

Javanese Language Varieties

A Sociolinguistic Study

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Abstract—The aim of this study is to describe the form, the socio-cultural context, and the social meaning of the Javanese language varieties. In this research, the researchers used descriptive qualitative research with case study design. The data of this research were obtained from the people utterances. Observation, interview, and documentation were used to collect the data. There were 30 participants involved in this research. The instruments of this research were an audio recording, a questionnaire, and note. Triangulation was applied to measure the validity of data. The researchers used content analysis for peeling utterances in text form. For analyzing the data, the researchers used An Interactive Model of Analysis. The results of this study revealed that 40 words differ from the basic vocabulary. The context of the Javanese language varieties is particular context and general context based on the participant, setting, topic, and the function. There are four social meaning such as group identity, solidarity, politeness, and pride. The participants in this study were relatively small. Conducting similar studies with more participants involved would be helpful. Moreover, it would be insightful to examine the use of Javanese language varieties among people around Java.

Keywords—*language; language varieties; Javanese language varieties; sociolinguistics study*

I. INTRODUCTION

In sociolinguistics, a variety, also called a lect, is a specific form of a language or language cluster. This language variety may include languages, dialects, registers, styles or other forms of language, as well as a standard variety. According to Holmes [1], variety is the board term which includes different accents, different language style, different dialects, and even different language which contrast with each other for particular reasons. People can use different varieties of language in a different context and situation [1].

Dialect is used to refer to varieties of a particular language that differ in vocabulary, grammar, and pronunciation of a group in societies that stay in a particular area. The explanation above is supported by [1] that dialects are merely linguistic varieties which are distinguishable by their vocabulary, grammar, and pronunciation; the speech of people from different social, as well as regional, groups, may differ in these ways.

Wardaugh [2] distinguishes dialect into two types: regional dialect and social dialect. The first type is the regional dialect. The regional dialect is geographically based. The regional dialect is the distinctive variety in the language which we notice as we move from one location to another. The second type is the social dialect. Social dialect is a term of variety in the language based on the social class and the social status. Social dialects originate among social groups and are related to language variety factors, such as social class, religion, and ethnicity. According to Wardaugh [2], the term dialect can also be used to describe differences in speech associated with various social groups or classes.

Language use is determined not only by linguistic factors but also the non-linguistic factor, i.e., social and situational factors. The research conducted by Kurniati [3] reveals that the variation of Javanese language might happen in various aspects, i.e., phonology, lexicon, pengkraman symptoms, pengokoan symptoms, and morphemic proses. Especially in the lexicon level, the variations in the use of Javanese are increasingly diverse. Based on the research results, there are the changes in the sound, such as onomasiology, metathesis, attenuation, prosthesis, epenthesis, anaptiksis, compression, and sound reduction. Such social factors as education, age, and occupation have an effect on the realization of Javanese language [3].

The Javanese language has many variations. The Javanese language has krama inggil (high level), ngoko alus (medium level) and ngoko biasa (low level). Wedhawati et.al.[4] in her research finds that there are three Javanese language levels: 1) Ngoko is informal speech or low level, used between friends and close relatives. 2) Madya is the intermediary form between ngoko and krama. Javanese people use this language level for communication with the people that have a lower social status than the speaker. 3) Krama is the polite and formal style. Javanese people use this language level for the people of the same status who do not wish to be informal. It can be used to talk to people with the highest social status. Zulfikar [5] also reveals that the Javanese language has several levels of speech: krama, madya and ngoko with its distinctive function. The results of his research Javanese language variation also informs that for the participants; solidarity is more important than politeness in communicating with the people around them.

Based on the short description above, the Javanese language has developed in many Javanese language variations. Therefore, it is important to understand the Javanese language variation in Ngawi, one of regency located in the western part of East Java. Therefore, the purpose of this research is to describe the form of the Javanese language varieties in Ngawi, the socio-cultural context of the Javanese language varieties in Ngawi, and the social meaning the Javanese language varieties in Ngawi, East Java.

II. METHOD

In this research, the researchers used qualitative research as the approach of this research and case study as a type of the research [6]. The researchers developed an in-depth analysis of the cases that were bounded by time and activity, and researchers collected the detail information using a variety of data collection procedures over a sustained period [7].

