
LANGUAGE VARIATION INTERBREEDING (MADURA – JAVANESE) IN JEMBER

PROCEEDING
REINFORCING EDUCATION,
LANGUAGE, AND SOCIO-
CULTURE

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ABSTRACT

In this study, it is described that there are language variations in mixed marriages (Madura-Javanese) in Jember Regency with sociolinguistic studies. This study examines the variation of mixed married languages (Madura-Javanese) in Jember Regency with different social status, namely high social status and low social status. The theory used in this study is the Fishman theory. This study describes the variations in mixed married languages (Madura-Javanese) in Jember Regency in terms of daily conversations between children and mothers or between children and fathers and between children and mothers and fathers. The method used in this research is a qualitative descriptive method with primary data sources in the form of spoken language, the analysis is used by collecting information with several predetermined criteria then making observations or observations, recording techniques, interviews and note taking techniques. The data obtained were collected, transcribed, and classified based on variations in children's language. Data is presented informally and formally. Research on the variation of mixed married languages (Madura-Javanese) in Jember Regency predominantly uses the Madurese language. In addition, the factors that influence the variation of mixed married languages (Madura-Javanese) in Jember Regency are social factors and situational factors. Social factors and situational factors are social factors (environment, intensity of meeting parents, and social status) and situational factors (linguistic and kinship situations).

Keywords: *language variation, mixed married, Madura-Javanese*

INTRODUCTION

The second regency at the eastern tip of East Java, Jember. Jember Regency is also known as the *pandhalungan* area, namely an area that uses two languages, Madurese and Javanese. Madurese-speaking people are the majority and Javanese-speaking people are a minority in Jember Regency. Demands for work or looking for work make Javanese people just visit or settle down in Jember Regency.

It does not rule out the possibility of Javanese people in Jember Regency, apart from looking for work, they are also looking for a life partner. Therefore, there are Jember people who are married to Javanese people. The Jember people who are Madurese and the Javanese who are Javanese when they are married are called mixed marriages. A mixed marriage is a mixed marriage between different tribes. Marriage between the Jember people and the Javanese people will lead to language variations. Generally, the native Jember people use the Madurese language to communicate. It is different from the people of Jember who are married to Javanese, they use Madurese and Javanese. Because of the use of these two languages, Jember is called the *pandhalungan* area.

Inter-ethnic marriages are called mixed marriages. The same is the case with the marriage of the Jember people and the Javanese. Marriage will give birth to a child to

strengthen the relationship between the two. The birth of a child makes the use of language in mixed married families vary. There are mixed married families who use Javanese, Madurese, Indonesian, a mixture of Javanese and Indonesian, as well as a mixture of Madurese and Indonesian languages. The following is an example of a conversation from a mixed married family in the Jember community between parents (husband and wife) and their children.

Inter-ethnic marriages are called mixed marriages. The same is the case with the marriage of the Jember people and the Javanese. Marriage will give birth to a child to strengthen the relationship between the two. The birth of a child makes the use of language in mixed married families vary. There are mixed married families who use Javanese, Madurese, Indonesian, a mixture of Javanese and Indonesian, as well as a mixture of Madurese and Indonesian languages. The following is an example of a conversation from a mixed married family in the Jember community between parents (husband and wife) and their children

Mother : *Ngakana* apa Pak? [ɲakana]

(What will we eat Pak?)

Father : Ayo makan lalapan di depan pom bensin.

Let's eat lalapan in front of gas station

Son : Adik ikut Pak.

Adik follows Pak.

The above conversation is an example of a mixed family conversation with a native Jember wife who uses the Madurese language and a native Javanese husband who uses Indonesian. The use of the Madurese language in mothers is seen using the word "ngakana" in conversation which means want to eat. Children from this mixed family speak Indonesian. This results in variations in the new language communicated by children. Therefore, it is the Indonesian language communicated by children that makes this research interesting.

