

Language Choice Form of Multi Ethnic Community in Family Area at Permai ATM Housing

Dian Rahmasari^{1✉} & Ida Zulaeha²

¹ MTs Negeri Banggai, Sulawesi Tengah, Indonesia

² Universitas Negeri Semarang, Indonesia

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Abstract

The purpose of this study is to identify and analyze the language choice of multi-ethnic community in family area at Permai ATM Housing. The data collected through the refer method consists of basic and advanced technique, the basic technique was tapping technique, and advanced techniques, namely I: a technique of speech live free refer (SBLC), technique II: recording technique, technique III: record technique. The determinant unsure technique (PUP) and the differential distinguishing technique (HBB) were used to analyze the data. The language choice of multi-ethnic community in the family area at Permai ATM Housing included single variations of languages covered Malay-Banggai, Banggai, Saluan, Balantak, Banjar, and Bugis; codes switch included Saluan to Bahasa Indonesia, Banjar to Malay-Banggai; and code mixes included word insertion of Malay-Banggai, into Bahasa Indonesia and Banggai to Malay-Banggai, phrase insertion included Saluan to Bahasa Indonesia and Malay-Banggai to Bahasa Indonesia, and baster insertion included Banggai into Bahasa Indonesia.

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✉ Correspondence address:

Dodung, Banggai, Kab. Banggai Laut, Sulawesi Tengah
E-mail: dianrahmasarismile89@gmail.com

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INTRODUCTION

Indonesia is a complex community. It is signed by the different of ethnic socio-cultural backgrounds. Each ethnic has differences in language, customs, characteristics, and identity. Adyana & Rokhman (2016) reveal that language can be one of ethnic identities. The language of Java is identical with Javanese ethnic, Banggai is identical with Banggai ethnic, Saluan is identical with Saluan ethnic, and Bugis is identical with Bugis ethnic. It is in line with Zulaeha (2002) that the realization of language is influenced by socio-cultural background factors of speech community, education, and age.

Multi-ethnic community in Permai Housing brings their own local languages in the interaction. Such ethnic diversity makes Indonesia rich in local languages. Transmigration can create an interaction between migrant and local communities. Each community has difference language. It caused by their own social environment. The interactions of speech community that have differences linguistic in interacting verbally will cause a language contact unconsciously. The language contacts are encouraged by the difference ethnic and linguistic backgrounds (Christian & Rustono, 2016; Susanto & Santoso, 2017).

Language contact can occur in social situations. In this case, a person learns a second language in his community. That language contact encourages the appearance of language variations. In line with that thought, Saddiyah & Rokhman (2018) reveal that social and situational factors led to the emergence of language varieties. Such a situation connects between two different ethnicities or more. Asmarani, Warsino, & Subagyo (2018) revealed that social interaction can be done with two different ethnicities. It encourages the emergence of bilingual or multilingual society. Multilingual societies can be formed from several ethnics, immigration, or mixed marriages so that they called as plural societies (Sumarsono & Paina, 2002; Wardhaugh, 2010). The ethnic diversity that lives in a speech society is quite interesting to be

studied to see the language choice that is used by that society.

Speech code choice or commonly known as language choice arises in diglossia situation that enables a society to become bilingual, either active or passive. This condition supports the community has a repertoire more than one speech code, so that in communication with others he/she made a choice of speech codes, especially the different speech partners of his/her first language (Sumarsono, 2009). Eliya & Zulaeha (2017) reveal that the choice of speech code can be interpreted as a tendency to use a code among some other codes that developed in a community.

The language choice is due to the presence of bilingual (Widianto & Zulaeha, 2016). The bilingual can bring up language choices, namely code switch and code mix. Language choice occurs because there is a purpose to be achieved by the speaker. Language choice that conducted in this research is related to the overall language contained in a society.

The Research on language studies used in a community has been done by Safrihady & Mardikantoro (2017). However, the research conducted by Safrihady and Mardikantoro was done to Sambas community in Singkawang city by using pragmatic approach while the research was conducted on multiethnic community in Perumahan ATM Permai through sociolinguistic approach.

The Language choice studi, the languages are used according to the ongoing speech situation. The speech situation is not always static, sometimes changing so quickly that it is possible to bring up code switch and code mix. This phenomenon is vulnerable in bilingual or multilingual societies. Bilingual or multilingual societies come up from ethnic diversity. The diverse ethnic who live in the middle of the community are quite interesting to be studied with the aim of viewing the use of language choice. This phenomenon can be seen in the multiethnic community in Permai ATM Housing.