In collecting the data, the researchers used observation, questionnaire, interview, and documentation. The researchers collected the varieties from the questionnaire and will be completed by observation. For the observation and interview, the researchers focused on collecting the data based on the language used. The questionnaire consists of 230 basic vocabularies proposed by Morish Swadesh. The researchers used the interactive analysis models as the technique of data analysis. According to Miles et. al. [8], there are three primary processes. They are data condensation, display and conclusion drawing, and verification.

III. RESULTS AND DISCUSSION

The setting of this research was in Ngawi, East Java, Indonesia. The data is the form, the socio-cultural context, and social meaning of Javanese language varieties in Ngawi.

The researchers discussed the lexical meaning of the word of Javanese language varieties in Ngawi. Lexical meaning is meaning as defined in the dictionary. In this part, the research will explain the lexical meaning of Javanese language varieties in Ngawi. The researchers classified the word class using the Cambridge dictionary. The data are as presented in table I. The form of Javanese language varieties in Ngawi.

TABLE I. THE LEXICAL MEANING OF JAVANESE LANGUAGE VARIETIES IN NGAWI.

No	Javanese Language Standard (Ngoko Language)	Javanese Language in Ngawi (Ngoko language)	Lexical Meaning	Primitives
1.	<i>Dudu; ora</i>	<i>Uduk, gak</i>	(Determiner) used in signs and on notices to show that something is not allowed	<i>Bukan/ tidak</i> (not/no)
4.	<i>Mata</i>	<i>Mripat</i>	(N) one of the two organs in one's face, which he uses to see with	<i>Mata</i> (eye)
5.	<i>Lambé; cangkem</i>	<i>Cocot</i>	(N) consisting of the lips and the space between them	<i>Mulut</i> (mouth)
6.	<i>Sikil; sampeyan</i>	<i>Cutang; thokor</i>	(N) one of the parts of the body of a human or animal	<i>Kaki</i> (leg/foot)

			that is used for standing or walking	
9.	<i>Sawang, delok, deleng, dengok</i>	<i>Ngingeti</i>	(V) to be conscious of what is around someone by using his eyes	<i>Lihat/ melihat</i> (see)
15.	<i>Dolan</i>	<i>Mblayang</i>	(V) someone spends time doing an enjoyable and/or entertaining activity	<i>Main</i> (play)
18.	<i>Karo, kambi</i>	<i>Mbi, kambek</i>	(Preposition) using something	<i>Dengan</i> (with)
21.	<i>Anyel</i>	<i>Pegel, cegeh</i>	(Adj) angry	<i>Jengkel</i> (annoyed)
24.	<i>Arep</i>	<i>Ape</i>	(Modal Verb) at a low temperature, especially when compared to the temperature of the human body, and not hot or warm	<i>Akan</i> (will)
25.	<i>Montor</i>	<i>Udhug, honda</i>	(N) a vehicle with two wheels and an engine	<i>Montor</i> (motorcycle)
27.	<i>Juweh</i>	<i>Nggambleh</i>	(Adj) not easily satisfied; having very high standards or very fixed standards about particular things	<i>Cerewet</i> (fussy)
30.	<i>Bar</i>	<i>Rampung</i>	(V) to complete something or come to the end of an activity	<i>Selesai</i> (finish)
31.	<i>Podo wae</i>	<i>Ranggajusi</i>	(Adj) exactly like another or each other	<i>Sama</i> (same)
32.	<i>Mbok ben</i>	<i>Mboyak</i>	(V) free to do something	<i>Terserah</i> (up too you)
33.	<i>Los ne</i>	<i>Los dol</i>	(V) to go away from someone or something, for a short time or permanently	<i>Membiarkan</i> (leaving)
34.	<i>Peso</i>	<i>Lading, pengot, tengul</i>	(N) a tool, usually with a metal blade and a handle, used for cutting and spreading food or other substances, or as a weapon (Adj) in need of rest or sleep	<i>Pisau</i> (knife)
35.	<i>Males</i>	<i>Keset</i>	(Adj) not willing to work or use any effort	<i>Malas</i> (lazy)
36.	<i>Kesel</i>	<i>Sayah, lungkrah</i>	(Adj) in need of rest or sleep	<i>Cappek/ lelah</i> (tired)
37.	<i>Pancen</i>	<i>Nyat, tarah</i>	(Adv) really or certainly, often used to emphasize something	<i>Memang</i> (indeed)
40.	<i>Gak mesti</i>	<i>Ra dupeh</i>	(Adj) with any doubt	<i>Tidak pasti</i> (not sure)