The above conversation gives rise to language variations caused by mixed marriages. Confirmed by Chaer and Leoni Agustina (2004: 62) in their book that Language Variation Occurs Due To Interaction, Language Diversity In A Society, And Language Speakers. Language Variations Are Distinguished Based On Speakers And Users. Based on the speaker, it means who uses the language, where it lives, and when it is spoken. Based on its use, it means that the language is used for APA, in the APA field, what are the routes and tools, and how the situation is formal.¹

"Mother tongue is a linguistic system that is first learned naturally from a mother or a family that raises a child. Chaer Abdul and Leoni Agustina (2004: 81) "Mother tongue does not always refer to the language used by a mother, but rather refers to the language learned by a child in the family who takes care of him. Child Psychology book written by Kartono (2007: 133) says that a child aged 6-12 years is classified as elementary school children (intellectual period). At this time, the child enters the community outside the family. Given the very rapid development of children at school age, and remembering that the family environment is now no longer able to provide all the facilities for developing children's functions --- especially intellectual functions in pursuing the advancement of modern times -- - children need a new social environment. a wider range; in the form of a school, to develop all its potential.²

¹ Abdul Chaer and Leonie Agustina, *Sosiolinguistik: suatu pengantar* (Jakarta: Rineka Cipta, 1995)

² Kartini Kartono, *Psikologi anak: Psikologi perkembangan* (Bandung: Mandar Maju, 2007), 133.

Not only the language taught by the family, but factors outside language are also the emergence of language variations in children. This research will understand, observe, and describe how the variation of mixed married languages in Jember Regency when communicating within the scope of their family.

This research focuses on intermarried communication in Jember, especially the choice of language communicated by children. Likewise, the title of this study is "Variations in Mixed Marriage Language (Madura- Javanese) in Jember Regency". The use of language does not escape the factors that influence the use of the language. If children who come from mixed marriages (Madurese-Javanese) use the Madurese language what factors influence if the child uses Javanese what factors affect if the child uses Indonesian what factors affect it, and if the child uses a mixture of Javanese and Indonesian or the Madurese language and Indonesian language what factors also influence. This study will also examine variations in mixed married languages originating from low social status groups and high social status groups. The determination of low and high social status is based on the work of the parents. Until now, no research has been found that examines the variation of mixed married languages (Madura-Javanese) originating from low social status groups and high social status groups. Therefore, this research is important to research.

METHOD

This study uses a qualitative method in the form of data descriptions. According to Kirk and Miller in (Moleong, 2005: 4)³ "Qualitative research is a particular tradition in social science that fundamentally depends on human observations both in its area and in terms." This method was chosen because the research carried out was a reality that existed in society. The data of this study were in the form of language data of several child informants from mixed married families (Madura-Javanese) in Jember who were considered to meet the research criteria. The language is in the form of spoken language. This study uses an observation method with the form of participatory observation to collect data. This study collected informants first to support data collection. In addition to determining the criteria for informants in this study, research tools are also needed to support data collection. Research tools are the means used in conducting research. This study uses electronic media in the form of handphone to record and data cards to record the results of interviews. This study also conducted a separate interview technique to strengthen the data.

The method of analysis used in this study is a qualitative data analysis method with three stages, namely (1) data that has been obtained from observations, records, interviews, and notes are collected, transcribed, and classified based on the language used by children in mixed married families. (2) Data in the form of regional language or italicized is written in the phonetic form to make it easier for the reader to read the data. (3) the data that has been collected and classified are then analyzed by Fishman's theory, accompanied by several extralinguistic contexts that affect the variation of mixed intermarriage languages (Madura-Javanese) in Jember Regency.

FINDINGS AND DISCUSSION FINDINGS

Based on the results of data in the field, the variations of mixed married languages (Madura-Javanese) in Jember Regency have been divided into 3 (three) languages, namely

³ Lexy J Meleong, *Metologi Penelitian Kualitatif* (Bandung: PT Remaja Rosdakarya, 1989)

Javanese, Madurese and Indonesian. The following are the results and analysis of variations in mixed married languages (Madura-Javanese) in Jember Regency.

A. Variations of Madurese Language

Data 1

Conversation between mother (wife), father (husband) and children

Mother : Ki, bapak mana?

“Ki, where is dady?”

Child : *É bengkona dede, Bok.* [ɛ bəŋkɔna DəDə boʔ]

“In aunty’s home, mom.”

Mother : Panggil Ki bapaknya!

“Please, call your dady Ki!”

Father : Apa, dek?

“What happen, Dek?”

Mother : *Ariya ca’na ngakana bekna, mas.* [ariya caʔna ŋakana bəʔna]

“You said wanna eat, mas.”

Father : *Beh iyâ lah sabe’ ghellu.* [bəh iyə lah sabəʔ g^hə^llu]

“Of course, please put it first.”

Child : *Bok, lagghuna bâdâ PR.* [boʔ lakg^huna bəDə]

“Mom, there is homework for tomorrow.”

Mother : PR apa Ki?

“What is homework, Ki?”