Geographically, the west of Permai ATM Housing is borders with Timbong village, south

borders subdistrict of South Banggai, and the north is bordered by Mominit village. Most of the people who living in Permai ATM Housing come from local ethnic and are supported by ethnic immigrants from various regions. In this region, local ethnic and ethnic immigrants live in harmony and peace. This communities work as employees, take care of the housemaid, Civil Servants (PNS), and farmer. It is the main job of some residents of these ethnic in Permai ATM Housing.

In general, people who live in Permai ATM Housing consist of eight ethnics, namely Bugis, Buton, Saluan, Banjar, Makassar, Balantak, Bajo, and Banggai. Banggai ethnic as indigenous and supported by ethnic immigrants, Bugis ethnic originated from South Sulawesi province, Balantak, and Saluan originated from Central Sulawesi province. The eight ethnics coexist in harmony. This can be seen from the occurrence of cultural absorption and the integration of multiethnic societies in the social interactions undertaken by those ethnics. Along with the improving socio-economic society level better too the education community level (Zulaeha, 2016). Generally, the community chose to leave their hometown for the purpose of studying, working, trading, employees, laborers, and so on.

Ethnic diversity in the community indirectly influences the speakers to make the language choice which appropriate with speech situation both formal and non-formal situations. It is in line with Mardikantoro (2012) that reveals that the choice of language always appears along with the variety of languages. This research focus on language choice that is related to what kind of languages are used by multiethnic communities in Permai ATM Housing.

The problem that is revealed in this research relate to the language choice of multi-ethnic community in family area at Permai ATM Housing. The purpose of this study is to describe the language choice of multi-ethnic community in family area at Permai ATM Housing.

METHODS

There are two approaches used in this research, namely theoretical and methodological approach. The theoretic used is the sociolinguistic while the methodological approach used is the qualitative descriptive.

The data collected through the refer method consists of basic and advanced technique, the basic technique was tapping technique, and advanced techniques, namely I: a technique of speech live free refer (SBLC), technique II: recording technique, technique III: record technique. The advanced techniques are speech live free refer (SBLC), record (listen and written) (Sudaryanto, 2015). The determinant unsure technique (PUP) and the differential distinguishing technique (HBB) were used to analyze the data.

RESULTS AND DISCUSSION

Language Choice Form of Multi Ethnic Community in Family Area at Permai ATM Housing

The language choice used by the multi-ethnic community led to use the interesting language. This happens because multi-ethnic community is bilingual, even multilingual. It is one of causes the emergence of language choices in multiethnic community. The language choice that appears in multi-ethnic speech community in family area at Permai ATM Housing is a variation single language, code switch, and code mix.

Language Single Variations

The language single variations that appear in multiethnic speech community are Banggai-Malay, Banggai, Saluan, Balantak, Banjar, and Bugis. The single variation of Banggai-Malay is used in the Banggai Saluan-family, whereas the single variation of Banggai is used in the Banggai-Buton family. Meanwhile, a single variation of the Saluan was used in the Saluan-Balantak family. Single variation of Balantak is used in Balantak-Bugis family. The single variation of Banjar is used on Banggai-Banjar family.

Meanwhile, a single variation of Bugis is used on the Makassar-Bugis family.

1. Banggai-Malay

Melayu Banggai is a language spoken by Banggai and non Banggai ethnic who live in Banggai. The Banggai-Malay is used in the Saluan-Banggai family.

(1) Context: in the house of Saluan-Banggai family, a 38 year old husband (P1) and a 5-year-old boy (P2) talking about activities that done by a child (P2)

- P1 : *Ade bacari apa?*
'what are you looking for?'
P2 : *Bacari itu saya ambe*
'look for it, i take it'
P1 : *Saya ambe ba apa di sana? Besok skola e!*
'I take. Why is there? School tomorrow yes!'
P2 : *Te mau skola*
'do not want school'

In speech fragment (1) a father (P1) communicates with a child (P2). It occurs at home in the morning. The topic appears because of P1's curiosity about activities carried out by P2. Then P2 responds to P1's that he is looking for something. In the pieces of the speech, both use Banggai-Malay. It can be seen in the pieces of the speech proposed P1 and P2, '*ade bacari apa?*'. P2 responds with Banggai-Malay in his speech, '*bacari itu saya ambe*'. Both speakers use Banggai-Malay from the beginning till end conversation.

The Banggai-Malay was used in the communication due to both mastered this language well. Therefore, to facilitate the communication process, P1 and P2 use a single language variation in the form of Banggai-Malay.