The data of the form of Javanese language varieties in Ngawi can be seen in Table I. The researchers used Swadesh words as the basic vocabulary. There are 230 words to compare with Javanese language varieties in Ngawi. The researchers found 40 words that differ from the 230 basic vocabularies proposed by Morish Swadesh. The researchers found 2 determiners, 9 nouns, 16 verbs, 10 adjectives, 1 adverb, 1 preposition, and 1 modal verb

Besides, the researchers discuss the socio-cultural context and the social meaning of Javanese language varieties in Ngawi.

TABLE II. THE SOCIAL MEANING AND THE SOCIAL MEANING OF JAVANESE LANGUAGE VARIETIES IN NGAWI

No	Javane se Language in Ngawi (Ngoko language)	Co-text	Context				Social Meaning
			Participant	Setting	Topic/ purpose	Function	
1.	<i>Uduk, gak</i>	<i>Gak sing kuwi.</i>	Tantri (22) Annisa (21)	On Wednesday, 5 th April 2017 at Boardinghouse (informal)	Expression of giving information	Referential	Group identity
4.	<i>Mripat</i>	<i>Mripatku kelilipen sambermo to buk.</i>	An (14) Li (49)	On Saturday, 8 th April 2017 at home (informal) Home	Expression of giving information	Referential	Positive politeness
5.	<i>Cocot</i>	<i>Cocotmu lo mbok yo dijogo.</i>	Khanif (45)	On Saturday, 18 th March 2017 at Yard (informal)	Asked to do something	Directive	Solidarity
6.	<i>Cutang; thokor</i>	<i>Minggiro cutangmu ngeling-ngelingi.</i>	Ug (22) An (14)	On Saturday, 8 th April 2017 at home (informal)	Ask to do something	Directive	Solidarity
9.	<i>Ngingeti</i>	<i>Sinau mong diingeti wae.</i>	Annisa (21) Upik (21)	On Thursday, 18 th Mei 2017 at Boardinghouse (informal)	Giving sympathy	Phatic	Positive politeness
15.	<i>Mblayang</i>	<i>Ayo sesok mblayang nang jamus!</i>	Tantri (22)	On Sunday, 2 nd April 2017 at Home (informal)	Asked to do something	Directive	Solidarity
18.	<i>Mbi, kambek</i>	<i>Kowe dolan kambek sopo dek?</i>	Ug (22) An (14)	On Saturday, 22 nd April 2017 at Home (informal)	Asked question	Directive	Group identity
21.	<i>Pegel, cegeh</i>	<i>Wes menengo wae aku lagi cegeh.</i>	An (14) Ug (22)	On Sunday, 30 th April 2017 at Home (informal)	Telling their feeling about something	Expressive	Solidarity
24.	<i>Ape</i>	<i>Buk aku ape nang wamet sik.</i>	An (14) Li (49)	On Monday, 27 th March 2017 at Home (informal)	Expression of giving information	Referential	Group identity
25.	<i>Udhug, honda</i>	<i>Bude rus tuku udhug anyar winginane.</i>	Li (49)	On Saturday, 25 th March 2017 at Home (informal)	Expression of giving information	Referential	Group identity
27.	<i>Nggam bleh</i>	<i>Nggambleh tenan lambene.</i>	Mustangin ()	On Sunday, 19 th May 2017 at Home (informal)	Telling their feeling about something	Expressive	Positive politeness
30.	<i>Rampung</i>	<i>PRku wes rampung mbak.</i>	An (14)	On Sunday, 26 th March 2017 at Home (informal)	Expression of giving information	Referential	Pride
31.	<i>Rangga jusi</i>	<i>Ranggajusi i weki.</i>	Merine (13) An (14)	On Thursday, 30 th March 2017 at School (informal)	Expression of giving information	Referential	Group identity
32.	<i>Mboyak</i>	<i>Mboyak lah</i>	Sep (21) Ug (22)	On Wednesday, 16 th November 2016 at boarding house (informal)	Telling her feeling about something	Expressive	Pride
33.	<i>Los dol</i>	<i>Wes mboyak,</i>	An (14)	On Sunday, 26 th March	Expression of	Referential	Pride