Child : *Matematika Bok lempo ngerja’aghina, sara.* [boʔ lɛmpo ŋərjaʔaghina sara]

“Mathematic mom, I’m lazy to do it, because is so hard.”

Father : Gampang Ki hitung-hitungan.

“Countly is easy Ki.”

Mother : Ayo Ki ambil bukunya. Kerjakan!

“Please, take your book Ki and do it!”

The dialogue above explains when Bu Ima told her 11-year-old son to call her father. Bu Ima as speaker and Rifki as speech partner, then a third person was present, namely Pak Sutrisno. Father from Pasuruan who is from Java and mother from Jember who is from Madura. Pak Sutrisno works as a furniture builder and Bu Ima as a housewife. This mixed family is a group of low social status in their environment. The language used by Rifki in communicating with his parents is the enjâ'-iyâ level Madurese even though his parents use Indonesian when communicating with him. This is due to the language used by the environment around Ajung Village, namely the Madurese language. Rifki is known to communicate more often and be more familiar with his mother. The use of Javanese is often used in this mixed family but is only used by Pak Sutrisno and Bu Ima. The language that Rifki used to communicate every day was Madurese.

Data 2

Father : Ilo, Ayah *melléyaghi* rokok sa'! [mɛ^lɛyag^hi saʔ]

“Ilo, please buy a cigarette for me!”

Child : *É dimma* Yah? [ɛ di^mma]

- “Where is it, dad?”
- Father : *Yâ é toko Lo, jenuwa é sabâh.* [yə ε jənuwa ε sabəh]
“Of course in the store, is in the ricefield?”
- Child : *É toko sé diyâ apa sé dissa’?* [ε sɛ Diyə sɛ Di^ssa?]
“Is in this shop or there?”
- Mother : *Duh Ilo, ya terserah kamu Lo. Pokoknya Ayah melléyaghi rokok.*
“Ilo, up to you. Main point, buy a cigarette for dady.”
- Child : *Iyâ Ma. Kemma pesséna?* [iyə kɛ^mma pɛ^ssɛna]
“Yes mom. Where is the money?”
- Mother : *Sana minta sama Ayahnya!*
“Ask your dady!”
- Father : *Ini Lo, soso’na beli makanan buat Om Ubed. Terserah dah makanan apa.* [sɔsɔʔna]
“This is it, the change to buy some snacks to Uncle Ubed. Up to you.”
- Child : *Iyâ Yah, siap bos.* [iyə]
“Yes dad, yes boss.”

The language of the child also depends on the status of the family where the decision is made that has the most formal position in each family member. For example, parents who are strict or authoritarian, always show their power and formal position as Father or Mother. This causes the child to speak less and even if he speaks the speech is short. On the other hand, in a family where judgment and decision making depend more on the individual personality of the child (compared to their formal position), it can lead to a more open communication system, the child becomes more daring to speak and has a broader perspective.

Data 3

- Child : *Yah, Ilo noro’a rekreasi ka Malang.* [nɔrɔʔa ka]
“Dad, Ilo wanna follows recreation going to Malang. Father : *Kadimma*
Lo? [kadi^mma]
“Where is it, Lo?”
- Child : *Jatim Park Yah.*
“Go to Jatim Park, Dad.”
- Father : *Beh, be’eri’ kan lah mare Lo noro’ rekreasi sakola’anna*
Ayah. [bəh bəʔəriʔ kan lah mare nɔrɔʔ sakɔlaʔaⁿna] “Loh, yesterday you
have followed dad’s school recreation, don’t you?”
- Child : *Tapé kan tak abâreng kanca-kancana Ilo Yah.* [tapɛ kan
taʔ
“But, not with my friends dad.”
- Father : *Hmm iyelah. Abele lun ka Mamana.* [iyələh abələ lUn ka mamana]
“Hmm okey, just say to your mom first.”
- Child : *Iya yah.*
“Yes dad.”

The use of Javanese in this mixed family is usually used by Mrs. Mahmulah to Mr. Asis. Mrs. Mahmulah rarely uses Javanese in Ilo. Although Mrs. Mahmulah uses Javanese

when communicating with Mr. Asis, Mr. Asis' responses are usually in Madurese, Indonesian, or a mixture of Indonesian and Madurese.

B. Variations of Javanese Language

Data 4

Conversation between mother and children.

Mother : *Surian toh nduk, kok ngono rambute.* [suriʔan¹ndUʔŋɔŋɔ
rambutɛ]

“Comb your hair nak, how that's the hair like it”

Child : *Iyo Buk.* [iyɔ]
“Yes mom.”

