

The maintenance of Malangan Javanese dialect in the trade transactions in the border area of Malang and Blitar

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ABSTRACT

This study aims to observe the form of Javanese language in Malangan dialect in the trade transactions occurring in the border area between Malang and Blitar. The research design used in this study is of qualitative research, namely providing an overview of a certain phenomenon as clear as possible. The purpose of this research is to become a reference to a policy design in maintaining Malangan dialect, especially in border communities. The results of this research show that the maintenance of Javanese language in Malangan dialect in the domain of trade transaction in border areas is still well maintained. The process can be acknowledged from the words chosen and spoken in the domain of trade transactions by both buyers and sellers which represent the characteristics of Malangan dialect. In addition, even though there are sellers and buyers from different regions speaking different dialects, it does not restrain the native speakers of Malangan dialect from understanding their utterances. The factors that strengthen the maintenance of the Javanese language in Malangan dialect in the domain of trade transaction in the Malang and Blitar border area are: custom, speaker's identity, geographical area, and a sense of dissimilarity from having and using different dialect.

Keywords: border area, language maintenance, Malangan dialect, Mataraman dialect, trade transactions

Pemeliharaan dialek Jawa Malangan dalam transaksi perdagangan di daerah perbatasan Malang dan Blitar

Abstrak

Studi ini bertujuan untuk mengamati bentuk bahasa Jawa dalam dialek Malangan dalam transaksi perdagangan yang terjadi di daerah perbatasan antara Malang dan Blitar. Desain penelitian yang digunakan dalam studi ini adalah penelitian kualitatif, yaitu memberikan gambaran tentang suatu fenomena sejelas mungkin. Tujuan dari penelitian ini adalah menjadi referensi untuk desain kebijakan dalam mempertahankan dialek Malangan, terutama di kalangan masyarakat perbatasan. Hasil penelitian ini menunjukkan bahwa pemeliharaan bahasa Jawa dalam dialek Malangan dalam domain transaksi perdagangan di daerah perbatasan masih tetap terjaga dengan baik. Proses ini dapat diakui dari kata-kata yang dipilih dan diucapkan dalam transaksi perdagangan oleh pembeli dan penjual yang mewakili karakteristik dari dialek Malangan. Selain itu, meskipun ada penjual dan pembeli dari daerah berbeda yang berbicara dalam dialek yang berbeda, hal tersebut tidak menghalangi penutur asli dialek Malangan untuk memahami ucapannya. Faktor-faktor yang memperkuat pemeliharaan bahasa Jawa dalam dialek Malangan dalam domain transaksi perdagangan di daerah perbatasan Malang dan Blitar adalah: adat istiadat, identitas penutur, area geografis, dan perasaan perbedaan dari memiliki dan menggunakan dialek yang berbeda.

Kata kunci: daerah perbatasan, pemeliharaan bahasa, dialek Malangan, dialek Mataraman, transaksi perdagangan

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INTRODUCTION

As an effective communication tool, language has a significant role which serves as a vital component in every aspect of human's life. By communicating with a language, a man can reveal or capture what he means and what he wants. It's also with language that a man can develop their way of thinking and reasoning to make sense of what he does or will do, which eventually leads to a specific pattern of behaviors or actions.

Phenomenon surrounding a language developing today is not interdependent with the situations and/or circumstances which are results of human's doings. It is not without excuse that with the increasing effect of human's attitudes, the way language takes form is deeply correlated with society's social and cultural circumstances. This evidence is also supported by a statement from Mardikantoro (2012:346) that a language form cannot be detached from both social and cultural factors. Considering this stance, sociolinguistics' existence is likely a knife's sharp edge to dissect the phenomenon of language use in a society, including the case of a certain language phenomenon within the Javanese community.

Javanese language is generally and naturally used by the Javanese in their daily lives, as many Javanese perceive the language itself as their mother tongue. Throughout their life, Javanese language has been the active and natural communication medium for the Javanese people. Therefore, Javanese language has affected the way the Javanese live their life, especially in terms of their language attitudes when communicating with others.

One of the most interesting aspects of Javanese language within the Javanese society is the variety of Javanese dialects spread throughout the Java Island. It is unfortunate, however, that the language has been slowly deteriorating due to the advancement of technology and the vast spread of information that allow people to learn and use new languages aside from their mother tongues. This circumstance affects significantly to the way people perceive the language. Should this be the norm in the future, and practiced by generations to generations, language will be endangered to death (Suahryo & Nurhayati, 2020:399). Not to mention that changes in attitudes towards the use of Javanese language become increasingly visible, not only among the urbanites but also among the rural communities. Although there are many who preserve and still actively use Javanese language, but with the increasing domination of other languages, especially Indonesian, the Javanese people who specifically reside in the rural areas are also progressively affected to the use of Indonesian language instead. In other words, the diversity of languages and multilingualism can greatly impact one's language shift (Mawarsih & Febriani, 2022:199).