		<i>los dol aku.</i>		2017 at Home (informal)	giving information		
34.	<i>Lading, pengot, tengul</i>	<i>Nduk jipukno lading nang mejo kae ndang!</i>	Li (49)	On Saturday, 25 th March 2017 at Kitchen (informal)	Ask to do something	Directive.	Group identity
35.	<i>Keset</i>	<i>Mbok yo sinau ojo keset nemen-nemen.</i>	Ug (22) An (14)	On Friday, 12 nd May 2017 at Home (informal)	Giving sympathy	Phatic	Solidarity
36.	<i>Sayah, lungkradh</i>	<i>Awak rasane sayah kabeh bar nyemproti suket.</i>	Kresno (48)	On Saturday, 25 th March 2017 at Home (informal)	Expression of giving information	Referential	Group identity
37.	<i>Nyat, tarah</i>	<i>Nyat ngono yo!</i>	An (14)	On Sunday, 26 th March 2017 at Home (informal)	Expression of giving information	Referential	Positive politeness
40.	<i>Ra dupeh</i>	<i>Ra dupeh terahe.</i>	Bi (14) An (14)	On Wednesday, 12 nd April 2017 at School (informal)	Expression of giving information	Referential	Group identity

The researchers analyzed the context according to Holmes [1]. The discussion are as follows:

A. The Participants

A participant is a person who speaks and involves in communication. In this study, the participants is the speaker and the hearer. The participants affect the language chance when they make a communication. From the data above, 15 persons gave the data in a sentence, but all of the participants were 30 persons to collect the word varieties. The participants had different ages. The older people talked the ngoko language with their children, and they have the close relationship. For example, the participants that had a close relationship as shown in the utterance number 6. They were Ug and An. They had a close relationship with family.

Utterances: “Minggiro cutangmu ngeling-ngelingi.”

Participant	Ug and An
Setting	On Monday, 29 th Mei 2017 at home (informal)
Topic	Aks to do something
Function	Directive
Function	Directive

Based on the utterance above, the participants are Ug as the speaker informs to An as the hearer. The speaker had a close relationship with the hearer as the sister of the hearer. Cutang word was high ngoko level. The speaker would choose this word that has the same age and has a close relationship.

B. The Setting

The setting is the place where the participants are doing the communication. The setting took place at home, yard, school, and the boarding house. The setting also affects language choice. The participants will show the natural language in the natural setting too. In this research, the researchers found the data in the participant's home, yard, school, and the boardinghouse.

C. The Topic

The topic is what is talked about by the speaker and the hearer. In communication, people will choose one topic as the subject of their speech. The researchers found 5 topics in the data. The topic of the Javanese language varieties are an expression of giving information, giving sympathy, asked to do something, telling her feeling about something, and asking the question. The topic is chosen based on their need. The topic shows the way people use the ngoko language based on the function of the words.

D. The Functions of the Language

The researchers found 4 functions of language in communication. There are directive, referential, expressive, and phatic. The functions of the language show the function of the Javanese language varieties in Ngawi. The language has a relation with the variation of the language. The relation is the words itself can use to direct people to do the action, to express about the feeling, to show the feeling of sympathy and to show the statement about the action.

The last is the social meaning of the Javanese language varieties in Ngawi. The researchers analysed the meaning of Javanese language varieties connect with the relevant context. The relevant contexts are participants, setting, topic, and function. The researchers classified the language into two parts; they are lexical meaning and social meaning. Social meaning is the meaning related to the context.

A. Group Identity

In human communication, people use language to interact in social relations. Meyerhoff [9] states that social identity theory (SIT) is a theory of intergroup relations in which language is one of many potent symbols that individuals can strategically use when testing or maintaining boundaries between groups.