Mother : *Jupuken iku tellung gelang sing Ibuk gawe nduk.* [jupuʔən iku te¹luŋ sɪŋ gawɛ
ndUʔ]

“Take three bracelets that mother made.”

Child : *Sing warna opo Buk?* [sɪŋ ɔpɔ]
“What is color mom?”

Mother : *Sak karep wis nduk.* [saʔ karep wɪs¹ndUʔ]
“Whatever, nak.”

Child : *Iki ae ya Buk?* [iki aɛ]
“Is this it mom?”

Mother : *Iya wis iku ae. Kek'ono Mbak e!* [wɪs iku aɛkɛʔɔŋɔ embaʔɛ]
“Yes, just it. Give it to she. Child : *Iya Buk.*
“Yes mom.”

The above conversation explains when Mrs. Husniya told Nurin, her child, to comb her messy hair. The dialogue was Bu Husniya as speaker and Nurin as speech partner. As a migrant from Banyuwangi, Bu Husniya usually speaks Madurese and Indonesian with her neighbors only. However, when communicating with her husband and children, Mrs. Husniya uses Javanese. This causes, the language that Nurin communicates in everyday life is Javanese. The Javanese language used in this mixed-marriage family is *Arek* Javanese with the *ngoko* language level.

Nurin is a child who comes from a mixed married family. Mr. Murawi comes from Jember who is Madurese. Mrs. Husniya comes from Banyuwangi which is Javanese. This mixed married family is classified as low social status. Mr. Murawi's job is as a fisherman and Bu Husniya as a housewife.

Data 5

Conversation between mother (wife), father (husband) and children. Child : Buk,
sesok Nazwa dikongkon nang omahe Fani. [sesoʔ

dikɔŋkɔŋ nan ɔmaɛ]

“Mom, tomorrow Nazwa asked to go to Fani's house.”

Mother : *Ono opo Naz?* [ɔŋɔʔɔpɔ]
“What happen Naz?”

Child : *Jarene Fani ulang tahun.* [jarɛnɛ]
“It said that Fani's birthday”

Father : *Yo ngeke'i hadiah Naz.* [yɔ ŋɛkɛʔi]

- “Don’t forget to giving a gift Naz.”
- Child : *Hadiah opo Yah?* [ɔpɔ]
- “What a gift, Yah?”
- Father : *Sak ono e duwekmu Naz.* [saʔ ɔnɔʔ ɛ duwɛʔmu]
- “Potluck your money Naz.”
- Child : *Emoh, njaluk duwek Ayah ae.* [emɔh ʰjalUʔ duwɛʔ aɛ]
- “I don’t want, I ask money to you Dad.”

The dialogue above was Nazwa as the speaker, Mrs. Rita as the speech partner, and Pak Dwi as the third person. Pak Dwi comes from Jember with the mother tongue Madura and Mrs. Rita from Cilacap with the mother tongue Javanese. This mixed-married family is classified as low social status in their environment. Pak Dwi works as a trader and Mrs. Rita is just a housewife. The language used by Mrs. Rita, Pak Dwi, and Nazwa is the dominant *Arek* Javanese language with a *ngoko* level.

In communicating with Pak Dwi and Mrs. Rita, they use Javanese. Because the environment in which they live is predominantly Javanese. Pak Dwi and Bu Rita would occasionally use the Madurese language when they talk to people who are Madurese. Likewise Nazwa, she will speak Madurese only with his school friends who speak Madura.

C. Variations of Indonesian Language

Data 6

Conversation between mother (wife), father (husband) and children. Child : Ada PR Bahasa Inggris Bok.

- “There is English Language homework mom.”
- Mother : *Ya kerjakan Ra.*
- “Just do it, Ra.”
- Child : *Dak tahu Ara bok.* [Daʔ]
- “Ara doesn’t know mom.”
- Mother : *Ini ada bapaknya, nanti dikasih tahu.*
- “There is your dady, he will tell you.”
- Father : *Iya, ayo sini Ra.*
- “Yes, come here Ra.”

The dialogue above was Ara as the speaker, Bu Hosniyati as the speech partner, and Pak Karyanto as the third person. The Indonesian language used by Pak Karyanto's family still tends to be Indonesian in the Madurese dialect. Given that the language used by the surrounding community is predominantly Madurese.