2. Banggai

A single language variation in the form of Banggai language is found in the speech of Banggai-Buton family. Banggai Buton family represents it in the fragment form of Banggai that can be seen in the following conversation.

(4) Context: at the Banggai-Buton family's home, a 54-year-old husband (P1) asks a wife of 47 years old (P2) to buy nails and a vase.

- P1 : *Pakono mu mompoli paku do tukon babayotampat bunga do!*

'go buy nails and a vase first!'

P2 : *Ode tiliyo loluk yaku danom mangala loluk doi*
'yes, wait for a moment I want to take the money first'

P1 : *Napa doiya monaso ko pintal*
'the sun will be hot soon'

P2 : *Mau na monas ko pintal bai yaku tetap taus, maka kopo kepentingan. Baru, kion nda mompul*

Although the sun is hot, but I still go for your needs. After all I have not cooked yet '.

In speech fragment (4) a husband (P1) communicates with a wife (P2). It occurs at home in the afternoon. P1 told P2 about nails and a vase that have not been purchased yet. Both of them use Banggai. It can be seen in the fragments that forwarded by P1 and P2, '*pakono mu mompoli paku do tukon babayo tampat bunga do!*'. P2 replied with a fragment of Banggai too, '*ode tiliyo loluk yaku danom mangala loluk doi*'.

Banggai language is used in that communication. It happens because P1 is a bilingual or multilingual. Bilingual is a group of people who master more than one language (Nusantari & Rokhman, 2016). Therefore, to facilitate the communication process, P1 and P2 use a single language variation in the Banggai form. P2 is a Buton ethnic of Southeast Sulawesi that has been living in Banggai for 30 years. Therefore, this language is no longer familiar with Banggai people in permai ATM housing.

3. Saluan

Saluan Language is used by the Saluan community when interacting with the Saluan and non Saluan communities who both understand it. The single language variation in the form of the Saluan is found in the Balantak-Saluan family. The speech fragment of Balantak-Saluan family represents a single language variation in the form of the Saluan that can be seen in the following conversation.

(6) Context: question and answer in Balantak-Saluan family between a 27-year-old girl (P1) and a 52-year-old father (P2), and a 48-year-old mother (P3)

- P1 : *Noko tindisan pakean tuma*
'i have ironing father's clothes'
P2 : *Simpan mo di lamari*

'just keep it in the wardrobe'
P3 : *Strika apanyo?*
'what's being ironed?'
P2 : *Pakean*
'clothes'

In speech fragment (6) a girl (P1) communicates with a father (P2) and mother (P3). It occurs at home in the afternoon. P1 told P2 about clothes that have been ironed. Clothes that have been ironed will be stored in the wardrobe. Both P1 and P2 used Saluan. This can be seen in the fragments proposed by P1 and P2, '*noko tindisan pakean tuma*'. P2 responds '*simpan mo di lamari*'. Then P3 responds P1 and P2 speech in Saluan too, '*strika apanyo?*'.

Saluan language is used in that communication because the presence of three speakers who are equally good in it. Therefore, to facilitate the communication process, the three speakers use a single language variation in the form of the Saluan.

4. Balantak

A single language variation in the form of the Balantak is found in Balantak-Bugis family. This fragment represents a single language variation in the form of Balantak language can be seen below.

(8) Context: in the Balantak-Bugis family, a 56-year-old father (P1) and a 31-year-old woman (P2) discuss preparations for gardening

P1 : *Papa, aupa wawuon kani'i?*
'father, what needs to be made now?'
P2 : *Mingisi wer tia kakan bo mantu wawon na ale*
'fill water and rice for supplies into the garden'
P1 : *Iye papa*
'yes father'

In speech fragment (8) a daughter (P1) communicates with a father (P2). It occurs at home in the morning. P1 told P2 about the supplies that need to be prepared to go to the garden. The stock is water and rice. In the fragment, both P1 and P2 used Balantak language. This can be seen in the fragment of speeches proposed by P1 and P2, '*papa, aupa wawuon kani'i?*'. P2 answered in Balantak too, '*mingisi wer tia kak bo wibon na ale*'.

Balantak language is used in the communication because the presence of both speakers mastered it well. Therefore, to facilitate the communication process, they use a single language variation in the form of Balantak.

5. Banjar

A single language variation in Banjar language is found in Banggai Banjar family speech. The fragment of Banggai-Banjar family speech that represents it in Banjar language can be seen in the following conversation.

(10) Context: in Banggai-Banjar family's house, a 45 year old mother (P1) and a daughter of 25 years old (P2) talking about expensive tomato price.