Therefore, the role of Javanese language actually has its own function as the pillar of a Javanese's identity and character (Mulyono & Triyana, 2013). Despite using one of the dialects, Javanese should be able to coexist with other languages, especially Indonesian. Should there be a shift, then it has indirectly become a threat to Javanese as a local language. This is because the existence of the Javanese language, especially in the variety of Javanese dialects, which is supposed to form a Javanese's identity and character, can actually fade over time. Thus, the maintenance of Javanese language, especially in various dialects, must also be carried out so that the Javanese people do not lose their identity and character, including their regional identity. For instance, the Javanese dialect of Banten is still preserved by the speech community in Sumur Pecung village, where speakers actively maintain their language—spoken with a distinct dialect—although they also have to be able to adapt to their opponents (Syahriani, 2017). This is in line with what Holmes states that people who often speak different languages are considered as a threat to the survival of the language of the majority community (Holmes, 2001:52). As a result, there is a language shift phenomenon which is marked by a change in the language of the minority group to the language of the majority group.

Based on the previous description, it is important for researchers to examine the preservation of Javanese language in the community, especially the various regional dialects of Javanese. This research is expected to be able to generate conclusions of the current linguistic phenomenon. Following this, the researchers conducted this research by focusing on several community activities, one of them is the trade transaction. The focus of this research was centered at the village trade center in the form of a traditional market. The market specified to examine transactions is in the southern part of Malang border area which is directly adjacent to Blitar. Blitar is said to be the home to a variety of Mataraman dialects spoken by the locals. It can be assumed that the market still utilizes Malangan dialect, a dialect special to those residing in the crossroads of the Malangan and Mataraman dialect cultural lines.

The place for the research is located precisely in the Sumberdem village, which is administratively located in Wonosari, Malang. As for the object of the research, the trade transactions located in one of the public realms, namely the Sumberingin market. The reason this research focuses on trade transactions reveals the interesting aspects related to the linguistic phenomenon that occurs within the Sumberingin market, as many sellers and buyers come from both the Malangan dialect speech community and from the Mataraman dialect one. Following this exceptional phenomenon, it is significant to study the way Malangan Javanese dialect is maintained and used in many trade

transactions. Referring to the background of the study, this research focuses on the following problems: 1) what is the form of the Malangan Javanese dialect in the trade transactions in the Malang-Blitar border area? 2) what are the factors causing the maintenance of the Malangan Javanese dialect in the Malang-Blitar border area?

Sumberdem is one of the villages located in Wonosari, Malang. The village is located in the hills, precisely to the west of the Mount Kawi slopes. In fact, this village is the farthest in the west of Malang. As for the boundary side, to the west the village is directly adjacent to Blitar and to the north it is closely adjacent to Wonosari village. To the south the village is adjacent to Jambuwer, which is administratively within Kromengan, and to the east it is adjacent to Sumber Tempur, also within Kromengan administratively.

Historically, the name Sumberdem originates from Javanese ‘*sumber*’ and ‘*dem*’ (ngalam.co, 2019). ‘*Sumber*’ in Indonesian means ‘*mata air*’ (wellspring) and ‘*dem*’, short for ‘*adem*’, means ‘*dingin*’ (cold). Therefore, Sumberdem means a cold wellspring, due to the abundance of cold springs spread within the village.

After interviewing the villagers, it is believed that this village is of Malangan cultural area, resulting in the adoption of Malangan culture by the local villagers (interviews with the locals, 2021). The rural life in general relies on several sectors, including plantation, trade, handicraft enterprises, and manual labor. The language used by the community is Javanese with Malangan dialect, although geographically this village is right on the border of Blitar.

Diglossia originally referred to the dialect and variety of languages in one speech community (‘*ekabahasa*’ in Indonesian; monolingualism in English). In other words, diglossia is a circumstance where people have two language variations of one main language used simultaneously. Each of these variations holds its own role and function within the society. Furthermore, as Fishman states, the interaction between diglossia and bilingualism forms four types of society: a society with bilingualism and diglossia, a society with only bilingualism, a society with only diglossia, and lastly a society without either diglossia or bilingualism (Fishman, 1972 ; Mesthrie et al., 2004).