For the data above, the participants used Javanese to show their identity that the participants come from Ngawi East Java. All participants used the native language from Ngawi. The example is data number 25.

Utterance: *“Bude rus tuku udhug anyar winginane.”*

Participant	Li (49)
Setting	On Saturday, 25 th March 2017 at Home (informal)
Topic	Expression of giving information
Function	Referential
Lexical meaning	(N) a vehicle with two wheels and an engine
Social meaning	The speaker tells about her identity.

From the example above, the speaker wanted to show her identity. The speaker's age is 49 years old. The speaker used the word "Udhug" to show her age. The word "Udhug" used by old people in Ngawi. The young people used the word "montor".

B. Solidarity

Mayerhoff [9] states that the social distance between speakers has a tremendous impact on how they speak to each other. Social distance has an essential role in society because it

can influence someone how they speak each other based on their relationship. The use of language as the solidarity of Javanese language varieties in Ngawi is as stated in the data below:

TABLE III. THE ANALYSIS OF SOLIDARITY

No	Utterance	Context			Function	Lexical meaning
		participant	Setting	Topic/purpose		
5.	<i>Cocotmu lo mbok yo dijogo.</i>	Khanif (45)	On Saturday, 18 th March 2017 at Yard (informal)	Asked to do something	Directive	(N) consisting of the lips and the space between them
6.	<i>Minggiro cutang mu ngeling-ngelingi.</i>	Ug (22) An (14)	On Saturday, 8 th April 2017 at home (informal) Home	Ask to do something	Directive	(N) one of the parts of the body of a human or animal that is used for standing or walking

From the data above, the participants used Javanese language varieties in Ngawi and informal language to show that the speaker and the hearer did not have distance. The participants used ngoko language to show their close relationship with each other.

C. Politeness

Politeness is the action chooses by the speaker in the community to avoid misunderstanding in their communication. According to Mayerhoff [9], "politeness is the actions taken by competent speakers in a community to attend to possible social or interpersonal disturbance. There are two different types of politeness, which are positive politeness and negative politeness.

TABLE IV. THE ANALYSIS OF POLITENESS

No	Utterance	Context			Function	Lexical Meaning	Politeness
		participant	Setting	Topic/purpose			
4.	<i>Mripatku kelilipen samber moto buk.</i>	An (14) Li (49)	On Saturday, 8 th April 2017 at home (informal) Home	Expression of giving information	Referential	(N) one of the two organs in some one face, which he used to see with	Positive politeness

From the data above, the utterance included in positive politeness because the speaker shows closeness to his/ her hearer and uses informal language in his/ her speech. In data number 4 above, says "Mripatku kelilipen sambermoto buk", which has meaning "an utterance to tell to her mother", it is

apparently without any unambiguous. A shows closeness to his hearer and uses informal language in her utterance.

D. Pride

Pride is a positive emotion that we feel as we have a very positive evaluation of ourselves, due to our achievements or positive qualities.

No	Utterance	Context			Function	Lexical Meaning
		Participant	Setting	Topic/ purpose		
30.	<i>PRku wes rampung mbak.</i>	An (14)	On Sunday, 26 th March 2017 at Home (informal)	Expression of giving information	Referential	(V) to complete something or come to the end of an activity

From the data above, the researchers found the social meaning, pride. For example, the data number 30, the speaker says "PRku wes rampung mbak". It means that the speaker wants to show the hearer about her achievement. The speaker feels pride in her achievement. The speaker not only want to inform that she has been finished doing the homework but also want to get more attention from the hearer.

IV. DISCUSSION

The researchers identified the form of Javanese language varieties, the socio-cultural context of Javanese language varieties, and the social meaning of Javanese language varieties in Ngawi. The discussion of the research findings are as follows:

A. *The Form of Javanese Language Varieties in Ngawi*

The results of this research are the researchers found 40 words. The researchers found 40 words that differ with the 230 basic vocabularies (Swadesh words). The researchers found 2 determiners, 9 nouns, 16 verbs, 10 adjectives, 1 adverb, 1 preposition, and 1 modal verb.