P1 : *Tumat mahal sakilo di pasar. Aku nukarnya dua kilo haja*
'tomatoes is expensive in the market, I buy two kilos'
P2 : *Barapa sakilo tumatnya ma?*
'how much a kilo tomatoes, Mom?'
P1 : *Dua pulu ribu, balom lagi habis bulan Desember*
'twenty thousand, but it's not over in December'

In speech fragment (10) a mother (P1) communicates with her daughter (P2). It occurs at home in the morning. P1 told P2 about the price of tomatoes in the market. Prices of tomatoes jumped up before entering December. In those fragment, both P1 and P2 used the Banjar language. It can be seen in the fragments which proposed by P1 and P2, '*tumat mahal sakilo di pasar. Aku nukarnya dua kilo haja*'. P2 responds with Banjar, '*barapa sakilo tumatnya ma?*'. The Banjar language was used in the communication because of the presence who both speakers mastered the Banjar language well. Therefore, to facilitate the communication process, they used a single language variation in Banjar language.

6. Bugis

The single language variation in Bugis language is found in Bugis Makassar family speeches. It represents a single language variation in Bugis language. The fragment can be seen in the following conversation.

(12) Context: in Makassar-Bugis family's house a 32 year old husband (P1) and a wife of 28

years old (P2) is enjoying a cake made by his wife (P2).

- P1 : Malunrak iye bapae?
'delicious cake huh?'
P2 : *iye mbok malunrak tongeng*
'Is good'

In speech fragment (12) a husband (P1) communicates with his wife (P2). It occurs at home in the morning. P1 told P2 about the taste of the cake. The eaten cake tastes good. Both P1 and P2 used Bugis language. It can be seen in the fragment proposed by P1 and P2, '*malunrak iye bapae?*'. P2 responds with Bugis, '*iye, mbok malunrak tongeng*'.

Bugis language is used in the communication due because of the presence of both speakers who mastered Bugis well. Therefore, to facilitate the communication process, they used a single language variation in the Bugis.

Code Switch

Code switch is a transitional language or the variety of languages performed by speakers in a speech act. The language choice in code switch that emerged in the multiethnic community speech in in the family area at Permai ATM Housing is the code switch from Saluan language to Bahasa Indonesi and code switch from Banjar to Banggai Malay language. The language choice in the code switch form can be seen in the following speech fragment.

(13) Context: in Banggai Saluan family's home, a 45-year-old husband (P1) and a 43-year-old wife (P2) discussing wife's cooking (P2)

- P1 : *Akutemo unjang! Lapar*
'cook first !. Hungry'
P2 : *Sudah*
'Already'
P1 : *Ikan apanyo? malalugis?*
'what fish? kite bengkol? '
P2 : Iya
'yes'

In speech fragment (13) a husband (P1) communicates with his wife (P2). It occurs at home in the morning. P1 is as a partner speech who comes from Saluan and P2 from Banggai

ethnic. The languages that appear in this speech fragment are the Saluan and the Indonesian language. There was a code switch in that speech fragments. It can be seen based on the use of two languages in one speech (Widianto & Zulaeha, 2016).

Those is a code switch from Saluan to Indonesian. It can be seen in the speech done by P1 '*akutemo unjang! Lapar*'. In that speech, P1 used the Saluan and also switching the Indonesian. P2 responded with the Indonesian, '*sudah*'. P2 did not override the code switch in its speech. This transfer is done by P1 so that P2 understands the meaning of P1 speech. This is because the mastery of the vocabulary language P2 Saluan less. Therefore, P1 selects the Indonesian in communicating with P2.

(14) Context: in the home of the Banggai-Banjar family a 40-year-old husband (P1) and a 39-year-old wife (P2) discussing the wife's (P2) plan for travel.

- P2 : *Pa, bolehkah ikam bantar kaluar?*
'Sir, can you take me out?'
P2 : *Ban motor kempes baru bagimana?*
'The tire of motorcycle is flat, what to do?'
P1 : *Tada usalah. Sa mo ba ojek*
'no need. I want to ride a taxibike '
P2 : *Oiyo bole jo*
'yes, you can'

In speech fragment (14) a husband (P1) communicates with his wife (P2). It occurs at home during the day. P1 is as a speech partner from Banjar ethnic, while P2 from Banggai ethnic. Languages that appear in the fragment are Banjar and Banggai-Malay. There is a code switch in that speech. It can be seen in the speech done by P1, '*tada usalah. Sa mo ba ojek*'. In that speech, P1 uses Banjar and then switches into Banggai-Malay. P2 responds with Banggai-Malay in her speech, '*oiyo bole jo*'. P2 does not override the code switch in its speech. This code switch is done by P1 so that P2 understands the meaning of P1 speech. It caused that P2 lack vocabulary of Banjar. Therefore, P1 chose Banggai-Malay in communicating with P2.