Data 7

- Father : *Mau kemana, Bal?*
- “Where will you go, Bal?”
- Child : *Mau ke rumah Zidan, yah.*
- “I wanna go to Zidan’s home, dad.”
- Father : *Hmm kamu a maén malolo Bal. Tidur siang aja!* [a maɛn malɔɔ]
- “Hmm... You just keep playing, Bal. Just take a nap!”
- Child : *Sebentar Cuma, yah. Ya ya yaa.*

"Just a minute, yah. Yaa.."
 Father : Iya, jam 1 pulang Bal, tidur.
 "Okey, 1 o'clock go home and take a nap."
 Child : Iya yah.

Iqbal is a 12-year-old child who comes from a mixed-ethnic marriage family. Pak Subiyantoro comes from Jember with the Madura ethnicity and Bu Betriyani, Pak Subiyantoro's wife comes from Banyuwangi with Javanese ethnicity. This mixed married family is classified as high social status in their environment. Pak Subiyantoro's job is as a teacher and Mrs. Betriyani as a housewife.

The language used by Pak Subiyantoro's family in daily communication is Indonesian. Even though there are one or two words in a sentence that is in Madurese, Iqbal's response still uses Indonesian. This is because Pak Subiyantoro's family who lives in housing and rarely interacts with the surrounding community makes Pak Subiyantoro and Mrs. Betriyani teach Indonesian to children to communicate. In addition, being a teacher (teacher) Pak Subiyantoro requires children to speak Indonesian properly and correctly to make it easier for children to learn at school.

DISCUSSION

The variation of language used by interbreeding (Madura-Javanese) in Jember Regency is not only determined by linguistic factors but also determined by non-linguistic factors, namely social factors. Some of the social factors that influence language use are environment, the intensity of meeting parents, social status, language situations, and kinship. Based on the data found regarding the language variation interbreeding (Madura - Javanese) in Jember, the data can be described again that:

A. Social Factors

Social factors are factors whose influence comes from outside the language, this is related to society. Following are the social factors that influence the variation of mixed married languages (Madura-Javanese) in Jember Regency. 1. Environment

The environment is a dominant factor outside linguistics that affects the variation of intermarried languages (Madura-Javanese) in Jember Regency. According to data in the field, almost all of the languages used by these children were obtained from their surroundings. The environment influences every language used by a person. It could be, someone speaks according to the environment they are in.

For example in data 1, the families of Mr. Sutrisno and Mrs. Ima who live in Ajung Village have an 11-year-old child named Rifki. The following is a dialogue between Bu Ima, Pak Sutrisno, and Rifki, whose language variations are influenced by the environment.

Mother : Ki, bapak mana?
 "Ki, where is daddy?"
 Child : *É bengkona dede, Bok.* [ɛ bəŋkɔna DəDə bɔ?]
 "In aunty's home, mom."
 Mother : Panggil Ki bapaknya!
 "Please, call your daddy Ki!"
 Father : Apa, dek?
 "What happen, Dek?"
 Mother : *Ariya ca'na ngakana bekna, mas.* [ariya ca?na ŋakana bə?na]

- "You said wanna eat, mas."
- Father : *Beh iyâ lah sabe' ghellu.* [bəh iyə lah sabəʔ g^həl^lu]
 "Of course, please put it first."
- Child : *Bok, lagghuna bâdâ* PR. [boʔ lakg^huna bəDə]
 "Mom, there is homework for tomorrow."
- Mother : PR apa Ki?
 "What is homework, Ki?"
- Child : *Matematika Bok lempo ngerja'aghina, sara.* [boʔ
 læmpo ŋərjaʔaghina sara]
 "Mathematic mom, I'm lazy to do it, because is so hard."
- Father : *Gampang Ki hitung-hitungan.*
 "Countly is easy Ki."
- Mother : *Ayo Ki ambil bukunya. Kerjakan!*
 "Please, take your book Ki and do it!"

The people of Ajung Village generally use the Madurese language, especially in the area around Rifki's house. The language used by Rifki in the above dialogue is the Madurese language at the *enjà'-iyâ* level. Rifki is known to communicate more frequently with his mother, Bu Ima, who uses the Madurese native language. The mother tongue used by Pak Sutrisno is Javanese. This language is rarely communicated by Pak Sutrisno to Rifki. This is because Rifki understands and is easier to use Madurese than Javanese. Likewise, the environment influenced the language used by Rifki, namely the Madurese language. From the data above, the language used by children in interbreeding (Madura-Javanese) is influenced by the surrounding environment. The environment here refers to the community environment. Some of the children's language data not only use the Madurese language which is similar to the data sample 1, but some also use Javanese.