These findings were in agreement with the study conducted by Santoso[10]. This aims of this research are to describe kinds of language variety of Boso Jonegoroan and to analyze the meanings of language variety of Boso Jonegoroan. The results of this research are lexical meaning of every word 24 glossaries. Research related to variations in the Javanese language has also been done by Rahayu [11]. The results of the study concluded that variations in the Javanese language found in Ngawi Regency tend to refer to variations in the language in Central Java, although Ngawi is located in the western part of East Java. Besides, the study also found several variations of the Javanese language that emerged as a result of the influence of the use of Indonesian language by the community in daily communication.

Based on the explanation above, the researchers conclude that the language variety will be different in each region. Based on the standard language (Swadesh basic words) this research found 40 words. It is different from 230 basic languages. So, the results of this research can complete the previous research. These differences happen because of the different region and the participants of this research.

B. *The Socio-cultural Context of Javanese Language Varieties in Ngawi*

From the analysis of the socio-cultural context, the researchers derived from the participants, setting, topic/purpose, and the function of the words. The first is the participants. 15 persons gave the data in the sentence from 30 persons that gave the questionnaire. The second is the setting. The researchers derived the data from the setting of this research, those were at home, yard, school, and the boarding house. The setting also affects language choice. The participants would show the natural language in the natural setting. Third, the researchers found 5 topics in the data. The topics are the expression of giving information, giving sympathy, asked to do something, telling her feeling about something, and asking the question. The topic of each word can be different based on their need. Each word has a function in communication. The last, the researchers found 4 functions of language in communication. There are directive, referential, expressive, and phatic. The functions of the language show the function of the Javanese language varieties in Ngawi.

The result of the analysis above is related to the theory of Holmes [1] who states that the social factors have been relevant in accounting for the particular variety used. Furthermore, he states that in any situation, linguistic choices will generally reflect the influence of one or more of the following components: participants, setting, topic, and function.

From the explanation above, the researchers conclude that the socio-cultural context will be found based on the participant, setting, topic, and the function. The context will be different if the participant, setting, topic, and the function is different too. The other reason is the social distance scale. The context will be different, in which the participant shows the solidarity. Besides, the context can be different if the participants have different age, gender, and solidarity. After that, the different setting is a factor in language choice too. The setting can be a formal or informal setting.

C. *The Social Meaning of Javanese Language Varieties in Ngawi*

The researchers found four social meanings of the Javanese language varieties in Ngawi. The social meaning is the meaning related to the context so the social meaning will be different from the lexical meaning. The meaning of the Javanese language varieties in Ngawi shows the group identity, solidarity, politeness, and his pride in their society.

There is previous research related to this topic. Santoso [10] has researched on analyzing the meaning too. The difference between this research and the other research is the analyzing of the meaning. The other researcher analyses the meaning in the pragmatic study. The kinds of the meaning are denotation, connotation, and lexical meaning. In this research, the researcher analyses the meaning in the sociolinguistic study. The meaning is social meaning or the meaning based on the context of social.

V. CONCLUSION

Based on the research finding, there are 40 words of Javanese language varieties in Ngawi, East Java. The 40 words differ from the 230 basic vocabularies proposed by Morish Swadesh. The linguistic form is based on the Cambridge dictionary. There are 2 determiners, 9 nouns, 16 verbs, 10 adjectives, 1 adverb, 1 preposition, and 1 modal verb.

The socio-cultural context uses in the data based on the participants, setting, topic, and the function of the language. There are 15 participants in this research. The setting is in the home, yard and the boarding house. There are 5 topics in using Javanese language varieties; they are the expression of giving information, giving sympathy, asked to do something, telling her feeling about something, and asking the question. The last is the function of the language. There are 4 functions of language in communication; they are directive, referential, expressive, and phatic. The functions of the language show the function of the Javanese language varieties in Ngawi. Besides, the varieties of the language occur in two contexts; they are particular context and general context.

Concerning the meaning, the researchers found the contextual meaning or the social meaning. The social meaning is group identity, solidarity, politeness, and pride.

The participants in this study were relatively small. Thus, the generalization of the results requires more approval from other contexts. Conducting similar studies with more participants involved would be helpful. Moreover, it would be insightful to examine the use of Javanese language varieties among people around Java.

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