The essence of diglossia is that there are two language variations used separately according to its respective function. One variation is used in a specific condition, while the other is used in another distinct condition. These conditions are called ‘domains’. Fishman (1972) argues that domains are closely related to a certain condition where an individual is forced to choose both language and specific topic of conversation appropriate to the sociocultural norms of the concerned speech community. For example, if a father speaks to his child in a dinner table, the conversation is bound to be casual, and is happened in a family domain. When in a school, however, if the father happens to be his child’s teacher, then the variation is more on the formal side, taking the consideration that the relationship changes from father and child to teacher and student. This condition happens in the education domain.

Language maintenance acts as an important defense towards the tendency of language shift in a society. The awareness of a nation to maintain their identity is a valuable system to the nation. Language maintenance is inseparable with changes and even stability from a psychological, social, and cultural perspective, in the way a speech community use a language (Latif, 2016). Additionally, Widiyanto (2018) states that maintenance is a phenomenon that exists simultaneously with a shift in language, and is a necessary action when a tendency of language shift is detected in a certain speech community. As one of the objects of sociolinguistic study, language maintenance is an interesting issue to study. The concept of language maintenance is closely related to the prestige of a said language in the eyes of its respective speech community. As stated by Danie (in Chaer, 2010) that the reason for the decreasing use in several local languages in East Minahasa can be traced to the influence of 6 Manado Malay languages which hold higher prestige and the use of Indonesian as a national language. However, it is also possible that the first language (L1) with a small number of speakers can withstand the influence of the second language (L2), which is more dominant.

Another comprehensible concept is formulated by Fishman (in Sumarsono, 1993:1), where language maintenance is connected to the change and stability of language use on the one hand and psychological, social, and cultural processes on the other hand in a multilingual society. One of the compelling issues in the study of language shift and maintenance is the inability of immigrant minorities to maintain their mother tongue in competition with the dominant language of the majority. This follows the same pattern. Initially, there is a direct contact between minorities and the second language (L2), resulting in the minorities learning two different languages and becoming bilinguals. Then a competition

happens in the way the languages are used which results in the shifting of L1, or worse, L1 becomes extinct. A case study is conducted by Gal (1979) in Austria and Dorian (1981) in England where both do not concern about the immigrant's language, but the tendency of the first language (L1) to shift and be replaced by the new, dominating second language (L2) within their own speech community.

In general, schools or education domain are often the factors of language shifts, since schools always introduce the second language (L2) to their students who were originally monolingual, and then force them to become bilingual, which eventually lead the students to either leave or shift from their first language (L1) to the second language (L2). Other factors that many sociolinguists consider include age, gender, and the frequency of contact with other languages. The study of the various cases mentioned earlier provides evidence that no single factor is able to stand alone as the only factor supporting language shift and maintenance. Thus, not all factors are required to be involved in every case.

Pieces of research on language defense have been actively carried out. Research conducted by Setyaningsing (2010) focuses on the maintenance of Samin Javanese spoken in Blora. The results show that the locals tend to be loyal to their language because of the strong historical background, tradition or Saminism culture, as well as the ideology that has been deeply embedded in their beliefs.

Another research is conducted by Syahriyani (2017) where it focuses on the maintenance of Javanese language in Banten dialect spoken in the speech community of Sumur Pecung, Serang. The results show that there has been traces of language shift between BJB language community in Sumur Pecung, although the attitudes towards the shift is rather positive. It is also revealed that the shift is influenced by several factors, including age, the intensity of interaction, as well as economic and educational development.

Last but not least, notable research conducted by Khasanah, Rusmawati, and Mauliddian (2020), which focuses on the maintenance of Javanese Krama in the border area of Blitar and Malang, shows that the majority of the locals of Ampelgading, Selorejo, Blitar still actively use Javanese Krama within several social domains, such as family, market or shop, local festivities or communal feast (*selamatan*), communal Qur'an reading, social gathering of Women of Family Welfare Program (*arisan PKK*), and neighborhood meeting. The use of Javanese Krama as the medium for communication on those social domains are considered to hold a value of courtesy to help maintain a good impression among the locals.

Based on the previous pieces of research, this study focuses on the same research topic, which is the maintenance of a local language. Meanwhile the purpose of this study is also similar to those of the previous research, which is to get an overview of the condition of the local language in a specific region. The difference lies on the research focus and the concerned language variation, which is the dialect spoken by the speech community in a certain border area. Therefore, the researchers focus on the maintenance of Malangan dialect of Javanese language in trade transactions in the Malang and Blitar border area.