The environment is very influential on children's language development. Especially for children who come from mixed-married families (parents). They will speak according to the environment they are in. For example, when they are in a predominantly Madurese-speaking environment, they may use the Madurese language when they communicate. Meanwhile, when they are in an environment of people whose majority language is Javanese, they will also use Javanese. However, it is possible that when they are in an environment where the majority of the language is Madura and Javanese, they will even use Indonesian. This is because the language taught first by his parents is Indonesian.

2. The intensity of meeting parents

The variety of language in this study tends to use the language that was first taught by the people closest to them. That is, it could be their parents or the person who took care of them. From the data of this study, most of the children imitated the language that was taught first by their parents or those who were often with them.

There are informants in data 4 who meet their mothers more intensely than their fathers. This is because the father often works outside the city. The data is from Nurin's family, who is 12 years old, from mixed marriages with different tribes. His father comes from the mother tongue of the Madurese language and his mother comes from the mother tongue of Javanese. They live in Klompangan Village, where the average person uses the

Madurese language when communicating. The following is the language data that is influenced by the intensity of meeting parents.

- Mother : *Surian toh nduk, kok ngono rambute.* [suriʎanⁿdUʔ
 ŋɔnɔrambutɛ]
 “Comb your hair nak, how that's the hair like it”
- Child : *Iyo Buk.* [iyɔ]
 “Yes mom.”
- Mother : *Jupuken iku tellung gelang sing Ibuk gawe nduk.*
 [jupuʔən iku te^lluŋ sIn gawɛⁿdUʔ]
 “Take three bracelets that mother made.”
- Child : *Sing warna opo Buk?* [sIn ɔpɔ]
 “What is color mom?”
- Mother : *Sak karep wis nduk.* [saʔ karep wIsⁿdUʔ]
 “Whatever, nak.”
- Child : *Iki ae ya Buk?* [iki aɛ]
 “Is this it mom?”
- Mother : *Iya wis iku ae. Kek'ono Mbak e!* [wIs iku aɛ keʔɔnɔ
 embaʔɛ]
 “Yes, just it. Give it to she.”
- Child : *Iya Buk.*
 “Yes mom.”

The dialogue above illustrates that Mrs. Husniya communicates with Nurin using Javanese and Nurin's responses also use Javanese. It has been mentioned above that Nurin rarely meets her father who uses the Madurese mother tongue. Even though the Nurin community environment on average uses Madurese in communication, the language taught by Nurin's mother is Javanese, so when Nurin communicates with her family circle she uses Javanese.

The intensity of children meeting their parents may be a social factor for language variations in children who come from mixed married families. For example, in a mixed married family, the father comes from the Javanese tribe and the mother comes from the Madura tribe than the child often meets and communicates with the mother, so the child's communication language may imitate the language used by the mother. 3. Social status

Other factors besides environment and age that affect children's language variations in a mixed marriage (Madura- Javanese) in Jember Regency are social status or social class. A person's language will be seen from the language of their social status or social group in society. The language of a teacher will be different from the language of a farmer, trader, and other occupations. However, the language used by children of low social status tends to be more polite than children of high social status. According to this research data, children who come from a low social status will be easier to direct and more often obey the wishes of speakers than children who come from high social status.

Example of a comparison of social status between data 7 and data 4. The comparison here compares how the attitudes of children or informants who come from high social status and low social status. In data 7, informants are children who come from families of high social status. The following is the child's language data.

- Father : Mau kemana, Bal?
 "Where will you go, Bal?"
- Child : Mau ke rumah Zidan, yah.
 "I wanna go to Zidan's home, dad."
- Father : Hmm kamu *a maén malolo* Bal. Tidur siang aja! [a maen malolo]
 "Hmm... You just keep playing, Bal. Just take a nap!"
- Child : Sebentar Cuma, yah. Ya ya yaa.
 "Just a minute, yah. Yaa.."
- Father : Iya, jam 1 pulang Bal, tidur.
 "Okey, 1 o'clock go home and take a nap."
- Child : Iya yah.
 "Okey, dad."

