in meaning to what if, cengoh-cengohne is similar to being mocked by, cah-cah means children, and lastly, sok mben means the day after tomorrow.

The following table (Table 7) lists the comparison of Malangan and Mataraman dialect as well as its English equivalent as observed from the previous conversations to provide a glimpse of differences between the two Javanese dialects.

Table 7. Conversation among women in a microfinance social gathering (arisan)

No.	Malangan Dialect	Mataraman Dialect	Meaning (IND)	Meaning (ENG)
1.	<i>lapo</i>	<i>Nyapo</i>	Sedang apa	<i>What are you doing/Why</i>
2.	<i>atek</i>	<i>karo</i>	dengan	With
3.	<i>kon</i>	<i>kowe</i>	kamu	You
4.	<i>barek</i>	<i>ambek</i>	bersama	With
5.	<i>sisan</i>	<i>pisan</i>	sekalian	As well/too
6.	<i>temen</i>	<i>tenan</i>	sungguh	Really
7.	<i>ojobku</i>	<i>bojoku</i>	Istri saya	My wife
8.	<i>ate</i>	<i>arep</i>	Mau/ ingin	Want/wish
9.	<i>yok opo</i>	<i>piye</i>	bagaimana	How
10.	<i>ndolek</i>	<i>golek</i>	Cari/ mencari	Look for
11.	<i>dolor</i>	<i>dulur</i>	Saudara	Relative
12.	<i>ngono a</i>	<i>Ngene ye</i>	Seperti itukah	I see
13.	<i>nok</i>	<i>neng</i>	Di/ ke	to
14.	<i>ganok</i>	<i>Ra enek</i>	Tidak ada	Nothing/No one
15.	<i>nyelakno</i>	<i>selakne</i>	mendahulukan	prioritize
16.	<i>ancen</i>	<i>trae</i>	Sungguh	Really
17.	<i>dipakakno</i>	<i>dipanganne</i>	dimakankan	Being fed
18.	<i>gelem a</i>	<i>Gelem ye</i>	maukah	Want
19.	<i>Dolino</i>	<i>Dolano</i>	mainlah	Visit/play
20.	<i>iko</i>	<i>kuwi</i>	itu	This/that
21.	<i>sisan</i>	<i>pisan</i>	sekaligus	As well/too
22.	<i>nyelang</i>	<i>nyilih</i>	meminjam	Borrow
23.	<i>gurung</i>	<i>urung</i>	belum	Not yet
24.	<i>diulehno</i>	<i>dibalekne</i>	Dikembalikan	Being returned
25.	<i>nyingitno</i>	<i>ndelekne</i>	disembunyikan	Hide
26.	<i>engkok</i>	<i>engko</i>	nanti	Later
27.	<i>gelek</i>	<i>kerep</i>	sering	Often
28.	<i>menehi</i>	<i>nguwehi</i>	Diberikan	Give
29.	<i>onok</i>	<i>eneng</i>	ada	There is/are
30.	<i>nang</i>	<i>neng</i>	di	In/on/at
31.	<i>sitik-sitik</i>	<i>Titik-titik</i>	Sedikit-sedikit	Small/little
32.	<i>untunge</i>	<i>sujune</i>	untungnya	Fortunately
33.	<i>rame</i>	<i>kenyih</i>	cerewet	Fussy/worrywart
34.	<i>Mbarek</i>	<i>Wayah,</i>	wektu	When
35.	<i>nang</i>	<i>nyang</i>	datang	Go to
36.	<i>Mengong</i>	<i>Cengoh-cengohne,</i>	Dibodoh-bodohi	Mocked

37.	<i>Arek-arek</i>	<i>cah-cah</i>	Anak-anak	Children
38.	<i>mene</i>	<i>Sok mben</i>	Lusa	The day after tomorrow

Factors influencing the differences between Malangan and Mataraman Javanese dialects spoken by the community living in the border area of Malang and Blitar.

Several factors influence the differences between Malangan and Mataraman Javanese dialects as they are spoken in two border villages. These factors include:

Speaker's Habits

Speaker's habit becomes one of the factors influencing the differences of Javanese dialects in the border area because people living in both villages are already used to speaking in their respective dialect since childhood. Therefore, the dialects have been grounded deeply as the sole dialect across generations living in a specific region. According to one respondent, although their village is located in the border area, from childhood to adulthood, their parents have already taught them Javanese with either Malangan or Mataraman dialect to make them get used to the dialect itself and thus become a language habit of the community.^{2.1}

Speaker's self-identity

Although the outlet for buying and selling transactions is located in Ampelgading village, which is administratively of Blitar, all communication means are carried out while maintaining the dialect of their respective regions. Thus, sellers and buyers from either side of the border converse with their respective dialects without fail. When interviewing residents of Malangan dialect speakers in border areas, they consider this as their identity to differentiate them from others.

Region/Geography

Another factor that strengthens the maintenance of the Malangan and Mataraman Javanese dialects in the border area is the region or geography of the villages. This happens because speakers of the Malangan dialect feel that even though they are in the border area and often interact with the Mataraman dialect community, they still feel they come from a different area. In addition, because they come from different district, it encourages the speaking community, especially the Malangan dialect speakers to distinguish themselves from other dialect areas, in this case between Malangan and Mataraman. Therefore, the regional factor is one of the triggering factors in distinguishing themselves from other speakers in the same border area.

A sense of dissimilarity from having and using different dialect/language

Although the Malangan dialect is actually a dialect form of the Javanese language with different characteristics compared to the Mataraman, the speaking community considers Malangan Javanese to be distinctively different from Mataraman Javanese. This is an interesting assumption because in reality, there are a lot of words spoken in the Malangan dialect which do not exist in the Mataraman vocabulary, and vice versa. Therefore, the sense of dissimilarity from having and using different dialect is considered as one of the factors that strengthens language maintenance in both border villages, especially when it comes to the trading interactions in the traditional market.

Conclusion

Based on the results and discussion above, it can be concluded that the description of the difference between the Malangan and the Mataraman dialect of Javanese language spoken in the border area lies in their description markers when they use Ngoko as the vernacular register spoken in a lot of informal daily interactions. This can be observed from the form of words appearing in various kinds of speech. In addition, although the markers for the description of the dialect differences between the two are different, the meanings between the Malangan and Mataraman dialects are almost identical. As for the factors influencing the maintenance of both Malangan and Mataraman dialects in the two bordering villages are divided into four namely, habits, speakers' self-identity, region/geography, and a sense of dissimilarity from having and using different dialect/language. It has to be noted that this study still focuses on the observation of description markers of Malangan and Mataraman dialects spoken in Malang and Blitar border villages, and therefore, it is highly recommended for future researchers to comprehensively investigate aspects of the dialect structure of the language, and in this case Javanese, as they are maintained and spoken in border areas.

Acknowledgment

Terimakasih disampaikan kepada tim penelitian Ismatul Khasanah Ph.D, Dr. Dra. Ismi Prihandari, M.Hum dan Khilmi Mauliddian, S.Hum., M.Li. dan juga kepada Masyarakat Perbatasan Malang dan Blitar yang menggunakan dialek bahasa masing-masing meskipun masyarakat tersebut hidup berdampingan. Terimakasih juga kami sampaikan kepada tim pengolah data. Tak lupa terimakasih juga kepada jurnal ONOMA yang memuat artikel ini. Tak ada gading yang tak retak, harapan kami masukan-masukan diberikan untuk menyempurnakan penelitian ini dengan mengadakan penelitian lain yang satu tema dan satu nada.

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