METHOD

Following the research roadmap formulated by the Faculty of Cultural Studies, University of Brawijaya, this research is a part of the development of language studies in the field of sociolinguistics based on local culture. The design is of qualitative research, which provides a general description of a circumstance as clearly as possible without any necessary treatment of the objects under study. According to Moleong (2007:4), this particular method is utilized by conducting procedures to produce descriptive data in the form of written or spoken utterances from people and the behaviors from the occurring phenomenon. The objectives to be achieved from this research are systematical and factual problem solving based on the existing data. For this reason, this study presents the data, analyzes it, and last but not least, interprets it.

The techniques used in this study are of listening and recording technique. By using this technique, the researcher participated in the conversation and listened to the conversation but did not give any feedback in the conversation (Mardikantoro, 2012). Therefore, the researcher carried out both techniques without actually being involved in the conversation. The goal of this study is to solve problems systematically and factually based on the existing data acquired from the interactions of locals using Javanese language in Malangan dialect in trade transactions in the Malang and Blitar border area. Thus, the procedure of the research is data presentation, data analysis, and data interpretation. The presentation of the data analysis is done informally. According to Sudaryanto, the presentation of analytical data can be executed using ordinary words (Kesuma, 2007).

The data for this research is pieces of conversations recorded from the interactions among the speakers in the middle of trade transactions. The language use occurred naturally from the social interactions shared within the locals from their daily lives. The source of the data is the research subjects (Subana, 2011:115). The source is the conversations in Javanese language in Malangan dialect occurring in the trade transactions in the Malang and Blitar border area, precisely at Sumberdem traditional market.

This research was conducted from April to September 2021. The reason for this particular period of time is to make sure that said period is sufficient to dig up necessary data. The place where the data was acquired is at Sumberdem traditional market, Wonosari, Malang. The subjects of the research are the locals of Sumberdem who happened to do trade transaction at Sumberdem traditional market, located in the Malang and Blitar border area. The research object is the conversations among the locals when they did trade transactions at Sumberdem traditional market. The research instrument consists of the researchers along with a dedicated team who cooperated in the direct work of collecting the data. The team involves themselves to observe the interactions of the trade transactions by the locals at Sumberdem market, which then documented it for analysis and interpretation.

RESULTS AND DISCUSSION

The Form of Javanese Language in Malangan Dialect Used in the Trade Transactions in the Malang and Blitar Border Area

Former research conducted by Khasanah, Rusmawati, and Mauliddian (2020) observes how speakers maintain the use of Javanese Krama in the border area of Blitar and Malang in the domains of family, market or shop, local festivities or communal feast (*selamatan*), communal Qur'an reading, social gathering of Women of Family Welfare Program (*arisan PKK*), and neighborhood meeting. Taking their result into consideration, this research then pursues and ameliorates the maintenance of Javanese in Malangan dialect in a specific domain of language use, which is within the trade transactions at a market located in the border of Malang and Blitar.

In order to observe the condition of language maintenance in the border area, the current research uses the same sociolinguistic theory as the previous research on language maintenance to look further into the position of dialect and language style of a particular community (*'ekabahasa'* in Indonesian; monolingualism in English). Simply put, the current research investigates the act of maintaining a language by a bilingual and diglossic community, a bilingual community, a diglossic community, and a community in which bilingualism and diglossia do not exist.

Following the collected data, it is observed that the form of Javanese language used in the trade transactions in the Malang and Blitar border area, precisely at Sumberdem market, Sumberdem, Wonosari, Malang, is Javanese in Malangan dialect, spoken by both buyers and sellers when they did transactions. The market itself opens periodically following the Javanese calendar on Kliwon and Pahing.

Sumberdem market houses 80 merchants and traders of various categories, including produce, gold, food, glassware, fruits, poultry, as well as carpentry and farming tools. The form of transaction done between sellers and buyers follows the bargaining principle, a traditional approach. The following data reveals the form of Javanese language in Malangan dialect spoken in between a transaction between a seller (A) and a buyer (B):

Data 1

Place : Produce stall (1)

Context : A woman bargains for selected produce

Dialogue :

- B *'Ndolek apa yu ?'*
(What are you looking for, Ma'am?)
- A *'Niki bayeme piro Mbah?'*
(How much is the spinach, Ma'am?)
- B *'Rong ewuan Yu.'*
(Two thousand, Ma'am.)
- A *'Gurung oleh Yu.'*
(I can't allow that yet, Ma'am.)