In the above dialogue, Iqbal's attitude towards his father is impolite, and does not obey his father's wishes. This can be seen in the dialogue when Iqbal wanted to play at his friend's house. Iqbal's response to the sentence "Just a moment is just Yah. Yes, Yes, Yes." after Pak Subiyantoro did not allow Iqbal to play and told him to take a nap. At that time, Iqbal had just come home from school. He changed his uniform with his play clothes. Then he rode his two-wheeled bicycle while asking permission from Mr. Subiyantoro, his father. At that time Pak Subiyantoro did not allow Iqbal to play. He told Iqbal to just take a nap. However, Iqbal persisted in seducing his father so that he would get permission to play. Then Pak Subiyantoro made a condition for Iqbal that he could go, but at one in the afternoon Iqbal was already at home to take a nap. Iqbal is a child who comes from an intermarried family with a high social status in his environment. The granting of high or low social status to mixed-married families here is based on the work of the parents. Mr. Subiyantoro works as a teacher and Mrs. Betriyani works as a housewife.

Meanwhile, data 4 explains how the attitudes of children who come from families with low social status. The following is the child's language data.

- Mother : *Surian toh nduk, kok ngono rambute.* [suriYanⁿdU?
 ʔɔŋɔ rambuteɛ]
 "Comb your hair nak, how that's the hair like it"
- Child : *Iyo Buk.* [iyɔ]
 "Yes mom."
- Mother : *Jupuken iku tellung gelang sing lbuk gawe nduk.*
 [jupuʔən iku te^lluŋ sɪŋ gawɛⁿdUʔ]
 "Take three bracelets that mother made."
- Child : *Sing warna opo Buk?* [sɪŋ ɔpɔ]
 "What is color mom?"
- Mother : *Sak karep wis nduk.* [saʔ karep wɪsⁿdUʔ]
 "Whatever, nak."
- Child : *Iki ae ya Buk?* [iki aɛ]
 "Is this it mom?"
- Mother : *Iya wis iku ae. Kek'ono Mbak e!* [wɪs iku aɛ keʔɔŋɔ
 embaʔɛ]
 "Yes, just it. Give it to she."
- Child : *Iya Buk.*

"Yes mom."

Nurin is a child who comes from a mixed married family with a low social status in her neighborhood. Mr. Murawi works as a fisherman and Bu Husniya works as a housewife. In the dialogue above, you can see Mrs. Husniya telling Nurin to comb her messy hair. Without refusal, Nurin immediately entered the house and combed her hair. Then Bu Husniya asked Nurin to get three bracelets, Nurin immediately took the three bracelets. It can be seen in the example dialogue above that Nurin is polite and obeys her mother's wishes. The response stated that Nurin's attitude was polite and obeyed her mother's wishes, namely in the sentence "*Iyo Buk*" after Mrs. Husniya ordered Nurin to comb her hair. Then in the sentence "*Sing warna opo Buk?*" after Bu Husniya ordered Nurin to take three bracelets.

The language of the child also depends on the status of the family where the decision is made that has the most formal position in each family member. For example, parents who are strict or authoritarian, always show their power and formal position as Father or Mother. This causes the child to speak less and even if he speaks the speech is short. On the other hand, in a family where judgment and decision making depend more on the individual personality of the child (compared to their formal position), it can lead to a more open communication system, the child becomes more daring to speak and has a broader perspective.

A. Situational Factors

Situational factors are factors that are related to language use. These factors are more likely on speakers and speech partners, which is seen from the situation of language and kinship.

1. Language situation

Another factor that affects children's language variations in a mixed marriage (Madura-Javanese) in Jember Regency is the language situation. This is influential because a speaker or speech partner is usually in a relaxed state of feeling or spirit, they will usually use the local language and Indonesian. However, when they are emotional, usually they will use regional languages or a mixture of regional languages and Indonesian.

Data 2 illustrates the variations in children's language that are influenced by linguistic situation factors. The data shows that speakers and speech partners are emotional. This can be seen in the changes in the language spoken by speakers to the speech partners. The following is the language data.

Father	: Ilo, Ayah <i>melléyaghi</i> rokok <i>sa'</i> ! [mɛ ^h lɛyag ^h i saʔ] "Ilo, please buy a cigarette for me!"
Child	: É <i>dimma</i> Yah? [ɛ di ^m ma] "Where is it, dad?"
Father	: <i>Yâ é toko</i> Lo, <i>jenuwa é sabâh</i> . [yə ɛ jənuwa ɛ sabəh] "Of course in the store, is in the ricefield?"
Child	: É toko <i>sé diyâ</i> apa <i>sé dissa'</i> ? [ɛ sɛ Diyə sɛ Di ^s saʔ] "Is in this shop or there?"
Mother	: Duh Ilo, ya terserah kamu Lo. Pokoknya Ayah <i>melléyaghi</i> rokok. "Ilo, up to you. Main point, buy a cigarette for dady."
Child	: <i>Iyâ</i> Ma. <i>Kemma pesséna'</i> ? [iyə ke ^m ma pɛ ^s sɛnaʔ] "Yes mom. Where is the money?"