Code Mixed

Code mixed is a manifestation the use of other codes controlled by a bilingual. Mixed codes commonly used in everyday communication (Kholidah & Haryadi, 2017). In ATM Permai residence was found that Multi-ethnic community choice code mix. That is because it is one of the symptoms of the speakers of a bilingual. Codes mix that appears in multiethnic societies are: (1) insertion of words, (2) insertion of phrases, and (3) insertion of baster. Here's a multiethnic mix of public speech that contains mixed code.

Word Insertion

(15) Context: in a house of Buton-Banggai family a 40-year-old wife (P1) and a 42-year-old husband (P2) discusses activities performed by a child (P3)

- P1 : *Rija panggil dulu Syifa dia pulang mandi!*
'Rija, I ask for help to call Syifa from the playground so she can take a shower!'
P2 : *Panggil mandi bai dia te mau*
'i have called, but she will not'
P1 : *Dimana dia?*
'where is he?'
P2 : *sama nene pe ruma*
'At her grandmother's house'

In speech fragment (15) a wife (P1) communicates with her husband (P2). It took place at home in the afternoon. It showed that there is an insertion of the Banggai-Malay word in Indonesian. There is also an insertion of Banggai into Banggai-Malay. P1 did insertion of Banggai-Malay word into Indonesian in the speech '*Rija panggil dulu Syifa pulang mandi!*'. The word '*panggil*' is a Banggai Malay vocabulary inserted into the Indonesian construction '*dulu Syifa pulang mandi!*'. P2 responds P1 speech by inserting the Banggai word into Banggai-Malay on the speech of '*panggil mandi bai dia te mau*'. The word '*bai*' is a Banggai vocabulary inserted into the construction of Banggai-Malay. It occurs as a form of code mix at the level of word insertion.

The P1 and P2 lines represent the code mixed at the word insertion level. It can be seen in the words selection and sentence structure used

by P1 and P2. Both speakers who are multiethnic societies in Permai ATM Housing choose Banggai Malay vocabulary and Banggai to be inserted in the conversation.

Phrase Insertion

(17) Context: at home of Saluan-Banggai family a husband age 45 years old (P1) and wife of 37 years old (P2) is studying vocabulary of Saluan.

- P1 : *Kalau bawa akan kemari, boa mae*
'if bring it here, bring it here'
P2 : *Air panas, boa kon*
'bring hot water'

In s peech fragment (17) a husband (P1) communicates with his wife (P2). It took place at home in the afternoon. The phrase insertion is found in the fragment of the speech. It is seen in speech fragment done by P1 in his speech, '*kalau bawa kemari, boa mae*'. The Saluan phrase in the form of 'boa mae' is inserted into the Indonesian structure '*kalau bawa kemari*'. P2 respond to P1's speech also performs phrase insertion. It is seen in the P2 speech that is, '*air panas, boa kon*'. The phrase Saluan '*boa kon*' is inserted into the Indonesian structure.

Baster Insertion

(19) Context: at Balantak-Java family's house a 44 year old woman (P1) and other woman age 35 years (P2) talk about Indian film on one of TV stations

- P1 : *Ini musuhnya dia*
'this is his enemy'
P2 : *Ini langkainya?*
'is he her husband?'
P1 : *Langkainya itu*
'that her husband'
P2 : *Jahat ini*
'this one is evil'
P1 : *Itu barangkali*
'That's probably'
P2 : *Berarti itu penjahat dia e?*
'Means that's a criminal huh?'

In speech fragment (19) a woman (P1) communicates with another woman (P2). It took place at home in the afternoon. Baster insertion is

found in the fragment of the speech. It is seen in speech fragment done by P2 in his speech, *'ini langkainya?'*. Then P2 responds P1's speech also inserts the baster, *'langkainya itu'*. The Banggai element of *'langkai'* is combined with the Indonesian element in the form of its 'pronoun'.

CONCLUSION

Based on the findings of this research, the form of multi-ethnic community language choice in Permai ATM Housing in the family area is a single language variation, including Banggai-Malay, Banggai, Saluan, Balantak, Banjar, and Bugis. In addition, it includes code switch and code mixes. It caused the language used of the different speakers. Thus, multiethnic community used code switch when interacting with speakers who have different mother tongues.

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