From Data 1 it can be observed that the Javanese language spoken between the seller A and buyer B in the middle of their transaction is in Malangan dialect. It can be distinguished from the use of the words '*ndolek*' which means 'to look for' and '*gurung*' which means 'not yet'. These two words are of Malangan dialect characteristics. By using these words, speaker A can be identified as an active speaker of Malangan dialect.

Speaker B is also observed to use Malangan dialect by uttering the phrase '*yak apa*' which means 'what if'. This phrase is also a unique characteristic of Malangan dialect. Along with speaker A, speaker B can also be pointed out as a speaker of Malangan dialect.

Data 2

Place : Produce stall (2)

Context : A couple of women buying produce and spices

Dialogue :

- A *'Pados napa, Bu?'*
(What are you looking for, Ma'am?)
- B1 *'Lombokipun sekilo pinten Mbok?'*
(How much is a kilogram of chili?)
- B2 *'Aku ndolek brambang bawange mbok limang ewu ae onok a?'*
(I'm looking for some onion and garlic for five thousand, do you have them?)
- A *'Onok, Bu'* (Answering B2).
(We do, Ma'am)
- A *'Selikur, ate tumbas pinten kilo Bu?'* (Answering B1)
(Twenty-one thousands, how much kilos do you need, Ma'am?)
- B *'Mboten angsal kalih dasa to Mbok'*
(Can't you reduce it to twenty, Ma'am?)
- A *'Gurung angsal Bu.'*
(I can't allow that yet, Ma'am.)
- B1 *'Sekilo ae Mbok.'*
(A kilo then, please.)
- A *'Nggih'*
(Yes.)

From Data 2, speakers A, B1, and B2 altogether use Javanese language. However, what distinguishes the three is the way A and B2 use Malangan dialect when conversing together. This can be observed from the use of the word '*gurung*' meaning 'not yet', '*onok*' meaning 'have', and '*ate*' meaning 'want' by speaker A.

The same goes to the word and phrase used by B2, which are all characteristics of Malangan dialects, such as '*ndolek*' meaning 'to look for'. The phrase '*onok a*' if separated consists of two lexical items, '*onok*' means 'have' and '*a*' is a particle unique to Malangan dialect only, which also corresponds to particle '*kah*' in Indonesian.

From the previous dialogue, speaker A and B2 can be identified as active speakers of Malangan dialect. On the other hand, speaker B2 uses Javanese Krama in Mataraman variation, which can be recognized from the way speaker B2 speaks differently from speaker A and B1 and uses Mataraman dialect characteristics, instead of the Malangan ones.

Data 3

Place : Poultry stall

Context : A woman asking for the price of chickens

Dialogue :

- A *'Yu, iku péték Jago abang jaluk piroo?*
(Yu, how much will the red rooster be?)
- A *'Niki wolu lima Yu, lek sing babonan sewidak'*
(That one is eight five thousand, Yu, and the hen is six thousands.)
- B *Ancene iku sakmene a Yu?*
(Is that exactly the price, Yu?)
- A *'Inggih Yu'*
(Indeed, Yu)
- B *'Yo wes Yu, Suwun.'*
(Well, that's that then, Yu. Thanks.)

From Data 3, the language spoken by both speakers A and B is Javanese. However, they use different dialects, in which speaker B uses Malangan dialect, while speaker A uses Mataraman dialect. The words used by speaker B can be identified as characteristics of Malangan dialect, such as *'iku'* (that), *'péték'* (chicken), *'piro'* (how much), and *ancene* (exactly/certainly). It can be acknowledged then that speaker B is an active speaker of Malangan dialect.

On the other hand, based on the words spoken by speaker A, it can be identified that he/she is not a Malangan dialect speaker, but a Mataraman dialect speaker instead.