- Mother : Sana minta sama Ayahnya!
 "Ask your dady!"
- Father : Ini Lo, *soso'na* beli makanan buat Om Ubed. Terserah dah makanan apa. [sɔsɔʔna]
 "This is it, the change to buy some snacks to Uncle Ubed. Up to you."
- Child : *Iyâ* Yah, siap bos. [iyə]
 "Yes dad, yes boss."

In the dialogue above, it describes when Pak Asis asked Ilo to buy cigarettes. Then Ilo still asked where he was going to buy the cigarette. Mahmulah's mother, Ilo's mother, stifled to see Ilo's pedantic attitude. The language used by Ilo and Pak Asis is Madurese. Then the language used by Mrs. Mahmulah is a mixture of Indonesian and Madurese. There is an emphasis on the Madurese pronunciation spoken by Bu Mahmulah. This is due to the linguistic situation in the dialogue in an emotional state.

2. Kinship

Kinship factors can also determine children's language variations. If speakers speak with interlocutors whom both understand the language of the other person, their conversation situation will become more intimate. This is because the use of the language used connects and the language situation and the topic of conversation will be melted and not tense.

Data 3 is an example of children's language variation which is influenced by kinship factors. The following is the data language data 3.

- Child : Yah, Ilo *noro'a* rekreasi *ka* Malang. [nɔrɔʔa ka]
 "Dad, Ilo wanna follows recreation going to Malang. Father :
Kadimma Lo? [kadi^mma]
 "Where is it, Lo?"
- Child : Jatim Park Yah.
 "Go to Jatim Park, Dad."
- Father : *Beh, be'eri' kan lah mare* Lo *noro'* rekreasi *sakola'anna* Ayah. [bəh
 bəʔəriʔ kan lah mare nɔrɔʔ sakolaʔaⁿna]
 "Loh, yesterday you have followed dad's
 school recreation, don't you?"
- Child : *Tapé kan tak abâreng kanca-kancana* Ilo Yah. [tape kan taʔ
 "But, not with my friends dad."
- Father : Hmm *iyelah. Abele lun ka Mamana.* [iyələh abələ lUn ka mamana]
 "Hmm okey, just say to your mom first."
- Child : Iya yah.
 "Yes dad."

In the dialogue above, it can be seen that Ilo and Pak Asis both understand the language of the interlocutor and the speech partner. Hence, the conversation situation became very familiar. The dialogue above illustrates Ilo asking Pak Asis for permission to join his school holidays in Malang. Initially, Pak Asis gave a rejection because he thought that Ilo had previously been with Pak Asis on vacation to Malang. But Ilo still wants to go on vacation because he feels that there is a difference between a vacation with his family and

vacation with his school friends. Then Pak Asis agreed with Ilo's wishes on the condition that Ilo also had to ask his mother's permission.

CONCLUSION

Based on the results and data analysis on the variation of mixed- married languages (Madura-Javanese) in three villages, namely Ajung Village, Tegal Besar Village, and Klompangan Village in Jember Regency, it is known that these languages vary widely.

First, the variation of mixed married languages (Madura-Javanese) in three villages namely Ajung Village, Tegal Besar Village, and Klompangan Village in Jember Regency is divided into three language variations, namely Madura, Javanese and Indonesian. The dominant language variation used by children aged 6-12 years in a mixed marriage (Madura-Javanese) in Jember Regency by taking samples in two sub- districts in three villages namely Ajung Village, Tegal Besar Village, and Klompangan Village, namely Madura language.

Second, variations in mixed married languages (Madura-Javanese) in Jember Regency are not only influenced by linguistic factors but also language variations in children are influenced by non-linguistic factors. Factors outside the language are referred to as social factors and situational factors. Social factors are factors whose influence comes from outside the language, this is related to society. Social factors that influence the variation of mixed married languages (Madura-Javanese) in Jember Regency are environment, the intensity of meeting parents, and social status. Meanwhile, situational factors are factors related to language use. Situational factors that influence the variety of intermarried languages (Madura-Javanese) in Jember Regency are the situation of language and kinship.

This research uses sociolinguistic studies, especially language variations with the Fishman theory. This is intended so that the problems in this study do not spread to other discussions and the analysis is sharper. Therefore, further research can follow up this research by using other linguistic studies. In addition, this research can also be applied to variations in other languages with different objects and places.

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