Data 4

Place : Fruit Stall

Context : A man buying oranges

Dialogue :

- A *'Kang, jeruke-jeruke'*
(Take a look at the oranges, Kang)
- B *'Iki Jeruk tutuk ndi Kang?'*
(Where is the oranges from, Kang?)
- A *'Tutuk Mbatu Kang'*
(From Batu, Kang)
- B *'Legi a?'*
(Are they sweet?)
- A *'Iki icipen'*
(Please have a taste.)
- B *'Sekilo piro a?'*
(How much is a kilo of them)

Data 5

Place : Knife and sickle stall

Context : A bargaining of knives and sickles between youngster

Dialogue :

- A *'Kate ndolek apa Mas?'*
(What are you looking for, Mas?)
- B *'Iku arit kon adol piro Kang?'*
(How much will you sell the sickle to me, Kang?)
- A *'Sing apik wajane iki satus seket Mas'*
(The one with the best material is priced for one hundred and fifty thousand, Mas.)
- B *'Satus Kang, aku wes langganan kon suwe Kang'* (What about one hundred, brother, I have been your old patron, Kang.)
- A *'Molas Kang'* (Fifteen thousand, Kang)

From Data 4, the dialect used between speaker A and B is of Malangan dialect. It can be observed from the words that both speakers use which are all characteristics of Malangan dialect. From speaker A's utterances, it can be seen from the word '*tutuk*' which means 'from'. From speaker B's utterances, it can be observed from the words and phrases such as '*tutuk*' (from), '*legi a*' (sweet), and '*piro a*' (how much). Consequently both speakers A and B can be identified as active speakers of Malangan dialect. (The factory won't allow it, *Mas*, everything certainly goes up nowadays)

- A '*Satus yo Kang*'
(One hundred, please, *Kang*.)
- B '*Yo wes, tuku siji. Bener apik yo Kang, mene lek gak apik tak balekno*'
(That's that then, I'll buy one. But it really is a good quality sickle, right, if it turns worse, I'll return it to you.)
- A '*Apik Mas.*'
(It really is good, *Mas*.)

From Data 5, speaker A and B are recognized as speakers of Malangan dialect from the use of words which are of Malangan dialect characteristics. For instances, speaker A uses words such as '*kate*', (want), '*ndolek*' (to look for), '*guring*' (not yet), and '*ancen*' (exactly/certainly). As for speaker B, he/she uses words such as '*iku*' (that), '*kon*' (you), '*adol*' (sell), '*mene*' (tomorrow), and '*balekno*' (to return). It can be clearly identified from the words that they use that both speakers are active speakers of Malangan dialect.

Data 6

Place : Grocery store
Context : A grandmother buying daily groceries
Dialogue :

- B '*Nduk, aku kate tuku lengo klentik*'
(I want to buy some coconut oil.)
- A '*Pinten Mbah*' (How much, Ma'am?)
- B '*Sak botol iki piro Nduk?*'
(How much is a bottle of it, *Nduk*?)
- A '*Niku rolas Mbok*'
(It's twelve thousand, Ma'am.)
- B '*Lek kresek abang guede iko piro Nduk?*'
(How much is the big red plastic over there, *Nduk*?)
- A '*Siji sewuan*'
(One for one thousand)
- B '*Tuku siji ae*'
(I'll take one, then.)

From Data 6, both speakers A and B use different dialects which simultaneously reflect their choice of Javanese registers. Speaker A uses Javanese Krama in Mataraman dialect, while speaker B uses Javanese Ngoko in Malangan dialect. Therefore, it can be implied that although speaker A and speaker B use two different dialects and two different registers when conversing in a trade transaction, they understand each other's utterances thoroughly.

The conversation reveals that speaker B uses words such as '*kate*' (want), '*guede*' (big), and '*iko*' (that), in which they are all of Malangan dialect characteristics. It can be identified then from the use of those words that speaker B is an active speaker of Malangan dialect.

Data 7

Place : Food stall
Context : A middle-aged woman buying street snacks

Dialogue :

- B 'Cenile limang unkus Yu.'
(I'll take five packs of the *cenil*, Ma'am)
- A 'Loh, iki mau kon ambe sapa?'
(Loh, with whom are you here?)
- B 'Aku karo bapak cah-cah, kae neng ngarep pasar.'
(I'm with my husband, he's waiting in front of the market.)
- A 'Oh, tak peker ambe arek-arek.'
(Oh, I thought you're with your children.)
- B 'Ora Yu, iki kemplange piroan?'
(No, Ma'am. How much is the *kemplang*?)
- A 'Limang atusan'
(Five hundred each.)
- B 'Tambah limang ewu karo kemplange.'
(Please add five thousand of the *kemplang*.)

From Data 7, it can be observed that each speaker A and B uses different dialects although they both use the same register, which is Javanese Ngoko. The difference in dialects are recognized by the words uttered by either speaker A or B, in which the words have similar semantic meaning but spoken in different lexical items. Speaker A, an active Malangan dialect speaker, uses words such as '*kon*' (you), '*ambe*' (with), '*peker*' (think), and '*arek-arek*' (children). On the other hand, speaker B, an active Mataraman dialect speaker, uses words such as '*cah-cah*' (children) and '*karo*' (with).

Despite the difference in the use of words when referring to the same semantic meaning derived from different dialects, speaker A and B can still maintain thorough understanding when conversing with each other. This proves that differences in dialects cannot restrain their users from doing trade transactions at Sumberdem market.

Data 8

Place : Jewellery shop
Context : A mother buying golds
Dialogue :

- A 'Monggo Bu, pados napa?'
(Welcome, Ma'am, what are you looking for?)
- B 'Arep ndolek suweng Mbak.'
(I'm looking for some earrings, Ma'am.)
- A 'Pinten gram gram onok?'
(How many grams of earrings, Ma'am?)
- B 'Loro ta teluan, Bu?'
(Two or three grams, perhaps?)
- A 'Nggih, sekedap.'
(Alright, please wait a moment.)
- B 'Piro Mbak?'
(How much, Ma'am?)
- A 'Kaleh atus sekawan gangsal sak gramme'
(Two hundred and forty five thousand per gram.)

From Data 8, it can be recognized that both speaker A and B use Javanese language. However, similar to previous cases, the speakers not only use different registers, but also different dialects. This can be identified from the words used by either speaker A or speaker B.

Speaker A uses Javanese Krama as his/her chosen register. Javanese Krama, the highest and most courteous register of Javanese are spoken by younger people to respect the elders, for example in greetings. In this case, speaker A uses Javanese Krama to greet speaker B as his/her buyer.

On the other hand, speaker B is observed to use Javanese Ngoko in Malangan dialect. Speaker B chooses Javanese Ngoko with the intention to assert his/her position as the elders to greet or speak to the younger people. The words that appear in speaker B's utterances are '*ndolek*' (to look for), '*ta*' (or), and '*onok*' (have). Therefore, if observed from the way they conversed with each other, both speaker A and B use different dialects and registers; speaker A uses Javanese Krama in Mataraman dialect, while speaker B uses Javanese Ngoko in Malangan dialect.

Data 9

Place : Chicken stall

Context : A couple of women buying chicken

Dialogue :

- A '*Monggo Bu*'
(Welcome, Ma'am.)
- B1 '*Mbak atine sik onok?*'
(Ma'am, do you still have the liver?)
- A '*Isik Bu. Piro?*'
(I do, Ma'am. How many?)
- B1 '*Molas ae.*'
(Just give me fifteen thousand.)
- B2 '*Aku tuku tetelan onok a?*'
(Are there some sliced meats? I want to buy them.)
- A '*Onok Mbak.*'
(There are, Ma'am.)
- B2 '*Setengah piro?*'
(How much is half a kilogram of it?)
- A '*wolulas*'
(Eighteen thousand.)
- B2 '*Setengah yo*'
(I'll take half a kilo, please.)
- B3 '*Kula dada kaleh pupu nggih Bu?*'
(Can I have the breast and thigh, Ma'am?)
- A '*Pinten Bu?*'
(How much, Ma'am?)
- B3 '*Setengah kilo pinten?*'
(How much is half a kilogram of it?)
- A '*Selangkung*'
(Twenty-five thousand.)

From Data 9, speaker A, B1, B2, and B3 all appear to use Javanese language altogether. However, if observed further, there are two different registers and dialects performed by each speaker. Javanese Ngoko is used by speaker B1 and B2, while Javanese Krama is spoken by speaker A and B3. However, in some utterances, speaker A appears to use Javanese Ngoko to answer both speaker B1 and B2, since the three of them conversed in Javanese Ngoko in Malangan dialect. Speaker B3, on the other hand, uses only Javanese Krama when asking or responding to speaker A. This proves that speaker B3 is an active speaker of Mataraman dialect.

Furthermore, Malangan dialect is spoken by the rest of the speakers; speaker A, B1, and B2. Speaker B3, however, uses Javanese Krama albeit in Malangan dialect. Speaker A uses words such as '*isik*' (still) and '*onok*' (have) which are all of Malangan dialect characteristics. Speaker B1 and B2 also use words and phrases which are all of Malangan dialect characteristics, such as '*onok*' (have) and '*onok a*' ('have' with exclamation particle *a*). Speaker A, B1, and B2 can be identified as active speakers of Malangan dialect.

Data 10

Place : Seller stall

Context : A conversation between three sellers

Dialogue :

- A 'Yu Jem, mene pasaran Kliwon aku gawakno klingking yo?
'(Yu Jem, next Kliwon I'll bring you some *klingking*, okay?)
- A1 'Klingking garing ta teles Yu?'
(Dry or wet *klingking*, Ma'am?)
- A 'Sing garing sekilo, teles sekilo'
(A kilogram of dry *klingking*, and another kilogram of wet *klingking*.)
- A2 'Klingking saiki cek larange yo Yu'
(Why does *Klingking* get more expensive these days, right, Yu.)
- A 'Iyo, iku onok pesenan wong ndok omah katene slametan' (Right, I have some order at home for someone's communal feast.)
- A2 'Lek bung petung nok sampeyan onok a Yu Jem?'
(Do you also have *bung petung* with you, Yu Jem?)
- A1 'Gurung onok Yu, aku biasane ndolek neng Nggarjo tapi rung oleh, Tapi mboh lek sok Kliwon'
(Not yet, Yu, I usually look for it in Nggarjo but I haven't gotten my hands of it, but I don't know if I can still get it next Kliwon.)

From Data 10, all three traders A, A1, and A2 were in the middle of discussing an order made by speaker A and it is observed that the traders use Malangan dialect when conversing with each other. It can be proven from the words that they use alternately such as '*mene*' (tomorrow), '*onok*' (have), '*ndok*' (in/at/on), '*katene*' (will), '*ndolek*' (to look for), '*ta*' (or), '*cek*' (why), '*nok*' (in/at/on, variation of *ndok*), and '*onok a*' ('have' with exclamation particle *a*). Speaker A, A1, and A2 can be identified as active speakers of Malangan dialect from the way they chose and used these words.

Factors Affecting the Maintenance of Javanese Language in Malangan dialect used in the Trade Transactions.

There are several factors observed to play significant roles in maintaining Javanese language in Malangan dialect spoken by the local community residing in the border area, specifically in the trade transaction domain in a local market.

Custom

Custom refers to the way the local community residing in the border area between Malang and Blitar have accustomed themselves to speak in Malangan dialect from birth to adulthood. The locals have grounded in their principle to use this dialect as the primary communication medium from generation to generation within that area only. According to an interviewee's testimony, although they geographically live in a border area, their parents and elders have taught them and spoken with Malangan dialect to make them accustomed to the dialect, which leads to a societal habit of this community.

Speaker's Identity

Despite the fact that the market where the trade transaction occurs is located adjacently with Blitar, the transaction itself is carried out effortlessly using their respective dialects. In addition, regardless of the origin of each speaker, whether they are from Malang or Blitar using either Malangan or Mataraman dialect, both the buyers and the sellers reach an adequate understanding and at the same time maintain their regional identity. When interviewing speakers of Malangan dialect, they regard this as their way to differentiate themselves with others.

Geographical Area

Another significant factor which strengthens the maintenance of Javanese language in Malangan dialect within the trade transaction domain in the border area is the location itself. The speakers of Malangan dialect believe that despite the geographical area and the high frequency of conversing with the speakers of Mataraman dialects, they put the importance of their regional identity first. This factor

also pushes the Malangan dialect speakers to strengthen their effort to be different from the other speakers of other areas, especially those speaking in Mataraman dialect. Therefore, the factor concerning geographical area can be considered as one of the triggers to support the sense of dissimilarity with other dialects.

A Sense of Dissimilarity (for using a different dialect)

Although both Malangan and Mataraman dialects are both forms of Javanese language with distinguishing characteristics that make them different, active speakers of Malangan dialect regard the dialect as far more superior than the Mataraman one. This argument is backed up with the fact that indeed there are a few words in Malangan dialect which cannot be found in Mataraman one. It is also found that speakers of Malangan dialect believe that some of the words are unrecognizable by the speakers of Mataraman dialect, and vice versa. Therefore, a sense of superiority for using a different dialect becomes one of the significant factors that strengthens the maintenance of Javanese language in the border area, specifically one used in the trade transaction in the local market.

CONCLUSION

Based on the results and discussion, it can be concluded that the maintenance of the Javanese language in Malangan dialect in the domain of trade transaction in the border area is still well-maintained, which can be proven from the words uttered by the buyers and sellers when conversing with each other. In addition, although there appeared buyers and sellers from different regions speaking with different dialects, it does not restrain themselves from understanding the utterances when conversing with each other. There are also factors observed to strengthen the maintenance of Javanese language in Malangan dialect within the domain of trade transaction in the border area between Malang and Blitar, such as custom, speaker's identity, geographical area, as well as a sense of dissimilarity for using different dialect in an integrated conversation.

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